



THE TREE

The International Small Group
and Tree Planting Program

CLEAN AIR
ACTION
CORPORATION

TIST NEWSLETTER FEBRUARY 2025



Small group members during weekly meeting and training



Promoting Indigenous trees, Redstink wood and Mahogany during Quantification



Small group seedlings ready for planting



Nusery bed preparation and management by Small groups

The TREE is a monthly newsletter Published by **TIST** Uganda, a project area of **The International Small Group and Tree Planting Program**.

MISSION STATEMENT:

TIST Uganda is a community initiative dedicated to empowering small groups of subsistence farmers to combat the devastating effects of deforestation, poverty and drought.

OBJECTIVE STATEMENT:

Combining sustainable development with carbon sequestration, TIST supports the reforestation efforts of over 79,200 subsistence farmers. Sales of carbon credits generate participant income while TIST today also addresses Agriculture, HIV/AIDS, Nutrition and Fuel Wood challenges.

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USING TREE CIRCUMFERENCE AS A BASIS FOR CARBON CALCULATION

Trees play an important role in sequestering carbon dioxide (CO₂) from the atmosphere, making them essential in the fight against climate change. To quantify the amount of carbon stored in trees, scientists and researchers often use measurements such as tree circumference (or diameter) to estimate biomass and, subsequently, carbon storage. This method is widely used because it is cost-effective, and provides a reliable approximation of a tree's carbon sequestration potential

1. Why Use Tree Circumference for Carbon Calculation?

Tree circumference is a key parameter in estimating a tree's biomass because it correlates strongly with the tree's volume and overall size. By measuring the circumference, researchers can calculate the tree's diameter, which is then used in allometric equations to estimate the tree's above-ground biomass (AGB).

Since carbon sequestration is estimated through circumference, I encourage TIST farmers not to harvest and also to plant trees in proper and good spacing.

By planting trees in good spacing, your trees grow big and hence sequester much carbon.

TIST farmers do not plant trees below minimum spacing that is NOT recommended by TIST.

Farmers, plant more of the indigenous trees this season for sustainability and more benefits.

THE IMPACT OF TIST PROGRAM IN OUR COMMUNITY AS A FARMER

This is our story about TIST program from a Small Group called Jericho Breakers

TIST program has encouraged smallholder farmers to plant trees and adopt sustainable agricultural practices and here are some of practices and their impacts in our community and our group in particular.

1. Environmental Benefits

- Soil improvement through tree planting that helps prevent soil erosion, improves soil fertility, and promotes water retention, which can enhance crop yields.
- Climate resilience whereby trees act as carbon sinks, mitigating climate change. Farmers benefit from a more stable microclimate.

- Biodiversity through planting trees which can improve ecosystem health and provide natural pest control.

2. Economic Benefits

- Additional income whereby farmers earn carbon credits for the trees they plant, which can be sold, providing an additional source of income.
- Diversified livelihoods whereby trees planted can provide fruits, nuts, timber, and other products, diversifying income streams.
- Long-Term Investment whereby trees grown/planted can add value over time, offering long-term financial security.

3. Social Benefits

- Community empowerment whereby TIST farmers are encouraged to form Small Groups, fostering collaboration, knowledge sharing, and community support.
- Education and training whereby farmers receive training on sustainable farming practices, tree planting, and environmental conservation.
- Improved health whereby trees planted improve air quality and provide shade, contributing to better health for farmers and their families.

4. Sustainability

- TIST promotes sustainable land use practices, ensuring that farmers can maintain productivity without degrading their land.
- By integrating trees into farming systems, farmers can adopt agroforestry practices, which are more sustainable in the long run.

Much as there has been an impact among farmers, there are also challenges

- Initial investment to planting and maintaining trees require time, effort, and resources, which can be a barrier for some farmers.
- Long wait for returns from trees take time as trees take long to grow, and the benefits (e.g., carbon credits) may not be immediate.

In all, TIST program has a transformative impact on farmers by improving their environmental conditions, increasing their income, and empowering their communities. However, success depends on proper implementation, support, and addressing potential challenges.

Bachwa Hakim-Farmer -Jericho Breakers -Bushenyi Cluster

ADVANTAGES OF BOUNDARY TREE PLANTING



Boundary tree planting is planting trees along the edges of properties, fields, or roads for economic and social benefits.

Key advantages

1. Trees act as Natural Fencing

- Trees act as a natural barrier, providing privacy from neighbors or passers-by.
- They can replace or complement man-made fences, reducing the need for costly materials.

2. Trees act as Windbreaks and Shelter

- Trees planted along boundaries can reduce wind speed, protecting homes, crops, and livestock from strong winds.
- They create a microclimate that can moderate temperatures and reduce energy costs for heating and cooling.

3. Soil Conservation

- Tree roots stabilize the soil, preventing erosion caused by wind or water.
- They improve soil fertility by adding organic matter through fallen leaves and decaying roots.

4. Improved Air Quality

- Trees absorb pollutants like carbon dioxide (CO₂), sulphur dioxide, and nitrogen oxides, releasing oxygen in return.
- They trap dust and particulate matter, improving air quality in the surrounding area.

5. Biodiversity and Habitat Creation

- Boundary trees provide habitats for birds, insects, and small animals, promoting biodiversity.
- They create ecological corridors that allow wildlife to move safely between habitats.

6. Noise Reduction

- Trees act as natural sound barriers, absorbing and deflecting noise from roads, railways, or neighbouring properties.
- This creates a quieter and more peaceful environment.

7. Shade and Cooling

- Trees provide shade, reducing the temperature in and around your property.

- This can lower cooling costs during hot weather and create comfortable outdoor spaces.

8. Increased Property Value

- Well-maintained boundary trees can increase the value of a property by improving its curb appeal and environmental sustainability.
- Buyers often appreciate the privacy, beauty, and energy-saving benefits of trees.

9. Carbon Sequestration

- Trees absorb CO₂ from the atmosphere, helping to mitigate climate change.
- Boundary trees contribute to carbon sequestration, especially when planted in large numbers.

10. Water Management

- Trees help regulate the water cycle by absorbing rainwater and reducing runoff.
- They can prevent flooding and improve groundwater recharge.

11. Economic Benefits

- Fruit or nut trees planted along boundaries can provide a source of food or income.
- Timber or firewood from boundary trees can be harvested sustainably for economic gain.

12. Cultural and Social Value

- Trees can have cultural or symbolic significance, adding meaning to a property.
- They create spaces for social gatherings, relaxation, and recreation.

13. Pest Control

- Certain trees attract beneficial insects or birds that help control pests naturally, reducing the need for chemical pesticides.

14. Climate Resilience

- Boundary trees can help properties adapt to climate change by providing shade, reducing heat, and protecting against extreme weather events.



RUNYAKORE

OKUKORESA OBUHANGO BW'OMUTI KUMANYA OBWINGI BW'ORWOYA

Emiti n'ey'omugasho muhango omu kunyuunyuta orwoya rwa kaboni kuruga omu mwanya, ekiri-kugireetera okurwanisa okusiisikara kw'embeera y'obwire. Okumanya obwingi bwa kaboni obu omuti gwine, abakurugu n'abacoondoozi nibakoresa orupimo rw'obuhango bw'omuti. Embara egi, ninungi ahakuba neetwara sente nkye kandi neereeta ekibaro kya kaboni ekihikire.

Ahabw'enki nitukoresa embara y'obuhango bw'omuti?

Abakugu nibagikoresa kumanya obuhango bw'omuti waagwetooroza reeru bamanya obwingi bwa kaboni obu omuti gurikunyuunyuta.

N'ahabw'ekye abahingi b'emitu nimwehanangirizibwa kureeba ngu timwatema miti yanyu kandi mwagireebereera gye.

Emitu mwagiha omwanya muhango ogu TIST erikuhabura, neija kuhaanguha reeru erugyemu orwoya rwingi. Kandi mubyare emitu eyenzaarwa ahabw'amagoba mingi.

EBI TIST ETUKOREIRE OMU KICWEKA KYAITU

Eki n'ekitebyo kyaitu kuruga omu Jericho Breakers Small Group

Ebi nibyo TIST etwegyeise omu guruupu yaitu:

1) Ebyobuhangwa

-Kubyara emitu ekarinda amaizi omwitaka kandi eitaka butatwarwa omutungwa kandi rikagira orwezo rwingi.

-Okurinda embeera y'obwire, ahi emitu erikunyuunyuta orwoya omu mwanya reeru bakakanyisa amagoba.

- Okukora nk'obutuuro bw'ebyobuhangwa byona nk'ebimera n'enyamaishwa n'okurinda obukooko bw'omwitaka.

2) Okwihamu entatsya.

- Abahingi kubyara emitu bakagiguzza ekongyerera aha ntatsya yaabo

- Emitu ei barikubya nibaihamu ebijuma, embaaho, n'ebindi kwongyerera ahandatsya yaabo.

-Emitu waagirinda gye ekaturaho neerugwamu kihango omubwire bw'omu maisho.

3) Emituuriire y'abantu.

Okweteerana nikireetera abantu bamanyana kandi baayega kukorera hamwe.

- Abahingi nibatunga emishomo, batendekwa emihingire mirungi okubyara emitu n'okurinda eby'obuhangwa.

- Emitu neeretaho ebibunda kandi enyuunyuta orwoya omu mwanya kireetera abahingi baabagye hamwe n'amaka gaabo.

4) Okwebeisaho omu bwire bw'omumaisho.

- Abahingi nibaihamu entatsya n'amagara marungi n'okuhinga emitu erikuriibwa, reeru emitu egumaho mpaka.

Ebi n'obu biraabe biri birungi kwonka hariho obureemezi:

Abahingi nibabaasa kushanga oburemezi omu kubyara emitu barikukireeba nk'omwaga ahabw'okugibyara nokugireeberera.

Okushaarura emitu kwihamu orwoya nikitwaraho abwire reeru abahingi abamwe bakireeba nk'ekiri hare kwihamu amagoba.

Omuri byana, TIST neehwera abahingi omu mituuriire yaabo okurinda eby'obuhangwa, okwombeka omu bicweka byabo. Kwonka eki, nikyenda okukora n'omujinya okugumisirisa n'okwemera ebihikiirizi.

Nebya Bacwa Hakim- Jericho Breakers-Bushenyi Cluster.

OMUGASHO GW'OKUBYARA EMITU OMUNSHARASHARO

-Neekora nk'orubeerera nari obutuura, n'abahinguzi butakutaahirira

- Noogibyara omurundi gumwe. Torikugura bikondo ebindi.

Neetangira omuyaga butatwara amaka, emi-



ATESO

siri n'amatungo

Neeretaho embeera nungi reeru amaka gatunga amabeho, etunguura emibereho y'abantu.

Okutunguura orwezo omwitaka kuruga omu mababi agarikuragara ahansi

-Neerinda eitaka butatwarwa mutunga, gwamazi nari omuyaga.

- Emiti nenyuunyuuta orwoya orubi omu mwanya reeru etuha orurungi oruturikwitsya kandi ekwata n'omucuucu oguri omu mwanya tubona kwitsya gye.

-Emiti neetanga orwari oruri omu mwanya orurikureetwa nk'emotoka egaariy'omwiaka, n'okutuura gye.

-Emiti neeretaho okukyendeera kw'okwotsya kwembeera y'obwire reeru abantu baatuura gye, kandi kuceendeeza kutamu sente z'okugura ebirukufukiiriza namunonga omu bwire bw'omushana.

Emiti y'omushasharo neeheezaa eitaka ebeeyi mpango kandi erinda eby'obuhangwa. Abaguzi nibakunda amataka agarimu emitu kandi bakunda emyanya eyehereire ocureire

Emiti neerugwamu orwoya abahingi baihamu sente. Neerugwamu orwoya twihamu sente.

Emiti egi neereetera amaisi gaaguma omwitaka gabura kugyenda omubisharara.

-Neerugwamu entatsya n'ebiy'okurya kuruga omu bijuma embaaho, orwoya, nebindi.

- Neekora nk'ebijustyo by'ebiyabaireho kare , ahi abantu barikweteeranira hamwe n'okuzaanira.

- Emiti emwe neetanga ebikooko n'ebinyonyi ebirikurwa ebihingwa, kireetera abahingi obutaza kugura emibazi y'okufuuhira ebihingwa byabo.

Emiti y'omu nshasharo neerinda empinduka y'ensi kandi ereetera ebihingwa bwaba gye kutateerwa embera mbi y'ensi.

ENDS

AITWASAM ABURES NA ATOROM NA EKITOI KWAPE ABWOYETAIT NA EDMUNERE ETYAI LO EKABON LO ENY-

AMIT EKITOI

Eraasi ikito lu epol ameda noi koipone lo amatanar ekwam ngon loka kabon-dioxide kotoma okwam , aitarauun kesi lu epol ajokis noi kowai lo aitiji ekuse lo ikwamin . Ka nu ajenun etyai lo ekabon lo ematarit ekitoi , etojokasi iprioiin lu esiomitos esayans ka ejautene aitwasam abures na atorom na ekitoi ka nu aimarar etyai lo ekabon lo ematarit ekitoi . Itwasamaete iprioiin eipone lo narai mam icanicani apiyai nu ipu ido da arai kitwasamai eyinakini abongokinet na ecai ikamanara kede etyai lo ekabon lo ematarit ekitoi .

1. Ka nu inyo itwasamaere alalaw na atorom na ekitoi ka nu aimarar etyai lo ekabon lo enyamit ekitoi ?

Erai abures na atorom na ekitoi ibore yen epol noi kedol eipone lo aimarar etyai lo ekwam loka kabon lo ematarit ekitoi narai ngesi itodunit alangiru ka apolou na ekitoi. Koipone lo aipima abures na atorom na ekitoi, epedorete iprioiin aimarar alalaw na ekitoi ido alalaw ngin ngesi itwasamao ka nu ajenun etyai lo ekabon lo lo ematarit ekitoi.

Ka nu narai eipone bon lo ajenun etyai lo ekabon lo enyamit ekitoi erai toma abures na atorom na ekitoi, esinyikoikinit engo akoriok kere loko TIST amamus aijep ikito ka da aira ikito kilainikina ejok komam idunyudunya .

Koipone lo amamus aidunyuduny ikito , eyinakini ikon kito apolor noi na da eyinakini kesi aimat ekawam da loka kabon lo epol

Mam ibusakinit akoriok luko TIST aira ikito kidunyudunya noi adepar eipone lo ejaatatar ainapeta nuka TIST

Ibusakinit akoriok aira ikito wok ngun lu ecamunitos apol kotoma aiboisio wok tetere eyingaikinet apak na eoja noi ejarete ido da kopol aimedaun kotoma kec .

AJOKISIO NU AYAUTU AINAPETA NUKA TIST TOMA ATUTUBET KOSI KA ENGO DA KWAPE AKORION

Erai na awaragat na ikamanara kede ainapeta nuka TIST kotma atukot kosi na didi na enyaritai Jercho Breakers

Esinyikoikisi ainapeta nuka TIST akoriok nu didik aira ikito ka da arokor ainapeta nu ajokak nu akoru ido da ace ka nu ajokak nu atakanutu atutubet kosi ka atukot kosi da kesi nuta

1.Adumuneta nu atutubet

• Aitojokario na alupok koipone lo aira ikito ibore da yen engaraki kowai lo ailotanario na alupok , aiyatakin ebolia toma alupok, aitojokar eidare lo akipi kotoma alupok , ibore yen etojoka esake lo ikorion

• Aitojokar ekuse lo ikwamin narai erasi ikito lu emasete ekwam ngon lo aronon loka kabon. Kimedaunete akoriok kojautene lo ekuse lo ajokan

• Ejautene lo imoriarit ejare lo itiang , itunga kede iraan koipone lo aira ikito isipedoni aitikitik ikur kede adekasinei

2.Edumune lo apiyai

• Iyatakin edumune lo apiyai narai edumunete akoriok ikapun kotoma agwelarior na ekabon lo emasitos ikito lu iraitos kesi ibore da yen eyataki apitai kec .

• Aijar da na enyanyara narai ikito lu iraitai eyinakinete araito,emaido, abaoi ka iboro ice lu da kere itolomete apiyai

• Eraasi ikito lu iyatakinete ajokis toma aijar wok naeyanagaikini aojau ka apak nae pol

3.Eipeone ka aimor



- Aisinyikoikinio na itunga adukunun atukona nu didik ko toma TIST ka nu aimor acoa ,atiokisio ka aisinyikoinikin bonik ka bonik

- Aisisia kede aituutorio neda edumuniata akoriok aisisianakino koipone lo akoru na tinen kwana , aira ikito ka ayuwar isuban luka Edeke

- Angaleu na eyuwara narai ikito lu nu iraikino ingarakinete aitojokar ekwam lo ekusi ka ayinakin etolim ibore da yen iyatakini angaleu ka ne ja akoriok ka ikec kalia

4.Ainyikokinit

- Ikeunit TIST aisinyikoikinio na aitwasam alupok jokan , aanyun nata ebe epedorete akoriok ainyikokinit adumunun inyamat komam alupok emunaros

- Koipone lo aimomor ikito kede ikorion ice , epedorete akoriok aswam nu tetere itojokarete ejautene lo alupok

Karaida ejai adumun ka ne ja akoriok konye eja ainingosia da

- Aitegearo na airayo na ikito ka ayuwar kesi ekotosi apak , agogong ka apiyai da ibore yen epedori araut ainingosit ka ne ja akoriok

- Aidar apak na ewoja ka nu adumun araito , ido da eyingaikini ekitoi apak na eoja ka nu apolor tetere kipedori adumun ikapun lu ekabon.

Bachwa Hakim : Akorion lo Jericho Breakers – Bushenyi Distrikt

AJOKISIO NU AIRA IKITO TOMA OIKORWON

Airayo na ikito toma okorwon imorarit airai oikor lo amisiri ,alupok , arai bon at rotin ka nu aitojokario na ejautene

Ajokisio

1.Iswamaete ikito kwape aigalisit

- ingarakinitos ikito araut kwape ejenunet lo eikor lo ma epetana aijulakin / aisukuny. Ka ne ja idunyeta

- epedorete aingarakin airigaun ere kitidisiari da igaraman lu agwela asuwa nu irigaunet ere nu ekotosi ikapun lu ipu

2.iswamaete ikito kwape etolim ka aigaligal ekwam

- Ikito lu iraitai toma oikoru ingarakinete aitidisiar adedengu na ekwam , koyuwaritos ireria , ikorion ka ibaren da

- Eyangaunete ikito alilimu na ejok na na itidisiari amwanis kotoma apakio nu ededengar akolong

3.Ayuwar alupok

- Alias nu ikito eraasi nu itogogongoete alupok tetere mam epedorete aitolanar kede akipi arai ekwam

- Itojokari ejautene lo alupok koilpone lo aiyatakin ebolia toma kec. Ka ne ja akwii ngun nu eakunonos ka da alias nu ebosianarete

4.Ekwam lo itojokara

- Ematanarete ikito ikwamin lu arokok kwape nat ekabon dioxide, sulphur dioxides ka nitrogen dioxide kere kitolomikinetee ooni ekwam lo iyenganari oni loka oxygen

- itikokinetee ikito apuwa kede agasia kere na ekeritor ekwam koinakini da ikwamin eraasi lu elaete

5.Ejautene lo isuban luka Edeke

- Ikito lu irayi ooni toma oikoruon eraasi aiboisio nu ejotoete itiang , ikweny ka lu

eporete da aitojokar ejautene lo isuban luka Edeke.

- isinyikoikinitos itiang lu aijar na ilajara

7. itidisiarete eiwek lo itunga

- Eraasi ikito lu itikokinitos eiwek lo itunga , aruo na imotokan na elomuni kotoma ogudoi , agaalin nu apuru arai bon at oidunyeta.

- Eyinakini na aiboisit araut na ililingi ido kojai ayuwara

8. Shade and cooling

- Ijaikinetee ikito etolim ka aitidisiar amwanis kotoma aiboisio wok

- itidisiari na igaraman lu agwela iboro lu itiliimete aiboisit kotoma apakio nu emwaniar akolong, kitojokari da aibo ko kinga

9. Iyatakini etyai lo iboro

- Ikito lu iraitai toma oikorwon joka kidaritete da ejok , iyatakinete ameda toma aiboisit ngin

- Lu agwelak da duc itojokaritos aiyeya , atemelel ka aila ka ajokisio kere nu eyaunete ikito

10. Amasio naka ekwam loka Kabon

- Ematarete ikito ekwam ngon loka kabon dioxide kotoma okwam lbore da yen itojokari ekuse lo ikwamin

- Ikito lu iraitai toma oikorwon ingarakinete amatar ekwam lo no aronon kacut arai iraikinitai kesi ko naba lo elal

11. Aidario na akipi

- ingarakinete ikito aitikitit ejautene lo akipi kotoma alupok narai na etepia edou ematarete kesi akipi ngun

- Itikokinetee aitolanario naka alupok

12. Ka nu apiyai

- Ikito lu araito ka emaido kerel u iraitai toma oikorwon eyangaunete apiyai kede inyamat

- ikito lu nu iraitai oikor eyinkinetee ooni akito nu inoka ka abaoi nu dukes

13. Inonosio kede ejautene lo itunga

- Epedorete ikito araut lu ebwoikinitos einono

- Itolomunete ikto aiboisio nu ejok aiyengia , aipikanikin atukonikin ka aboliasio da

14. Ayuwar ikorion ka ne ja ikur

- Ikito ice eraasi nu iriunete ikweny ka nu eporete ice lu epedorete ainyam ikur ngun lu emunamunaete iwok raan.

15. Angirikinit na ikwamin

Ikito lu iraitai oikoru ingarakinete aitikitit amwanis kotoma aiboisit narai eyangaunete etolim , itidisiarete amwanis ka ayuwar amwanis na ilamara.



LUGANDA

OKUKOZESA EBIPIMO EBYO OBWE- TOOLOVU BWO'MUTTI NGA OMUSINGI GW'OKUBALIRIRA KABONI .

Emiti gikola kinene mu kukwata kaboni dayokisayidi (CO2) okuva mu bbanga, ekigifuula egyemigaso mu kulwanyisa enkyukakyuka y'obudde. Okusobola okugera obungi bwa kaboni aterekeddwa mu miti, bannassaayansi n'abanoonyereza batera okukozesa ebipimo nga emiti okwetoolola (oba dayamita) okubalirira ebiramu era, oluvannyuma, okutereka kaboni. Enkola eno ekozesebwa nnyo kubanga tesaasaanya ssente nnyingi, era egaba okugerageranya okwesigika okw'obusobozi bw'okukwata kaboni omuti .

1. Lwaki okozesa ebipimo ebyo bwetoolovu bwo'mutti okubala kaboni?

Ebipimo bino kye kigerageranyo ekikulu mu kuteebereza ebiramu by'omuti kubanga kikwatagana nnyo n'obunene/obuggazi bw'omuti . Nga bapimira okwetoolola, abanoonyereza basobola okubala dayamita y'omuti, oluvannyuma ekozesebwa mu nsengekera za allometric okubalirira ebiramu ebiri waggulu w'omuti (AGB).

Okuva bwe kiri nti okukwatibwa kaboni kubalirirwa okuyita mu bipimo byobwetoolovu bwo'mutti, nkubiriza abalimi ba TIST obutakungula era nbasaba basimbe emitti mu bbanga ettuuifu era ennungi.

Nga osimba emiti mu bbanga eddungi, emiti gyammwe gikula nnyo era n'olwekyo gikwata kaboni mungi.

Abalimi ba TIST tebasimba miti wansi wa bbanga etasengekeddwa TIST.

Abalimi, simba emitti enzaalirirwa oba giyite ginasangwa mingi sizoni eno okusobola okuyimirizaawo n'okuganyulwa.

EMUGASO GWA TIST PROGRAM MU KITUNDU KYAFFE NGA OMULIMI .

Eno ye mbooji yaffe ku pulogulaamu ya TIST okuva mu kibiina ekitono ekiyitibwa Jericho Breakers TIST Programu ekubirizza abalimi abowansi okusimba emiti n'okwettanira enkola z'ebiyulimi eziwangaala era wano waliwo enkola n'ebikosa mu kitundu kyaffe n'ekibiina kyaffe naddala.

1. Emiganyulo gy'obutonde bw'ensi .

- Okulongoosa ettaka okuyita mu kusimba emitti ekiyamba okuziyiza okukulugguka kw'ettaka, okulongoosa obugimu bw'ettaka, n'okutumbula okusigala kw'amazzi, ekiyinza okutumbula amakungula g'ebirimu.

- Okugumira embeera y'obudde , emitti gye gikola kaboni, okukendeeza ku nkyukakyuka y'obudde. Abalimi baganyulwa mu mbeera ya microclimate esinga okubeera ennywevu.

- Ebitonde eby'enjawulo mu kifo ekimu , nga tuyita mu kusimba emitti egisobola okulongoosa obulamu bw'obutonde n'okuwa okulwanyisa ebivuka mu butonde.

2. Emiganyulo mu by'enfuna .

- Enyingiza endala abalimi mwe bafuna ebbanja lya kaboni olw'emiti gye basimba, egisobola okutundibwa, nga giwa ensibuko y'ensimbi endala.

- Eby'okweyimirizaawo eby'enjawulo emitti ebisimbibwa gye gisobola okuva ebibala, entangawuuzi, embaawo, n'ebintu ebirala, enjawulo mu nfuna y'ensimbi.

- Okuteeka ssente mu bbanga eggwanvu emitti egyalimbibwa/egisimbibwa giyinza okwongerera omuwendo mu biseera, nga giwa obukuumi bw'ensimbi obw'ekiseera ekiwanvu.

3. Emiganyulo gy'embeera z'abantu .

- Okuwa abantu amaanyi mu kitundu abalimi ba TIST mwe bakubirizibwa okukola ebibinja ebitono, okukuza enkolagana, okugabana okumanya, n'okuwagira abantu.

- Okusomesa n'okutendeka abalimi mwe bafuna okutendekedwa ku nkola y'okulima mu ngeri ey'olubeerera, okusimba emitti, n'okukuuma obutonde bw'ensi.

- Obulamu obulongooseddwa emitti egyasimbibwa giyamba okulongoosa omutindo gw'empewo n'okuwa ekisiikirize, ekiyamba ku bulamu obulungi eri abalimi n'amaka gaabwe.

4. Okuyimirizaawo .

- TIST etumbula enkola z'okukozesa ettaka mu ngeri ey'olubeerera, okukakasa nti abalimi basobola okukuuma ebibala nga tebatyoboola ttaka lyabwe.

- Nga bateeka emitti mu nkola z'okulima, abalimi basobola okwettanira enkola z'okulima ebibira, ezisinga okuwangaala mu bbanga eggwanvu.

Nebwekiri nti tulina emiganyulo mu balimi, naye waliwo n'okusoomoozebwa . • Okusooka okuteeka ssente mu kusimba n'okulabirira emitti gyetaaga obudde, okufuba, n'ebikozesebwa, ekiyinza okuba ekizibu eri abalimi abamu.

- Okulinda okumala ebbanga eddene okuva mu miti kitwala obudde ng'emiti gitwala eki-seera kiwanvu okukula, era emigaso (e.g., carbon credits) giyinza obutaba gya mangu.

Mu byonna, TIST Program erina enkyukakyuka mu balunzi nga erongoosa embeera z'obutonde, okwongerera ku nnyingiza yaabwe, n'okutumbula ebitundu byabwe. Naye, obuwanguzi businziira ku kuteeka mu nkola obulungi, okuwagira, n'okukola ku kusoomoozebwa okuyinza okubaawo.

Bya: Bachwa Hakim-Farmer -Abamenya Jericho -Ekibinja ky'Ababushenyi

EBIRUNGI EBIRI MU KUSIMBA EMITI MU NSALO .

Okusimba emiti mu nsalo kwe kusimba emiti ku mabbali g'ebintu, ennimiro, oba enguudo ezifuna emigaso mu by'enfuna n'embeera z'abantu.

Ebirungi Ebikulu.

1. Emitti gikola nga olukomera olwo'obutonde

- Emitti gikola ng'ekiziyiza eky'obutonde, nga giwa eby'ekyama okuva mu baliraanwa oba abayitawo.

- Ziyinza okukyusa oba okujjuliza ebikomera ebikoleddwa abantu, ekikendeeza ku bwetaavu bw'ebintu ebigula ssente ennyingi.

2. Emitti gikola nga ebiziyiza empewo oba okweggama.

- Emitti egyasimbibwa ku nsalo giyinza okukendeeza ku sipidi y'empewo, okukuuma amaka, ebirimu, n'ebisolo okuva ku mpewo ez'amaanyi.

- gikola embeera yobude esobola okukkakkanya ebbugumu n'okukendeeza ku nsaasaanya ye sente mu kubuguma n'okunyogozza.

3. Okukuuma ettaka .

- Ebikoola by'emitti bitebenkeza ettaka, okuziyiza okukulugguka kw'ettaka olw'empewo oba amazzi.

- Zirongoosa obugimu bw'ettaka nga ziteekamu ebirungo ebiramu nga ziyita mu bikoola ebigudde n'ebikoola ebivunda.

4. Omutindo gw'empewo ogulongooseddwa .

- Emitti ginywa obucaafu nga kaboni dayokisayidi (CO2), sulfur dioxide, ne nitrogen oxides, nga zifulumya oxygen mu kuddamu.

- Batega enfuufu n'obutundutundu, ne balongoosa omutindo gw'empewo mu kitundu ekiriraanyewo.

5. Ebitonde eby'enjawulo n'okutonda ebifo mwe bibeera .



KISWAHILI

- Emiti egy'ensalo giwa ebinyonyi, ebiwuka, n'ebisolo ebitonotono ebifo owokubera,
 - Zikola emikutu gy'obutonde (ecological corridors) egisobozesa ebisolo by'omu nsiko okutambula obulungi wakati w'ebifo mwe bibeera.
6. Okukendeeza ku malobozi .
- Emiti gikola ng'ebiziyiza amalobozi ag'obutonde, nga ginyiga n'okuwugula amalobozi okuva ku nguudo, eggaali y'omukka, oba ebintu ebiriraanyewo.
 - Kino kireeta embeera esirifu era ey'emirembe.
7. Ekisiikirize n'okunyogoza .
- Emiti giwa ekisiikirize, ekikendeeza ku bbugumu mu kibanja kyo n'okwetoolola.
 - Kino kiyinza okukendeeza ku ssente z'okunyogoza mu kiseera ky'obudde obw'ebbugumu n'okukola ebifo ebinyuma eby'ebweru.
8. gyongeza kumuwendu gw'ebintu .
- Emiti egy'ensalo egyaddaabirizibwa obulungi giyinza okwongera ku muwendu gw'ekibanja nga kilongoosa okujulira kwakyo ku curb n'okuyimirizaawo obutonde bw'ensi.
 - Abaguzi batera okusiima emigasalo egy'ekyama, egy'okwewunda, n'okukekerezwa amaanyi mu miti.
9. Okukwata kaboni .
- Emiti giya CO2 okuva mu bbanga, ne giyamba okukendeeza ku nkyukakyuka y'obudde.
 - Emiti egyo'kunsalo giyamba mu kulya kaboni naddala nga gisimbibwa mu bungu.
10. Enzirukanya y'amazzi .
- Emiti giyamba okutereza enzirukanya y'amazzi nga ginywa amazzi g'enkuba n'okukendeeza ku mazzi agakulukuta.
 - Ziyinza okuziyiza amataba n'okulongoosa amazzi g'oku ttaka okuddamu okugazza.
11. Emiganyulo mu by'enfuna .
- Emiti gy'ebibala oba entangawuuzi egyasimbibwa ku nsalo giyinza okuwa ensibuko y'emmere oba ssente.
 - Embaawo oba enku okuva mu miti egyo'kunsalo zisobola okukungula mu ngeri ey'olubeerera okusobola okufuna ebyenfuna.nga tufuna enku oba ebibala
12. omugasalo gw'ebuyobuwangwa n'embeera z'abantu .
- Emiti giyinza okuba n'amakulu ag'obuwangwa oba ag'akabonero, nga kyongera amakulu ku kibanja.
 - Gikola ebifo eby'okukunjaniramu abantu, okuwummulilamu, n'okusanyukiramu.
13. Okuziyiza oba okufuga ebiwuka .
- Emiti egimu gisikiriza ebiwuka oba ebinyonyi eby'omugasalo ebiyamba okufuga ebiwuka mu butonde, ekikendeeza ku bwetaavu bw'eddagala lyakemiko eritta ebiwuka.
14. Okugumira embeera y'obudde .
- Emiti egyo'kunsalo giyinza okuyamba eby'obugagga okukwatagana n'enkyukakyuka y'obudde nga biwa ekisiikirize, okukendeeza ku bbugumu, n'okukuumbeera y'obudde embi ennyo.

Kutumia mzunguko wa miti kama msingi wa hesabu ya kaboni

Miti huhcheza muhimuJukumu katika sequestering dioksidi kaboni (CO2) kutoka anga, na kuwafanya muhimu katika kupambana na mabadiliko ya hali ya hewa. Ili kuhesabu kiasi cha kaboni iliyohifadhiwa katika miti, wanasayansi na, hatimaye, kuhifadhi kaboni. Njia hii inatumiwa sana kwa sababu ina gharama nafuu, na hutoa takriban ya kuaminika ya uwezo wa mfuatiliaji wa kaboni

1. Kwa nini kutumia mzunguko wa mitiErence kwa hesabu ya kaboni?

Mzunguko wa miti ni parameter muhimu katika kukadiria biomass ya mti kwa sababu inaunganisha sana na kiasi cha mti na ukubwa wa jumla. Kwa kupima mzunguko, watafiti wanaweza kuhesabu kipenyo cha mti, ambacho kinatumiwa katika usawa wa kila aina ya kukadiria mimea ya juu ya ardhii (AGB).

Kwa kuwa ufuatiliaji wa kaboni unakadiriwa kupitia mzunguko, ninahimiza wakulima wa TIST wasio na mavuno na pia kupanda miti kwa nafasi nzuri na nzuri.

Kwa kupanda miti katika nafasi nzuri, miti yako inakua kubwa na hivyo seksi sana kaboni.

Wakulima wa TIST hawapati miti chini ya nafasi ndogo ambayo haipendekezi na TIST.

Wakulima, mmeaZaidi yatheMiti ya asili msimu huukwa ajili ya uendelevu na faida zaidi.

Athari ya mpango wa TIST katika jamii yetu kama mkulima

Hii ni hadithi yetu kuhusu mpango wa TIST kutoka kwaS1. Faida za Mazingira

- Udongo na kuiboresha kupitia upandaji wa mti ambayo husaidia kuzuia mmomonyoko wa udongo, inaboresha uzazi wa udongo, na kukuza uhifadhi wa maji, ambayo inaweza kuongeza mavuno ya mazao.

- Hali ya hewaresilienceambapoMiti hufanya kama kuzama kaboni, kupunguza mabadiliko ya hali ya hewa. Wakulima wanafaidika na microclimate imara zaidi.

- Bionwai kupitia miti ya kupanda ambayo inaweza kuboresha afya ya mazingira na kutoa udhibiti wa wadudu wa asili.

2. Faida za kiuchumi

- Ziada mingi kwenye Wakulima wanapata mikopo ya kaboni kwa miti wanayopanda, ambayo inaweza kuuzwa, kutoa chanzo cha ziada cha mapato.

- Mseto kwenye Miti iliyopandwa inaweza kutoa matunda, karanga, mbao, na bidhaa nyingine, mito ya kuchanganya mapato.

- Uwekezaji wa muda mrefu ambao miti imeongezeka / kupandwa inaweza kuongeza thamani kwa muda, kutoa usalama wa muda mrefu wa kifedha.

3. Faida za kijamii

- Jumui a wapia Wakulima wa TIST wanahimizwa kunda kundi ndogo na, kukuza ushirikiano, kugawana maarifa, na msaada wa jamii.

- Elimu namafunzo ambapoWakulima wanapata mafunzo juu ya mazoea ya kilimo endelevu, kupanda miti, na uhifadhi wa mazingira.

- KuboreshwahAmbapo miti iliyopandwa na kuboresha



ubora wa hewa na kutoa kivuli, na kuchangia afya bora kwa wakulima na familia zao.

4. Uendelevu

- TIST inalenga mazoea ya matumizi ya ardhi endelevu, kuhakikisha kwamba wakulima wanaweza kudumisha uzalishaji bila kudhalilisha ardhi yao.
- Kwa kuunganisha miti katika mifumo ya kilimo, wakulima wanaweza kupitisha mazoea ya kilimo, ambayo ni endelevu zaidi kwa muda mrefu.

Kama vile kumekuwa na athari kati ya wakulima, pia kuna changamoto

- Awali na uwekezaji ya kupanda na kudumisha miti inahitaji muda, jitihada, na rasilimali, ambazo zinaweza kuwa kizuizi kwa wakulima wengine.
- Muda mrefu wa kungojea kutoka miti huchukua muda kama miti huchukua muda mrefu kukua, na faida (k.m., mikopo ya kaboni) haiwezi kuwa ya haraka.

Katika kila mpango wa TIST una athari za kubadilisha kwa. Hata hivyo, mafanikio yanategemea msaada, na kushughulikia changamoto zinazoweza.

Bachu hAkim-mkulima Wa nguzo ya-Jericho Breakers - wilaya Bushenyi

Faida za kupanda kwa mti wa mipaka

Upandaji wa mti wa mipaka ni kupanda miti kando ya mali, mashamba, au barabara kwa faida za kiuchumi na kijamii.

Faida muhimu

1. Miti hufanya kamaUzito wa asili

- Miti hufanya kama kizuizi cha asili, kutoa faragha kutoka kwa majirani au wapita.
- Wanaweza kuchukua nafasi au kuimarisha ua wa kinadamu, kupunguza mahitaji ya vifaa vya gharama kubwa.

2. Miti hufanya kama upepo wa upepo na makao

- Miti iliyopandwa kando ya mipaka inaweza kupunguza kasi ya upepo, kulinda nyumba, mazao, na mifugo kutoka kwa upepo mkali.

•Wao huunda microclimate ambayo inaweza kupunguza joto na kupunguza gharama za nishati kwa joto na baridi.

3. Uhifadhi wa udongo

- Mizizi ya miti imetulia udongo, kuzuia mmomonyoko wa mmomonyoko unaosababishwa na upepo au maji.

•Wao huboresha uzazi wa udongo kwa kuongeza suala la kikaboni kupitia majani yaliyoanguka na miziizi ya kuoza.

4. Ubora wa hewa ulioboreshwa

- Miti hupata uchafuzi kama dioksidi kaboni (CO₂), dioksidi ya sulfuri, na oksidi za nitrojeni, kutolewa oksijeni kwa kurudi.

• Wao hutengeneza vumbi na chembechembe, kuboresha ubora wa hewa katika eneo jirani.

5. Viumbe vya viumbe hai na makazi

- Miti ya mipaka hutoa makazi kwa ndege, wadudu, na wanyama wadogo, kukuza viumbe hai.
- Wanaunda mipangilio ya mazingira ambayo inaruhu-

su wanyamapori kuhamia salama kati ya makazi.

6. Kupunguza kelele

- Miti hufanya kama vikwazo vya sauti vya asili, kunyonya na kufuta kelele kutoka barabara, reli, aujiranimali.
- Hii inajenga mazingira ya kimya na ya amani zaidi.

7. Kivuli na baridi

•Miti hutoa kivuli, kupunguza joto na karibu na mali yako.

• Hii inaweza kupunguza gharama za baridi wakati wa hali ya hewa ya joto na kujenga nafasi nzuri za nje.

8. Kuongezeka kwa thamani ya mali

• Miti iliyohifadhiwa vizuri inaweza kuongeza thamani ya mali kwa kuboresha rufaa yake ya kukata tamaa na uendelevu wa mazingira.

• Wanunuzi mara nyingi wanafurahia faragha, uzuri, na faida za kuokoa nishati.

9. Ufuatiliaji wa kaboni

• Miti hupata CO₂ kutoka anga, kusaidia kupunguza mabadiliko ya hali ya hewa.

• Miti ya mipaka huchangia ufuatiliaji wa kaboni, hasa wakati wa kupandwa kwa idadi kubwa.

Usimamizi wa maji

• Miti kusaidia kudhibiti mzunguko wa maji kwa kunyonya maji ya mvua na kupunguza runoff.

• Wanaweza kuzuia mafuriko na kuboresha recharge ya chini ya ardhi.

10. Faida za kiuchumi

• Miti ya matunda au mbegu iliyopandwa kando ya mipaka inaweza kutoa chanzo cha chakula au mapato.

• Mbao au kuni kutoka kwa mipaka ya mipaka inaweza kuvuna endelevu kwa faida ya kiuchumi.

11. Thamani ya kitamaduni na ya kijamii

• Miti inaweza kuwa na umuhimu wa kiutamaduni au mfano, na kuongeza maana ya mali.

• Wanaunda nafasi za mikusanyiko ya kijamii, kufurahi, na burudani.

12. Udhibiti wa wadudu

• Miti fulani huvutia wadudu wenye manufaa au ndege zinazosaidia kudhibiti wadudu kwa kawaida, kupunguza umuhimu wa dawa za dawa za dawa.

13. Ustahimilivu wa hali ya hewa

• Miti ya mipaka inaweza kusaidia mali kukabiliana na mabadiliko ya hali ya hewa kwa kutoa kivuli, kupunguza joto, na kulinda dhidi ya matukio ya hali ya hewa kali.

• Tunajenga urafikisna kuboresha mahusiano yetu:mimiN Ku



LUO

TIC KI KOO YAT MA CALO YOO ME KWANO WEL YAMO MA OWANG GWOKO NGOM NI WOK KI I PITO YADI

Yat tye ki tic ma pire tek me gwoko yamo ma tye ka kodo (CO2) ki i yamo, ma weko gibedo gin ma pire tek i lweny i kom alokaloka me piny. Me kwano wel carbon ma ki gwoko i kom yadi, lucayan ki lutim kwed pol kare gitiyo ki pimo calo rwom me ngwec pa yat (nyo rwom me rwom) me pimo kit me gwoko jami makwo ki, ma lubo, gwoko carbon. Yo man kitiyo kwede mapol pien nongo tye ki cente madwong, dok miyo kero me dwoko piny kero pa yat carbon.

1. Pingo ki tiyo ki koo yat me kwano wel yamo ma owang?

Labol, ka itye ka pwoyonyo kit me tic ki yat, ci myero inge ni yat ma kitiyo kwede me cango two mapol tye ka dongo matek. Ka ki pimo rwom me pii, lutim kwed gitwero kwano rwom me dongo pa yat, ma ki tiyo kwede i rwom me rwom me rwom me yat ma malo (AGB).

Kit ma rwom me rwom me carbon ki kwano ki i rwom me rwom, acuko cwiny lupur pe me kwanyo ki bene me pito yadi i kabedo ma opore dok maber.

Ka ipito yadi i kabedo maber, yadi ni dongo madongo dok man weko gi gwoko carbon mapol.

Lapur pe keto yadi ma pe ki keto i potu ma pe kiwako ki TIST.

Lupur, gipito yadi mapol ma gibedo i kare man pi gwoko kwo ki adwogi mapol.

BER PA YUB PA TIST I KA BEDO MA ORUMU WA MACALO LAPUR

Man obedo yub me TIST ki bot gurup matidi ma kilwongo ni Jeriko Bhakers .

Yub me TISTS ocuko cwiny lupur matino me pito yadi ki me tic ki kit me pur ma twero bedo tye dok man obedo tic mogo ki adwogi gi i kabedowa ki gurup wa tutwalle.

1. Adwogi maber me cwec ma ikabedo wa

• Kit me yubo ngom ki yat ma konyo me gengo rweny pa ngom, weko ngom dongo maber, dok konyo gwoko pii, ma twero weko cam dongo maber.

• Teko me piny ma nongo ki yat tiyo calo yat ma kelo yamo, dwoko piny alokaloka me piny. Lupur ginongo adwogi maber ki i kom jami matino tino matino tino ma tye ki kero.

• Kit me kwo mapol kun kitiyo ki yadi ma twero konyo me dwoko piny yotkom pa lee ma gikwo i potu dok miyo twero me gwoko cam.

2. Adwogi maber me lim

• Cente mukene ma lupur ginongo ki ikom yat ma gipito, ma twero cato, ma miyo lim mukene ma nongo.

• Kwo me kwo ma pat pat ma tye ki yadi ma kipito twero miyo nyig yat, nyig yat, yat, ki jami mukene, ma poko kin rwom me lim mapol.

• Yub me keto cente pi kare malac ki dini ma yadi ma dongo/kipito twero medo iye wel pi kare malac, ma miyo gwok me lim pi kare malac.

3. ber pa dano

• Kimiyo teko bot lwak ka ma bot lupur ki cuko cwinygi me yubo gurup matino tino, kelo tic kacel, poko ngec, ki konyo pa lwak.

• Kwan ki pwoyonyo dano ka ma lupur ginongo pwoyonyo ki bot lutic me pur ma twero bedo tye, tic me pur, ki gwoko kabedo.

• Medo yotkom ma yat ma kipito iye weko yamo bedo maber dok miyo tipo, ma weko yotkom bedo maber bot lupur ki jo me odigi.

4. Gwoko

• TISS kelo tic me gwoko ngom ma twero bedo maber, neno ni lupur twero gwoko tic maber labongo balo ngom gi.

• Ka ki keto yadi kacel i yub me pur, lupur twero tic ki yat ma kitiyo kwede me pur, ma twero bedo ma twero bedo pi kare malac.

Kit ma tye ki adwogi maber i kin lupur, bene peko tye

• Keto cente i acaki me pito ki gwoko yadi mito kare, tute, ki jami ma mile, ma twero bedo gin ma gengo lupur mogo.

• Kur pi kare malac pi dwogo pa yadi kwanyo kare ma yadi tero kare malac me dongo, ki adwogi ne (e.g., lim ma ki deno) pe twero bedo cut cut.

Bachwa Hakim-Lapur- Jericho- Dul ma tino I Bushenyi

BER PA PITO YADI ME WANG NGOM

Tic ki yadi ma tye i potu tye ka pito yadi i nget dog potu, potu, nyo yo me nongo adwogi maber ki i kom lim ki kwo pa dano.

Ber bedogi

1. Yat tiyo calo gin ma celo lobo

- reya tiyo calo gin ma gengo dano, miyo ngec ma mako ngat acel acel ki bot jirani onyo dano ma kato.

- Gin gitwero loko nyo dwoko cen cel ma dano aye oyubo, ma weko mitte ni kiket jami ma kelo cente madwong.

2. yadi tiyo macalo lageng yamo ma kodo ma tek ki bene kabedo .

- Yat ma kipito i dog lobo twero dwoko piny rwom me yamo, gwoko odi, cam, ki lee ma aa ki i kom yamo matek.

- Gin gijyubo jami matino tino ma twero dwoko piny rwom me lyeto ki dwoko piny wel teko me lyeto ki ngwec.

3. Gwoko Ngom

- Yat dwoko piny rwom me dongo lobo, ma gengo ngwec pa yamo nyo pii.

- Gin weko dongo lobo bedo maber kun medo jami ma kwo kun gitiyo ki pot yat ma opoto ki yat ma tye ka rweny.

4. Ayubu kit ma yamo maber kwede

- Yat ma ki lwongo ni reya gi kwanyo jami ma balo yamo ma calo yamo ma ki lwongo ni carbohidrate (CO2), lac pa ler ma ki lwongo ni syxide, ki yamo ma mako ler, gi weko oxygen me dwoko cen.

- Gi mako lum ki jami ma tye i kabedo meno, ma weko yamo bedo maber i kabedo ma orumogi.

5. Medo rwom kit me kwo ki kit me yubu piny.

- Yadi ma tye i ngom miyo kabedo bot winyo, winyo, ki lee matino tino, ma kelo kwo mapol.

- Gi yubu dul ma mako kwo pa ler ma weko ler ma kwo gi wot maber i kin kabedo.

6. Dwoko kit me wor piny

- yadi tiyo calo lageng yamo ma nongo Rubanga aye omiyo mako dok bene gwoko wor ma gin bino ki i gudi, gaa, ki ikom jami ma orumu wa

- Man weko ka bedo bedo ma oling dok bene bedo ki kuc.

7. yadi konyo tibu dok bene kweyo piny

- yadi tiyo calo jami ma pe nen, gamo ki kwanyo dwan ma tye i yo, yo me gadigadi, nyo jami ma tye cok kwede.

- Man kelo kabedo ma oling mot dok ma tye ki kuc.

8. medo wel jami

- Yat miyo tipo, dwoko piny rwom me lyeto i kom jami ma itye kwede.

- Man twero dwoko wel cente me ngwec piny i kare me ngwec ma piny tye ka lyet dok weko kabedo me ngwec bedo maber.

9. Med wel jami ma tye iye

- Yat ma ki gwoko maber twero medo wel jami ma ki keto i ot kun ki medo rwom me kwan ki gwoko kabedo.

- Luwil pol kare gi pwoyonyo jami ma ki gwoko, ber, ki adwogi maber ma yat gwoko.

10. Kwalo two ma mako yamo

- Opens gamo CO2 ki i yamo, konyo me dwoko piny alokaloka me piny.

- Yadi ma tye ki pii ma tye i ngom gi tiyo ki carbon, tutwalle ka kipito i wel mapol.

11. Gwoko pii

- Otwel konyo me yubo kit ma pii tye ka mol kwede ki gamo pii kot ki dwoko piny pii ma mol ki i pii.

- Gin twero gengo pii ma mol ki dwoko rwom me pii piny.

12. Adwogi maber me lim

- Yat ma ki pito i dog gang twero miyo cam onyo cente.

- Timber nyo yen me mac ma aa ki i kom yadi ma tye i wang lobo kitwero nongogi ma twero bedo pi nongo lim.

13. Kit me tekwaro ki kwo pa dano

- Oyat twero bedo ki tekwaro nyo lanyut me lanyut, medo tyen lok i kom jami.

- Gin gijyubo kabedo me cokke kacel, yweyo, ki galowang.

14. Konyo kit me gengo anyai

- **Yat mogo ma konyo winyo ma konyo** winyo nyo winyi ma konyo me gwoko kwidi ma tye i komgi, ma dwoko piny miti me neko kwidi.

15. konyo kit me gwoko ka bedo ma orumu wa

- Yadi yadi konyo kit me weko jami wa kwo kwede ma ber miyo tibu me yweyo, dok bene gwoko gi ki i aloka loka me piny ma raco



ERIKHOLHESYA OBUNENE BWOMUTHI OKWIBARA OBUNENE BWEMBEHO

Emithi ghikhakola omubiri munene oweriha embeho nyibi omwa kyanya, kyikaleka emithi eyabya yomughasu munene omwirwanyisa embinduka yobuthuku.

Eriminy obunene obwembeho, aba kalimagezi bakakolesaya obunene obwomuthi. Omubera ono akakolesibwa kutsibu, kandi akayisighawa okwiminy obunene obwembeho eyakakolesibwa emithi erilwa omwa kyanya.

1. Habwakiy tukakolesaya obunene bwo muthi eriminy obunene bwembeho?

Obunene bwo muthi nikaminyikalo kakulu akakaleka iwaminy obunene obwembeho ayabikolesibwa omuthi eywulu womutaka erilwa omwa kyanya.

Hakuba tukakolesaya obunene bwo muthi eriminy obunene obwembeho, nkasaba abalimi bethu aba TIST esimwatema emithi kandi emwahera emithi eyinapangire ndeke.

Erihera emithi eyinapangire kyikaleka eyabya minene-minene kandi eyakolesya embeho nyinene erilwa omwa kyanya.

Abalimi be TIST esimwakuka emithi emwapangayu ndeke ngokutukabalayira.

Kandi muhere emithi eyenzarwa mwanatoka erilbirayuru neritunga mwamaghoba.

OMUGHASU WA TIST OMWABULAMBO BWETHU NG'OMULIMI.

Ono ghomughaneghane wethu okwa TIST erilwa omwa gurupu eya Jericho Breakers.

TIST yabiruwathikya itwe abalimi abawithe ebithaka bike-bike eritoka erihera emithi kandi nerigha emilimire mibuya eyititsweka. Ebi ni bighuma okwa mighasu yemilimire mibuya omwa bulambo bwethu.

1. Ebibuya okwa kipindi

Erihera emithi ghikaleka womutaka injatasa neryo ekyalaka yakakanyaya obuwane womutaka, kandi yikahambira amaghetse omwakithaka eyanganakanya okwabirirwa.

Erihendihinduka yobuthuku, iwasangana emithi ghikakolesaya embeho nyibi erilwa omwa kyanya nerikyalaka obuthuku ebwata hinduka-hinduka. Abalimi bakawoba okwa bubuya obomuthi.

Yikawathikya obuyingo munene, omuhera emithi eyikawathikya obuyingo obwebindi bindu kandi iyatsunga nebhuka.

2. Ebibuya ebikathuha esyasente.

Eryongera okusente, ahaukasanga abalimi bakathunga esyasente erilwa omwambeho eyemithi eyabakaha.

Eritunga esyasente omwabindu muthina-muthina, iwasangana emithi yanganathuha ebiuma, esyambaho nebindi nebindi, iyathuha esyasente omwamirungu minene.

Yikabika esyasente erianza obuthuku obunene, ukasanga emithi yikongera erilwa iyinimukula erianza obuthuku bunene.

3. Ebibuya ebyobusangasangane.

Ekipindi kyabiranzisa, ukasanga abalimi abe TIST bakahabulhawa erikora esyagururu niku banga kolongana, banahanangana amenge nobuwathikya obwe kipindi.

Erisomesibwa nerikangiribwa, ukasanga abalimi bakabana erikangiribwa okwa milimire eyiwene, okuhera emithi, nerinda obuhanga ne kipindi.

Erikanyaya obuyitotse, ukasanga emithi yikanyaya obubuya obomuyagha, nerihwa ekitsutsu, eryongera obubuya oku balimi namaka wabo.

4. Emilimire mibuya eyititsweka

TIST yikasomesa emilimire eyomulembe niku abalimi bangahululha binene isihali omuthaka wabu erihwamu omubogha.

Erihera emithi mwamajima ngokuyitholere, abalimi bangana tsurukira omwabulhimi obwemithi eyanganabanyu omwabuthuku bowo.

Nomuhangabya ebikolirwe binene okwa balimi, betu hanehu nobutsibu :

Eritsuka obuhere obwemithi nerisekera bikanza obuthuku, amani, nebakolesebawa, byanganabya bisibu oku balimi.

Erihondira kutsibu amawoba awemithi, kusangwa emithi yikawala obuthuku bunene erikula kandi namayoba wayo ng esyasente esyembeho byanganabya isibyalubaluba.

Omwabyosi, TIST yikahundula abalimi omukanyirya emibere yekipindi, erikanya esyasente syabo neritokeshya abantu mwa bipindi byabo. Betu kandi erisingura kyikarugira okwa mikolere, obuwathikya ner kokotsya ebitsibu.

Niba Bachwa Hakim-omulimi -Jericho Breakers -Bushenyi Cluster

EMIGHASU EYERIHERA EMITHI OKUSARO

Erihera emithi okusaro nirimbya emithi okubindu, okwamalima kwesi okwa syanguda eribanamu amawoba.

Emighasu eyerimamirako

1. Emithi yikhakola ngolughuthu:

Emithi yikakola ngebindu binu- yikabika ebindu ebithatholere erirangiwa okubataka kwetsi abalimi abakalaha.

Yanganasuba omu mwanya kwetsi eriwathikya olughuthu olwo muntu, kwetsi erikehya ebyithawa ebyebindu ebikaghalawa.

2. Emithi yikakola ngerihamba omuyagha

Emithi eyiherire okusaro yangana kehya esipidi eyomuyagha, eritsunga esyaka syabandu, na malhima oko muyagha munene.

Yikakola obuthuku bwandeki obwanganakehya ekyihuhani.

3. Yikatsunga omuthaka

Eriminy eyemithi yikakola omuthaka wandeki, eritsunga omuthaka owakasenda, nomuyagha kwetsi amaghetse.

Yikanyaya ekyirisa kyomuthaka eryongeramu omubogha omulaha omwabithi ebikathowera omwalima nomwaminyi eyibolire.

4. Yikongera obubuya obomuyagha

Yikalhondaya emiyagha mibi erilwa omomwanya kandi yatuha omuyagha owakingira.

Yikahamba etsutsu, neryongera obubuya obomuyagha omwakiyughu ekyithuthimbireko.

5. Yikawathikya obuyingo bunene nerihwa obwikalho bwebisoro.

Emithi yokusaro yikaha esyanyonyi syobwikalho, nebhuka, nebisoro ebike-bike, nerihwa obuyingo.

Yikakola esyanzira esiwene omo bwikalho bwebisoro esikaleka ebisoro ibyalhaha ndeke omo bwikalho bwabyo.

6. Yikakehya okwatoko

Emithi yikakola neririnda etoko eyikalwa omusyanguka, nesyalgi syomukyi kwetsi nebindi ebithuthimbireko.

Yikathuha ekyihughu ekyihumulikene nekyihunire.

7. Yikathuha ekitsutsu nobuthekane.

Emithi yikathuha ekitsutsu nerikehya ekyihuhani omokathi neyisa syebindu byagha.

Yanganakehya obughule obwerithekanya omubuthuku obuhuhire kandi yatuha nemyanya eyiwene.

8. Yikanyaya omuhendo webindu

Emithi eyitsungire ndeke yikanyaya omuhendo webindu omwikanya obuwane byekiyihughu.

Abaghuli bakasima ebindu ebibisire, obubuya neyindi mighaso eyemithi.

9. Yikakolesaya embeho neribikayu

Emithi yikabana embeho erilwa omwa kyanya, yikawathikya eritsunga embinduka yobuthuku.

Emithi yokusaro yikongera okwambeho eyemithi kutsibu-tsubu wamaherayuru omwabunene.

10. Yikatsunga amaghetse

Emithi yikawathikya erikura amaghetse wembulha nerikehya emithibitho.

Yikalhinda esyangwangwa nerikanya amaghetse womokiyithaka.

11. Ebibuya ebikathuha esyasente

Emithi eyebiuma yanganathuha ebyalha kwetsi esente.

Emithi yokusaro yikathuha esyambaho nesyangwe niku twabanamu esyasente.

Ebyobuhangwa nebyo bu sangasangane

Emithi yangana kolesibwa emighasu yobuhangwa, neryongera obuminyikalo bwekindu.

Yikaha emyanya yerihandinaramu, erihumuliramu nerikolheramu ebindi.

13. Eritsunga ebihuka

Eyindi mithi yikalaha ebindi bihuka ebyomughaso kwetsi esyanyonyi esikawathikya eritsunga ebihuka, ekyikakehya erikolesya embatsi.

14. Erihendihinduka yobuthuku

Emithi yesaro yikawathikya ebindu eribegherana embinduka yobuthuku omwiherya ekyitsutsu, erikehya ekyihuhanya neribirinda nomwa mbera esindi esithiwene.

FOR TIST general inquires about TIST expansion, Payments, Trainings, small group formation and registration, and Tree Planting call:

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