



THE TREE

The International Small Group
and Tree Planting Program

CLEAN AIR
ACTION
CORPORATION

TIST NEWSLETTER APRIL 2025



A farmer witnessing tree counting exercise



During small group meeting and planning in Expanso -Okidi Cluster



After cluster meeting in Kasese in Bugoye cluster



During cluster meeting in Kanungu in Bukono cluster



Small group best practice in Nursery bed management and preparations

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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SOME IMPORTANT FACTORS TO CONSIDER WHEN SELECTING TREE SPECIES TO PLANT ON FARMS

Tree planting has emerged as a powerful strategy for environmental restoration and carbon sequestration. For farmers, selecting the right tree species is crucial, and below are some factors worth considering when choosing tree species for planting on farms.

Site-Specific Considerations: Before planting, it is essential to assess the characteristics of the planting site. Is the land flat, hilly, or situated in a valley? Is the area prone to erosion or flooding? These factors influence which species will thrive. For example:

- On hillsides, trees that root deeply and bind the soil are ideal for preventing erosion.
- In valleys, species that tolerate periodic waterlogging are more suitable.
- On flat land, a wide variety of species may be appropriate, but spacing and sunlight availability are still important considerations.

By selecting species that are well-suited to specific topography and soil conditions, farmers can ensure higher survival rates and better ecological outcomes.

TREE SIZE AND CARBON SEQUESTRATION POTENTIAL:

One of the primary reasons for planting trees today is their ability to sequester carbon. Larger trees generally sequester more carbon over their lifetime than smaller ones. Therefore, farmers should consider tree species that have the potential to grow tall, develop a wide canopy, and form strong woody

biomass. Fast-growing native hardwoods or deep-rooted species are often ideal for this purpose.

COMPATIBILITY WITH FOOD CROPS AND BIODIVERSITY:

On many farms, trees are grown alongside crops in agroforestry systems. In these cases, the compatibility of tree species with existing food crops is crucial. Some tree species are known to enrich the soil, provide moderate shade, and even repel pests, thus supporting crop growth. For example, certain leguminous trees fix nitrogen and improve soil fertility.

However, other species may compete aggressively for nutrients and water or release chemicals that inhibit crop growth. For instance, eucalyptus, while fast-growing, is often cited as detrimental to nearby vegetation and soil health. Farmers must avoid species that pose such threats, especially if they plan to grow trees near cultivated fields or other vegetation.

PREFERENCE FOR NATIVE TREE SPECIES

Whenever possible, native tree species should be prioritized. These species are adapted to the local climate, pests, and soils, making them more resilient and easier to maintain. More importantly, native species are often more effective at carbon sequestration over the long term due to their ability to integrate well into the natural ecosystem. They also support native wildlife and maintain ecological harmony.

Thus, for sustainable tree planting that aligns with climate goals and ecosystem preserva-



tion, native species remain the best choice.

All in all, tree planting on farms is a vital tool for environmental resilience, and by carefully selecting the right tree species, farmers can maximize both ecological and economic gains, contributing to a healthier planet and more sustainable agricultural systems.

THE ROLE OF FARMERS IN CLIMATE CHANGE MITIGATION:

The combined impact of Conservation Farming, energy-saving cook stoves, and beekeeping significantly enhances the value of tree planting. Each of these practices uniquely contributes to the fight against climate change while improving the quality of life for communities. Embracing these sustainable practices not only protects the environment but also builds diversified and sustainable incomes. The time to act is now—our planet demands urgent attention and decisive action. Let us invest in trees and, more importantly, in the systems that help them thrive.

TREE PLANTING AND SUSTAINABLE PRACTICES:

Combating climate change through Conservation Farming, energy-saving cook stoves, and beekeeping.

As the impacts of climate change grow more severe—marked by unpredictable weather patterns, prolonged droughts, and flooding—the urgency to adopt sustainable environmental practices is greater than ever. Tree planting is one of the most powerful and accessible tools for mitigating climate change. However, to maximize its effectiveness, especially in terms of carbon sequestration, it should be integrated with other eco-friendly practices. Conservation Farming,

energy-saving cook stoves, and beekeeping are three key approaches that enhance the benefits of tree planting. They also increase the carbon stored in ecosystems while promoting sustainable livelihoods.

BEEKEEPING: INCENTIVIZING TREE CONSERVATION AND ECOSYSTEM SERVICES

Beekeeping is an eco-friendly practice that aligns perfectly with tree-planting initiatives.

The presence of bees enhances biodiversity and improves crop pollination, which supports food security. Moreover, beekeeping provides an additional income stream for rural communities without requiring tree cutting or intensive land use. This economic incentive strengthens the case for sustainable forest management and reinforces the carbon value of tree plantations.

CALL TO ACTION TO COMBAT CLIMATE CHANGE:

To effectively combat climate change, we must act now. Communities and individuals must support and invest in:

1. Tree-planting initiatives to capture excess CO₂.
2. Protect existing forests, which store carbon efficiently.
3. Sustainable agriculture that enhances soil carbon storage.

The climate crisis is real, and the 4% gap must be closed. Every tree planted is a step toward securing a liveable planet for future generations. The time to act is now.

Let's plant more trees and let nature heal.

EBI OSHEMEREIRE KUMANYA WAA- BA NOOTOORANA EBIKA BY'EMITI Y'OKUBYARA

Okubyara emiti n'ekikwato kihango kurinda eby'obuhangwa n'okusharuura orwoya rwa kaboni. Abahingi mugyenderere ebi, mwaba nimutoorana ebika by'emititi y'okubyara:

Omwanya: Banza omanyanya omwanya gwaba guri aha rushozi, gutereire, nari guri omu kahanga. Omwanya nigutwarwa omwegyemure nari omwijuro gw'amaizi? Omwanya gwine akakwate n'ebika by'emititi ei oraabyare.

- Ensozi nizeetanga emititi eine emizi miraingwa erikukwata eitaka butatwarwa mutunga.
- Akahanga nikenda emititi erikugumira amaizi garegami
- Ahatereire nihetanga ebika bingi namunonga egyo erikwetenga ekyererezi ky'omushana.

Waatooranagye emititi y'okubyara aha myanya etarikushushana abahingi nibasharuura kihango n'eby'obuhanga biba gye.

Obuhango bw'emititi n'okusharuura orwoya rwa kaboni.

Ekigyedererwa ky'okubanza omu kubyara emititi n'okwihamu orwoya rwingi. Emititi mi-

hango neerugamu orwoya rwingi omu magara gaayo kukira emititi emikye. N'ahabw'ekyo abahingi bashemereire kubyara emititi erikuraiha, eine ekibunda kihango kandi eine empimbi mpango. Emititi erikukura juba kandi eine emizi miraingwa niyo mirungi kubyarwa.

Obuzaare by'emititi okukurira hamwe nerikurugamu eby'okurya n'eby'enyamaishwa.

Obuzaare obu niburungi ahabw'okuba emititi emwe neereetaho ebiriisa omwitaka, ereeta ekibunda n'okubinga ebukooko burikureeta oburwaire reero emititi ekakura gye.

Kwonka hariho emititi emwe erikuhayahanira ebiriisa n'emititi erikwetengwa aha musiri yaaba ebyeirwe haihi n'emisiri.

MUKUNDE EMITI Y'ENZAARWA

Emititi y'enzaarwa nimirungi kubyarwa, neekura juba, egumira buri mbeera, ebikooko, n'eitaka, kigireetera yaaba mirungi okugumira embeera yona. Kandi emititi neerugwamu kaboni nyingi ahabw'okuba neekuragye n'embeera y'ebyobuhangwa. Emititi egi neekura n'eby'obuhangwa n'enyamaishwa ezindi.



Okubyara emiti y'obuhangwa omu faamu nikireetera obuhangwa bwaba gye, entuura nungi y'enyamaihshwa kandi omuhingi waatooragye emiti, noihamu kihango kandi kihwera embeera y'obwire, reero ensi n'ebby'obuhingi biba gye.

Omugasho gw'abahingi omukurinda eby'sobuhangwa.

Okuhingira okurinda orwezo, okuteeka aha mahega garikukoresa enku nkye bine akakwate kahango n'okubyara emiti. Enkore egi eine akakwate n'okuhindura emituuriire y'abantu. Enkore egi terikurinda by'obuhangwa kyonka, baitu neetunguura eby'entatsya omu maka. Murekye tubyare emiti turinde ensi n'ebirimu byona.

Okubyara emiti n'okugireeberera.

Okureeberera eby'obuhangwa kurabire omu kutekyera amahega garikukoresa enku nkye, okuhingira okurinda orwezo n'okuriisa enjoki. Ahabw'ebbyobuhangwa kushereba, embeera y'obwire kuhinduka, ekyanda kuteera ensi yoona, n'emyegyemure, nikirungi kutandikaho enkora y'okubicendeeza. Okubya emiti, okusharuura orwoya, okuhingira okurinda eitaka, okutekyera aha mahega garikutwara enku nkye n'okuriisa enjoki n'emwe aha mihanda erikurinda eby'obuhangwa.

Nibishagika okunyuunyuta orwoya omu mwanya kireetera entuura nungi y'abantu.

Okuriisa enjoki nk'ekikwato ky'okurinda eby'obuhangwa

Okuriisa enjoki n'enkore nungi y'obunywani omu kurinda eitaka. Enjoki kuruga omu miti nizireetera ebimera omu misiri byayana reeru birugamu ebijuma. Kandi nizirugamu sente omu ntuura y'abantu b'omukyaro, otarikuriisiza ahaitaka rihango. Emiti egi ku erikukura erugamu orwoya rureeta sente.

Omwete gw'okurinda eby'obuhangwa.

Abantu mwena nimushabwa kukora ebi kurinda empinduka y'obwire.

- Kubyara emiti erikunyuunyuta orwoya rwa kaboni
- Kurinda nokureeberera emiti ei tuhingire
- Kuhinga ebimera birikushagika okusharuura orwoya rwa kaboni

Okubyara emiti nikirungi ahabwa nyetsya. Tubyare emiti turinde ensi yaitu ahabw'abanti ba nyenkyakare.

ENDS

ATESO

**IBOROR LU EPOLOK LU IBUSA-
KINIT AIREREOR KARAI IJAI JO
ASEKUN ABILA NA IKITO LU IRAI-
KINA MISIRI**

Alomu aira ikito kwape ibore yen epol noi koipone lo ayuwar ejautene lo ikwamin kakwap ka amatanar ekwam ngon loka ronon loka kabon. Ka nu akoriok asekun abila na ekitoi lo iraa, erai ibore yen epol noi, ido da nu etupakinete kokwap eraasi iponesio nu ebeit atupakinit kowai lo asekun abila na ekitoi lo iraikina misiri

Aiboisit na ebeit airaikin ikito : Eroko ijo iraikina ekitoi, ibusakinit ajenun ebe aiboisit ngin erai na ikoni bai, erai na epesiara, erai ne iwukotikit arai bo ejai toma aditot ? Aiboisit ngin erai na ilotanos alupok ke arai bo ne idila ebulone ? Eraasi lu iboro nu itogogongoete abila na ekitoi lo epedori apolo ejok kotoma aiboisit ka ngin . Kwape nat:

- Owukona , ibusakinit airaikin ikito lu idirete akec lias kwap noi tetere epedorete atunakinit alupok ngun nepepe ibore da yen itidisiari ailotanaro na alupok
- Toma aditono ibuskinit airaikin ikito lu epedorete angirikin aibwaununio na akipi kotoma apakio ace
- Toma aiboisit na epesiara ko riana , ipu abilasia nu ikito nu epedorete airaikinio toma aiboisit kw ana, konye ailaanakin kede ejautene lo aica erasi iboro lu epolok noi.

Koipone lo asekun abilasia nu ikito lu ecamunete apol kotoma aiboisit ka ngin ko jautene ka alupok kec. Epedorete akoriok aitogogong adoketait na aijar na ikito ka ngun

**APOLUS NA EKITOI KA EJAUTENE
LO AMATANAR EKWAM NGON LOKA
KABON**

Ibore yen epol noi kotoma airayo na ikito ngesi amatanar ekwam ngon loka kabon . Ikito ngun lu eburokoros kesi emasete ekwam ngon loka kabon noi kotoma apak na aijar kec itiirian jo kede ngun lu mam eburokoros. Ka nu angun ibusakinit akoriok aanyun ebe iraete kesi ikito lu epedorete apolor kuju noi ka alalar kanu aiswamaun etolim lo epol ka ajaut kede ekwam loka kabon lu epol noi kotoma kec . Ikito luepoloete katipet kotoma aiboisio wok ko raasi lu idirete alias kec kwap noi kesi ejokuka ka nu aswam ka na

**EIDICANE LO IKITO KA IRAAN KA
EJAUTENE LO ISUBAN INE:**

Kotoma omisirin lu ipu , era ikito lu irayo nepepe kede ikorion ice . ka nu agun ibusakinit ikito ngun koraasi lu ecamakinete ikorion apolo ejok . Ikito ice eraasi lu ejenara ko wai lo aiyat aiboliaikit toma alupok , eyinakinete etolim lo mam epol noi ido da irengeete ikur lu emunamunaete ikorion ibore da yen ingarakini apol na ikito na ajokan .

Keja ngun da, ejasi abilasia ace nu ikito lu emariaete akipi kede inyammat noi kede ikorion ido da epedorete aicweyar inyammat aicweyar. kwape nat ekalitusi, karaida epoloi ngesi katipet , erai ngesi ekitoi lo emunari angaleu na alupok ka iraan da kere nu ejaasi osiep ke. Ekot akoriok aitidisiar abilasia nu ikito kwa ngun, ka cut arai ebeit kesi airaikin ikorion ice aiboisit ngin arai bon at osiep kec .

**ASEKUN IKITO WOK LU EPOLOETE
EJOK KOTOMA AIBOISIO WOKK**

Arai kejaun duc arerengu, ibusakinit aitojokar aira ikito ngun lu epoloete kotoma aiboisio wok .Eraasi ikito lu nu enaikitos ikwamin ka ejautene lo aiboisio wok, ikur ka alipok. Ayinakinkesi eraasi lu etiting ido da kopatana aipepeun ka aidar. Ibore da yen epol bobo noi erasi ikito lu nu emasete



ekwam ngon loka kabon lo epol kotoma apak ngin na ejaria ekitoi lo . Eraasi da bobo lu itojokitos aijar na itaing ka lu idari ooni kotoma okalia wok.

Ka nu aira ikito na itekooro , ibusakinit ooni aira ikito ngun lu epoloete kotoma aiboisio wok ngesi epedorete aidar ekue lo ikwamin jokan

Kotoma aileleba , airayo na ikito erai ibore yen epedori aitemoki ekuse lo ikwamin ka ejautene kotoma aiboisio wok ido da koipone lo asekun abila na jokan , epedorete akoriok aitijokar ejautene lo akwap ka angaleu da na itekooro na iraan ka isuban.

EPELU LO AKORIOK KOWAI LO AITIKITIK EKUSE LO IKWAMIN

Aitwasam akoru na tinen kwana , ikiyal ngun lu itojokaritari ka aipit na aoo kere eraasi iboro lu itojokarete ejautene lo aira ikito . lu kere eraasi lu itojokete ka aitiji ekuse lo ikwamin lo aronon ido da itojokete ejautene ka adoketai na aijar kotoma aiboisio wok . Mam nu eraasi nu itojokete ekuse lo ikwamin bon konye eyinakinete arereng na iwaitin ice lu epedorota itunga aiman apiyai. Apak napena na ibusakinitor ooni aiswamaun aswamisioit alope narai ekot wok akwap aingarakinio . Acamutu ooni kere aira ikito ayuwasi akwap wok .

AIRA IKITO KA IPONESIO LU ITEKOORO

Etojokasi ekuse lo ikwamin koipone lo aitwasam akoru na itojkaritari na atinen kwana , ikiyal ngun lu itojokaritari ka aipit aoo.

Kwape ewutar ejautene lo ekuse lo ikwamin aiyat amunar neda ijulujulatotor ikwamin , aica na iriikin ka ebulone. Ikeara eipud noi ka nu itunga arokeor ipponesio lu aitiji ekuse lo ikwamin lo aronon adepar lem sek da . Airayo na ikito ngesi ejiisoit lo epol noi ka nu aitiji ekuse lo ikwamin ido da kopatana aitwasam . Ido ka nu airayo na ikito araut ibore yen iswamai kodoco ka cut kotoma aimat ekwam ngon lo aronon loka kabon ,ekot aimorimor kesi kede aswamisio ace kwape nata koru na itojokaritari na tinen

kwana , ikiyal ngun lu itojokaritari , aipisio na aoo ka ace da .Ikeunete da adoketai na ekwam loka kabon lo ematanaro kotoma okwam ka aikeun adoketai na aijar.

AIPIT AOO: AIMORIMOR AYUWARIO NA IKITO KEDE EISWAMAE LO ISUBAN LU EDEKE

Erai aipit aoo aswamisioit na iriamanara kede ejautene lo aira ikito ka nu aitojokar ejautene lo akwap

Eautene lo aoo isinyikoikit ejare lo itiang iraan ka itunga ka cut aingarakin aitict aturo ngun lu iturooto iraan . ibore yen eyauni amio. lyatakini aipit aoo adoketai na aduunun apiyai ka ne ja akoriok ko mam ipuda ajepio na ikitoarai bo aitwasam alupok lu ipu. Erai na aswamisioit na itojokarika aisinyikoikin airayo na ikito

ANYARAUNIO TOMA ASWAMISIOIT NA AITOJOKAR EKUSE LO IKWAMIN

Ka nu ooni aitojokar ekuse lo ikwamin ekot ooni agear kopaana, ekot atutubena ka itunga kere acamun aira ikito koipone lo:

1. Aira ikito ka nu amatanar ekwam ngon lo aronon loka kabon dioxde
2. Akoru na itekooro na ingarakini alupok da amatanar ekwam ngon loka ronon
3. Ayuwar ikibiran ngun lu ejaasi kopaanalulu da ematanarete ekwam ngon lo aronon

Akirotna ekuse lo ikwamin erai na abeit , ido ekot abangat ngin na iwongon ka ngin kwatata 4% korapiar katipet, Ka ngon kitoi kere lo iraikini ooni erai lo ingarakini . Apak na aswamisioit ngesi na .

Ooni kere eraata ikito kodumutu isuban angaleu

EBIMU KU BINTU EBIKULU BY'OLINA OKULOWOOZAako NG'OLONDA EBIKA BY'EMITI BYOLINA OKUSIIMBA MU NIMIRO YO.

Okusimba emiti kuvuddeyo ng'enkola ey'amaanyi ey'okuzzaawo obutonde bw'ensi nemukukendeza omukka omubi mubutonde.

Eri abalimi, okulonda ebika by'emiti ebituufu kikulu nnyo, era wansi waliwo ensonga ezisaanidde okulowoozebwa ng'olonda ebika by'emiti ebyokusimba munimiroyo

Okulowooza ku kifo wogenda okusimba: Nga tonnasimba, kyetaagisa okwekenneenya engeri y'ekifo kyogenda okusimbamu. Ettaka lifuukuuse, lya busozi oba liri mu kiwonvu? Ekitundu kitera okukulugguka oba okubooga? Ensonga zino zikwata ku bika ki ebigenda okukulaakulana. Okugeza nga:

- Ku nsozi, emiti egisimba emirandira mu buziba n'okusiba ettaka gisinga kuziyiza kukulugguka.
- Mu biwonvu, ebika ebikumira okukulukuta kw'amazzi buli luvannyuma lwa kiseera bisinga okusaanira.
- Ku ttaka elyomuseto, ebika eby'enjawulo biyinzakuba ebituufu, naye ebanga n'okubeerawo kw'omusana bikyali bikulu okulowoozaako.

Nga mulonda ebika ebituukiride ddala ku mbeera y'ettaka, abalimi basobola okukakasa nti bawangaala nnyo n'ebivaamu ebirungi mu butonde.

Obugazzi bwemiti n'obusobozi bw'okukwata kaboni oba okufuna tani za kaboni eziwerako:

Emu ku nsonga enkulu evuddeko okusimba emiti leero bwe busobozi bwazo obw'okukola kaboni. Okutwalira awamu emiti eminene gikwata kaboni mungi mu bulamu bwagyo okusinga obutono. N'olwekyo, abalimi balina okulowooza ku bika by'emiti ebirina obusobozi okukula mubuwanvu, n'okukola enduli engumu. Ebika byemiti ebikula amangu oba ebika ebisimbye emirandira emiwan-

vu bitera okuba ebirungi ennyo mu nsonga eno.

OKUKWATAGANA N'EBIRIME EBY'EMMERE N'EBITONDE EBY'ENJAWULO:

Ku nimiro nnyingi, emiti gisimbidwa ku mabbali g'ebirime mu nkola z'okulima emiti ne birime. Mu mbeera zino, okukwatagana kw'ebika by'emiti n'ebirime eby'emmere ebiriwo kikulu nnyo. Ebika by'emiti ebimu bimanyiddwa okugaggawaza et-taka, biwa ekisiikirize eky'ekigero, era bituuka n'okugoba ebiwuka, bwe kityo ne kiwagira okukula kw'ebirime. Okugeza, emiti egimu egy'ebinyeebwa gitereeza nayitrojeni n'okulongoosa obugimu bw'ettaka.

Wabula ebika ebirala biyinzakuvuganya mu ngeri ey'obukambwe ebiriisa n'amazzi oba okufulumya eddagala eriziyiza okukula kw'ebirime. Okugeza, kalitusi, wadde nga ekula mangu, etera okujulizibwa ng'ey'obulabe eri ebimera ebiriraanyewo n'obulamu bw'ettaka. Abalimi balina okwewala ebika ebitiisatiisa ng'ebyo naddala bwe baba bat-egese okulima emiti okumpi n'ennimiro ezirimibwa oba ebimera ebirala.

OKWETTANIRA EBIKA BY'EMITI EN- ZAALIRANWA .

Buli lwe kiba kisoboka, ebika by'emiti enzaaliranwa birina okukulembezebwa. Ebika bino bituukagana n'embeera y'obudde ey'omu kitundu, ebiwuka, n'ettaka, ekibifuula ebikumira embeera era ebyangu okulabirira. Ekisinga obukulu, ebika by'ebisolo eby'enjawulo bitera okukola obulungi mu kufuna kaboni mu kisera ekiwanvu olw'obusobozi bwagyo okugatta obulungi mu nsengekera y'obutonde. Era ziwagira ebisolo by'omu nsiko enzaaliranwa era zikuuma enkolagana y'obutonde.

Bwe kityo, olw'okusimba emiti okuwangaala nga kikwatagana n'ebigendererwa by'embeera y'obudde n'okukuuma obutonde bw'ensi, ebika by'ebisolo eby'enjawulo bisigala nga bye bisinga okulondebwa.

Byonna awamu, okusimba emiti ku nimiro kye kimu ku bintu ebikulu ennyo mu kugumira



obutonde bw'ensi, era nga abalimi balonda n'obwegendereza ebika by'emitu ebituufu, abalimi basobola okwongera amaanyi mu by'obutonde n'ebyenfuna, ne kiyamba ku nsi ennungi n'enkola z'ebyobulimi ezisinga okuwangaala.

OMULIMU GW'ABALIMI MU KUK- ENDEEZA KU NKYUKAKYUKA Y'OBUDDE:

Enkozesa y'ennima y'okukuuma obutonde bw'ensi, amasigga agakekerezeka ezikekkereza, n'okulunda enjuki byongera nnyo omugaso gw'okusimba emiti. Buli emu ku nkola zino mu ngeri ey'enjawulo ey-amba mu kulwanyisa enkyukakyuka y'obudde ate nga erongoosa omutindo gw'obulamu bw'abantu b'omu bitundu. Okuwambatira enkola zino ezisobola okuwangaala tekikoma ku kukuuma butonde wabula era zongera mu nyingiza ey'enjawulo mubantu era ey'olubeerera. Ekiseera eky'okukola kati —ensi yaffe esaba okufaayo okw'amangu n'okusalawo. Ka twetegekere ebyomumaso nga tu samba emiti, era ekisinga obukulu, mu nkola ezituyamba okukulaakulana.

OKUSIMBA EMITI N'ENKOLA EYOBUWANGAAZI:

Tulwanyisa enkyukakyuka y'obudde nga tuyita mu kulima okwenkola etayonona buttonede(CF), no'kukozesa amasigga agakekerezeka, n'okulunda enjuki.

Nga ebikosa enkyukakyuka y'obudde byeyongera okuba eby'amaanyi —ebiteekeddwa amanyi ye engeri y'obudde etategeerekeka, ekyeya ekiwanvu, n'amataba —obwangu obw'okwettanira enkola z'obutonde bw'ensi ezisobola okuwangaala businga bwe kyali kibadde. Okusimba emiti kye kimu ku bikozezebwa ebisinga amaanyi era ebisobola okutuukirirwa okukendeeza ku nkyukakyuka y'obudde. Naye, okusobola okutumbula obulungi bwayo naddala mu kukwata kaboni, erina okugattibwa wamu n'enkola endala ezitakwatagana na butonde. Ennima enungi etayonona buttoned (CF), amasigga agakekerezeka, n'okulunda enjuki (beekeeping) nkola ssatu enkulu ezitumbula emigasogw'okusimba emiti. Era zongera ku kaboni

aterekebwa mu nkula y'ebitonde ate nga abalimi batumbula embeera z

y'obulamu empagazi.

OKULUNDA ENJUKI: OKUSIKIRIZA OKUKUUMA EMITI N'OKUTEREZA OBUTONDE BW'ENSI .

Okulunda enjuki nkola eyamba obutonde bw'ensi ekwatagana obulungi n'enteekateeka z'okusimba emiti.

Okubeerawo kw'enjuki kwongera ku bitonde eby'enjawulo n'okutumbula mukuyamba ebirime ebimulisiza, ekiwagira obukuuma bw'emmere. Ekirala, okulunda enjuki kiyamba mu nyingiza ya bantu ne eri ebitundu by'omu byalo nga tekyetaagisa kusala miti oba okukozesa ettaka ery'amaanyi. Okusikiriza kuno okw'ebyenfuna kunyweza ensonga y'okuddukanya ebibira mu ngeri ey'obwegendereza era ne kunyweza omuwendo gwa kaboni ogw'ennimiro z'emitu.

Omuyiggo gw'okulwanyisa enkyu- kakyuka y'obudde:

Okusobola okulwanyisa obulungi enkyukakyuka y'obudde, tulina okukola kati. Ebitundu n'abantu ssekinnoomu balina okuwagira n'okussa amanyi ne ssente mu:

1. Enteekateeka z'okusimba emiti okukwata CO2.
2. Okukuuma ebibira ebiriwo, ebitereka kaboni mu ngeri ennungi.
3. Obulimi obuwanagaazi obutumbula okutereka kaboni mu ttaka.

Ekizibu ky'embeera y'obudde kya ddala, era obutundutundu obwa 4% obubulayo nabwo bulina okukolwako tuterereze ddala. Buli muti ogusimbibwa ddaala erigenda mu maaso n'okunyweza ensi ewangaala eri emirembe egijja. Ekiseera eky'okukola kyekino kati.

Ka tusimbe emiti mingi era tuwonye obutonde.



KISWAHILI

BAADHI YA MUHIMU WA KUCHAGUA AINA ZA MTII ZA KUPANDA KWA MASHAMBA

Kupanda miti imetokea kama mkakati wenye nguvu wa kurejesha mazingira na ufuatiliaji wa kaboni. Kwa wakulima, kuchagua aina ya mti sahihi ni muhimu, na chini ni mambo yanayotakiwa kuzingatia wakati wa kuchagua aina ya miti kwa kupanda kwenye mashamba.

Mazingatio maalum ya tovuti: Kabla ya kupanda, ni muhimu kutathmini sifa za tovuti ya kupanda. Je, ardhi ya gorofa, hilly, au iko katika bonde? Je, eneo hilo linakabiliwa na mmomonyoko wa mmomonyoko au mafuriko? Sababu hizi huathiri aina gani ambazo zitastawi. Kwa mfano:

- Katika milima, miti ambayo mizizi na kui-marisha udongo ni bora kwa kuzuia mmomonyoko wa mmomonyoko.
- Katika mabonde, aina ambazo huvumilia maji ya maji yanafaa zaidi.
- Juu ya ardhi ya gorofa, aina mbalimbali za aina zinaweza kuwa sahihi, lakini nafasi ya upatikanaji na jua bado ni masuala muhimu.

Kwa kuchagua aina ambazo zinafaa kwa uchafuzi maalum na hali ya udongo, wakulima wanaweza kuhakikisha viwango vya juu vya maisha na matokeo bora ya kiikolojia.

Ukubwa wa mti na uwezo wa ufuatiliaji wa kaboni:

Moja ya sababu za msingi za kupanda miti leo ni uwezo wao wa sequester kaboni. Miti kubwa kwa ujumla hupata kaboni zaidi juu ya maisha yao kuliko wale wadogo. Kwa hiyo, wakulima wanapaswa kuzingatia aina za miti ambazo zina uwezo wa kukua mrefu, kuendeleza mto mkubwa, na kuunda mimea yenye nguvu. Hardwoods ya asili ya kukua kwa haraka au aina nyingi za mizizi ni mara nyingi

bora kwa kusudi hili.

Utangamano na mazao ya chakula na viumbe hai:

Katika mashamba mengi, miti imeongezeka pamoja na mazao katika mifumo ya kilimo cha kilimo. Katika kesi hizi, utangamano wa aina ya miti na mazao ya chakula yaliyopo ni muhimu. Aina fulani za miti zinajulikana kuimarisha udongo, kutoa kivuli cha wastani, na hata kuwazuia wadudu, hivyo ku-saidia ukuaji wa mazao. Kwa mfano, miti fulani ya mazao hutengeneza nitrojeni na kuboresha uzazi wa udongo.

Hata hivyo, aina nyingine zinaweza kushindana kwa nguvu kwa virutubisho na maji au kutolewa kemikali ambazo zinazuia ukuaji wa mazao. Kwa mfano, eucalyptus, wakati wa kukua kwa haraka, mara nyingi hutajwa kuwa hatari kwa mimea ya karibu na afya ya udongo. Wakulima wanapaswa kuepuka aina ambazo huwa vitisho vile, hasa ikiwa wanapanga kukua miti karibu na mashamba ya kilimo au mimea mingine.

Upendeleo kwa aina ya miti ya asili

Wakati wowote iwezekanavyo, aina ya mti wa asili inapaswa kuwekwa kipaumbele. Aina hizi zinachukuliwa kwa hali ya hewa ya ndani, wadudu, na udongo, na kuwafanya kuwa na nguvu zaidi na rahisi kudumisha. Muhimu zaidi, aina ya asili ni ya ufanisi zaidi katika ufuatiliaji wa kaboni kwa muda mrefu kutokana na uwezo wao wa kuunganisha vizuri katika mazingira ya asili. Pia huunga mkono wanyamapori wa asili na kudumisha maelewano ya mazingira.

Kwa hiyo, kwa ajili ya kupanda kwa mti endelevu ambayo inalingana na malengo ya hali ya hewa na kuhifadhi mazingira, aina za asili zinabaki chaguo bora.



Kwa wote, kupanda miti kwenye mashamba ni chombo muhimu cha ustahimilivu wa mazingira, na kwa kuchagua kwa makini aina ya miti ya haki, wakulima wanaweza kuongeza faida zote za kiikolojia na kiuchumi, na kuchangia sayari ya afya na mifumo ya kilimo endelevu zaidi.

Wajibu wa wakulima katika kupunguza mabadiliko ya hali ya hewa:

Athari ya pamoja ya uhifadhi ya kilimo silaha, kuokoa nishati ya kupika, na ufugaji wa nyuki huongeza thamani ya kupanda kwa miti. Kila moja ya mazoea haya huchangia kupambana na mabadiliko ya hali ya hewa wakati wa kuboresha ubora wa maisha kwa jamii. Kukubali hizi endelevumazoea siolinalinda tu mazingira lakini pia hujenga kipato cha aina tofauti na endelevu. Wakati wa kutenda sasa-sayari yetu inadai tahadhari ya haraka na hatua ya kuamua. Hebu tuwekeza katika miti na, muhimu zaidi, katika mifumo inayowasaidia kustawi.

Kupanda miti na mazoea endele

vu

Kupambana mabadiliko ya yewa kupitia kwa uhifadhi ya kilimo, ya kuokoa nishati ya jiko mpishi na ufugaji wa nyuki.

Kama athari za mabadiliko ya hali ya hewa kuka zaidi kali sana na mwelekeo wa hali ya hewa isiyotabiriwa, ukame wa muda mrefu, na mafuriko-uharaka wa kupitisha mazoea ya mazingira endelevu ni makubwa zaidi kuliko hapo awali. Kupanda miti ni mojawapo ya zana za nguvu zaidi na zinazoweza kupatikana kwa kupunguza mabadiliko ya hali ya hewa. Hata hivyo, ili kuongeza ufanisi wake, hasa kwa suala la ufuatiliaji wa kaboni, inapaswa kuunganishwa na mazoea mengine ya eco-kirafiki. UhifadhiSilaha, kuokoa nishati ya ku-

pika, na ufugaji nyuki ni njia tatu muhimu ambazo zinaongeza faida za kupanda miti. Pia huongeza kaboni iliyohifadhiwa katika mazingira wakati wa kukuza maisha endelevu.

Ufugaji nyuki:Uhifadhi wa miti na huduma za mazingira

Ufugaji nyuki ni mazoezi ya kirafiki ambayo yanahusiana kikamilifu na mipango ya kupanda miti.

Uwepo wa nyuki huongeza viumbe hai na inaboresha uchafuzi wa mazao, ambayo inasaidia usalama wa chakula. Aidha, ufugaji wa nyuki hutoa mkondo wa mapato ya ziada kwa jamii za vijijini bila kuhitaji kukata miti au matumizi makubwa ya ardhi. Kichocheo hiki cha kiuchumi kinaimarisha kesi ya usimamizi wa misitu endelevu na kuimarisha thamani ya kaboni ya mashamba ya miti.

Piga simu kwa hatuaKupambana na mabadiliko ya hali ya hewa:

Ili kupambana na mabadiliko ya hali ya hewa, lazima tufanyie sasa. Jamii na watu binafsi lazima kusaidia na kuwekeza katika:

1. TMipango ya kupanda kwa Ree ya kukamata co ya ziada.

2. Kulinda misitu iliyopo, ambayo huhifadhi kaboni kwa ufanisi.

3. Kilimo endelevu kinachoimarisha hifadhi ya kaboni ya udongo.

Mgogoro wa hali ya hewa ni halisi, na pengo la 4% lazima lifungwa. Kila mti ulipandwa ni hatua kuelekea kupata sayari inayoweza kupatikana kwa jeni la baadayemgawo. Wakati wa kutenda sasa.

Bas tu pande miti zaidi na basi asili kuponywa

GIN ALUBA MA PIRE TEK I KIT ME YERO KWAI KODI YADI ME APITA I POTO YEN

Yat ma kipito ki yat dong odoko calo yo ma tek me dwoko cen kabedo ki ka ma kigwoko iye carbon. Pi lupur, yero kit me yat ma tye kakare pire tek, dok piny tye jami mogo ma myero ki tam iye ka itye ka yero kit yat me pito i poto.

Tam ma ki tamo: Ma peya ki pito, pire tek me neno kit ma kabedo me poto tye kwede. Ngom, got, onyo tye i dog kulu? Kabedo ni tye ka rweny onyo pii ma opong? Jami magi weko kwo pa dul mapatpat dongo. La por:

I wi got, yadi ma dongo matut dok gitweyo ngom tye maber me gengo ngwec pa pii.

I kin lum ma tye ki kero me ngwec kare ki kare tye maber loyo.

I ngom ma tye fut, kit yat mapol twero bedo ma rwate, ento kabedo ki kabedo me ceng tye ka keto tam ma pire tek.

Ki yero ler ma ki tiyo kwede maber i kom rwom me wilobo ki kit ma ngom tye kwede, lupur twero neno ni wel dano ma gi kwo ki adwogi me kwo pa jami makwo bedo maber.

TIMO GI CALO ME TIMO TICC ME TIMO TICC:

Gin acel ma oweko ki pito yadi i kare ni tye ni twero me gwoko gin ma ki lwongo ni carbon. Yadi madongo pol kare gibedo ka gwoko carbon mapol i kare me kwogi ma ka kwogi matino tino. Pi meno, lupur myero gutam i kom kit yat ma tye ki kero me pito yat mabor, yubo yat madongo, ki yubo bio-mass ma tek ma tye ki yat. Jami ma dongo oyotoyot ma tye ka dongo oyotoyot nyo dul kom ma tye ki rwom ma malo pol kare pol kare gibedo maber pi

yub man.

LOKO ME TIMO TICC ME TIMO TICC KI NGEK ME LOK:

I poto mapol, yadi kipito kacel ki cam ma tye i poto ma tye ki poto. I kare magi, rwate pa kit yat ma tye ki cam ma tye dong pire tek. Jami mogo ma tye i yat ki ngeyo ni gi medo rwom me dongo lobo, miyo dul ma tye ki rwom me dongo ma rwate, ki bene jami ma kelo peko, ma man konyo dongo pa poto. Me labolle, yadi mogo ma gitye ki kero me ngwec ki yamo ma tye i ngom yubo ki yubo kit ma ngom dongo kwede.

Ento, kwo mukene twero pyem matek pi jami ma konyo komwa ki pii nyo weko jami ma weko cam dongo. Me labolle, pulan me kwan, kun nongo tye ka dongo oyotoyot, pol kare kiloko i komgi calo gin ma kelo peko i kom lum ma tye cok ki yotkom me ngom. Lupur myero gujuk lee ma kelo lworo ma kit meno, tutwalle ka gitye ki yub me pito yadi macok ki poto ma tye cok ki poto nyo lum mukene.

LUTINO MA PIRE TEK ME TIMO GINI

Ka twere, kodi yat ma tye i poto omyero kiket me acel. Jami magi kitiyo kwedgi me rwatte ki kit ma piny tye kwede, jami ma kelo peko, ki ngom, ma weko gibedo ma komgi tek dok yot me gwokogi. Ma pire tek loyo, kwo pa dano pol kare gi tye maber i kare me nongo carbon pi kare malac pi twero gi me ribbe maber i kin jami makwo. Gin bene gicwako lee tim ma tye i lobo meno dok gigwoko kuc i lobo.

Pi meno, pi dongo yat ma rwate ki yub me piny ki gwoko kwo pa jami makwo, kwo pa dano me lobo tye gin maber loyo.

I kom jami ducu, pito yadi i poto obedo gin ma pire tek pi gwoko kabedo, dok ka kiyero dul yat ma tye kakare, lupur twero medo rwom me kwo ki lim, ma



weko bedo ki yotkom ki yub me pur ma twero bedo maber.

TIYO KI JAMI MA PIRE TEK ME TIMO TICM:

Kit ma ki keto kwede tic me gwoko teko, gwoko cam ma gwoko teko, ki gwoko kic medo wel yat ma ki pito. Tic magi ducu tye ki adwogi ma pe tye kakare i kom lweny i kom alokaloka me piny ka tye ka medo rwom me kwo pa lwak. Yeyo tic magi ma twero bedo tye pi kare malac pe gwoko kabedo keken ento bene gero lim mapol dok ma twero bedo tye pi kare malac. Cawa me timo gin mo tye i kare-ni —lobowa mito ni kiket cwiny i komwa oyotoyot dok wabed ka moko tam. Watwero keto cente i kom yadi ki, ma pire tek loyo, i yub ma kon-yogi me dongo.

NGEC MAN KI TIMO TICC ME KWE-NA:

Laro alokaloka me piny kun kitiyo ki gwoko cam, stave me tedo ma gwoko teko, ki gwoko kic.

Kit ma adwogi me alokaloka me piny tye ka medde ameda —ma tye ki lanyut me piny ma pe kitwero geno, yamo ma tye ka twagge pi kare malac, ki pii ma mol —cic me gamo kit me kwo ma twero bedo tye pi kare malac tye madwong loyo kare mukato angec. Yat ma kipito obedo gin acel ma tye ki teko dok ma twero nongone me dwoko piny alokaloka me piny. Ento, me medo rwom me tic, tutwale i kom rwom me gwoko carbon, omyera ki ket i tic mukene ma rwate ki kwo pa dano. Kit ma ki gwoko kwede cam, jami ma ki tiyo kwede me tedo ma gwoko teko, ki gwoko kic ma pire tek ma medo ber pa pito yadi. Gin bene gimedo carbon ma kigwoko i kabedo ma kwo tye iye kun nongo gitye ka gwoko kwo ma twero bedo tye pi kare malac.

CIKE: KWENA ME KWENA KI LUTINO KI LUTINO KI LOKO

Gwoko kic obedo tic ma rwate ki kwo pa dano ma rwate maber ki yub me pur ma dongo i poto.

Bedo pa ler ma gi kwo i kom ler ma gi kwo i ngom medo dongo pa jami ma kwo i kom jami makwo ki medo dongo pa jami ma ki pito, ma konyo gwoko cam. Ka dong, gwoko kic miyo cente mukene bot lwak ma i caro labongo mito ni kiket yat nyo tic ki ngom matek. Cuk me lok kom lim man miyo teko bot lok ma mako gwoko yadi ma twero bedo maber ki medo rwom me carbon me poto.

CAL MAN TIMO TICC ME TIMO TICC:

Me lweny maber i kom alokaloka me piny, omyero watim kombeddi. Kabedo ki dano acel acel myero okony dok giketo cente i:

1. Yub me yubo yat me mako CO2 mapol.
2. Gwok lum ma dong tye, ma gwoko carbon maber.
3. Ngo ma weko gwoko ngom ma twero bedo tye ma medo gwoko ngom.

Peko me yamo tye ada, dok 4% me gap myero ki cego. Yat acel acel ma kipito obedo rwom me gwoko lobo ma twero kwo pi likwayo ma bino. Cawa me timo gin mo dong tye.

Wapur yadi mapol dok wawek ocang.



EBINDU EBYERIKWAMA OKWISOMBOLHA EMITHI EYERIHERA OMWAMALIMA.

Erihera emithi abiribya mulingo oghuwene omwinyanya ekyipindi kyandeke nomwibika embeho enyibi. Okwabalimi, erisombolha emithi eyiwene nikyomughasu, kandi bino byebikulhubikulhu ebyerikwama okwisombolha emithi eyerihera omwamalima:

Ebyekomwanya owokwalirima

Ghuthali wahera, nikiyibuya eritsuka walebya emibere eyomwanya owerihera mwemithi. Erima ninakysisanga, ninakiyithwa, kwetsi ninamusha? Omwanya anganasendya omuthaka kwetsi esyangwangwa? Ebindu ebi bikawathikaya eriminye emithi eyanganakulha ndeke.

Ebyerireberyako:

- Okwabithwa, emithi eyikathunga emirhi mirimiri kandi iyahamba omuthaka yeyiwene erisunga erisenda lyomuthaka.
- Omwamisha, emithi eyikawumisirizaya omwamaghetse yeyiwene.
- Omwakiyisanga, emithi minene yanganiwanako betu eripanga ryemithi neribana omwesi nabyo nibikulhubikulhu.

Omusombola emithi eyitholerene nemibere eyeririma, abalimi bakakakasaya ndi emithi ikikulha ndeke.

Erineneha lyomuthi nobuthokyi bweribika embeho

Kyighuna okwabikulhu ebikaleka itwahera emithi hatya nobuthokyi bwayu eribika embeho enyibi. Emithi emineneminene yikabika embeho nyinene erilaba okwamithi emikemike.

Ahabwekyo, abalimi batholere erisombolha emithi eyikakulha mwamirimiri, eyikaletha endululuma nyinene, kandi iyathunga ekyandina ekyikalire.

Emithi eyobuhangwa eyikakula lhubalhuba kwetsi eyikathunga emirhi mirimiri yiwene okumwatsi ono.

Enkolengana nebyalya nobuyingo

Omumalima manene, emithi yikaherebawa omwa byalya. Omwamilingweno enkolengana yemithi ne byalya nikiyikulhu. Emithi eyindi yiminyirwe eryongera eriwanya omuthaka, erihererya ebitsutsu, kandi neribinga obuhuhuka obubi, nuku yangawathikya erikula eryebyalya. Ebyerireberyako, emithi eyindi yikahira omukyi owe nayithwogeni omwakiyithaka kandi neriyongera eriwanya ryo-muthaka. Betu kandi, emithi eyindi yanganarwanirira omubowa namaghetse kwetsi erihulhukya ebindu ebikaleka ebyalya ibyathakula. Ngekyerileberyako, omulitusi nomwangabya inakakulhakulha lhubalhuba, aminyirwe eritsandya ebirimwa ebyahakuhi nobubuya bomuthaka.

Abalimi batholere erileka emithi eyikaletha ebindu bibi ngebi kutsibutsibu bamabya ibakathekatheka erihera emithi hakuhi namalima webyalya kweti nebirima ebindi.

Eryanza erisombolha emithi eyekyibuthiranwa

Kyamabya ikiyikathothekana, emithi yekyibuthiranwa yisombolhawe kutsibu. Emithi eno yibegherene nemibere eyobuthuku, obuhuka nomuthaka, ebikaleka iyaghumisirizya ndeke neriloba erirabirayyu. Ekyisingireyo, emithi eyobuhangwa yikabika embeho kutsibu omubuthuku bunene iyinimukulha habw'obuthokyi bwayu erikulira omwamyanya eyabulikiyo. Kandi yikawathikya ebisoro nerihabuholho omwakiyipindi.

Ahabwekyo, erihera emithi eyithitsweka yitholerene nebighendererwa ebyeririnda embinduka yobuthuku nerirabirira obuyingo bunene omwaburambo, emithi eyekyibuthiranwa yikasighalha inasingireyo omwabuwane.

Omwabyosi, erihera emithi omwamalima



yikawathikaya ekyipindi, kandi omwisombolha emithi eyiwene nobuyirinde, abalimi banga-nakanya ebyosi ebyekyipindi nebyesyasente, neriyongera okwabubuya bwekyihugho nemiri-mire eyithitsweka.

OMUBIRI WABALIMI OMWIR-WANISYA EMBINDUKA YOBUTHU-KU.

Ebikalhwa omwabulime obomulembe, amaghigha awomulembe, nerithunga esyan-zukyi bikongera okwamughasu werihera ry-emithi. Obulimubiri oyu akongera okwirwanisya embinduka yobuthuku nomwiwanya emibere omwakyipindi. Erikola emibiri eno eyithitsweka sikyirisubulira okwiwathikaya ekyipindi betu yikawathikaya nomwibana esyasente.

Obuthuku obwerikoleramu bwabunu - ekyihugho kyethu kyikanza iwakyyikolha kwalhuba nebit-holerene. Muleke thuyitsungire omwihera emithi kandi nakutsibu omwamibiri eyikawathikaya omwikulha ryemithi.

ERIHARA EMITHI, NEBITHITSWE-KA

Erirwanisya embinduka yobuthuku erilhaba omubulime obomulembe, amaghigha awom-ulembe nerithunga esyanzukyi.

Ebikalhwa omwambinduka yobuthuku kubin-imuyongera - kubinimurangirika nobuthuku obuthiteberizibawa, ekyanda ekyiri nesyang-wangwa- kyikanza erikolha emibiri eyikawathika-ya ekyipindi eriraba ngokuthwabya thukakola. Erihera emithi nikiyighuma omwabikakolesibawa omwirwanisya embinduka yobuthuku. Betu erikanya ngokurikaghoba, kutsibu omwibika embeho, kyitholere ikyakolebwa nebindi ebi-kawathikaya ekyipindi. Obulimi obomulembe, amaghigha owomulembe, nerithunga esyan-

zukyi nibikulhu omwikanya omughasu werihera emithi. Kandi nabyo bikakanya obunene obwem-beho eyibikire omwakyipindi neriwanya obulambo eribya nobuthitsweka.

ERITHUNGA ESYANZUKYI: ERY-ONGERA OMUGHASU OMWIRINDA ERYEMITHI NEBINDI EBYOBUHANG-WA.

Erithunga esyanzukyi rikolengene nerihara ry-emithi. Eribyahu ryesyanzukyi rikawathikaya obuy-ingo bunene kandi rikongera eryemya ebirimwa, ikyawathikya eribyahu eryebyalya. Nibya, erithunga esyanzukyi nimubere owabandu bakathungiram- u esyasente isibathathema emithi kwetsi erikolesya amalima kutsibutsibu. Amaghoba aya akawathikaya erilinda ebibira kandi ikyayongera obubuya bwem-beho yemithi.

OMURENGE OWERITSUKA ERIR-WANISYA EMBINDUKA YOBUTHU-KU.

Erirwanisya ndeke embinduka yobuthuku, thuthole-re ithwakola esahenu. Ebipindi nabakalhani bomu batholere ibayithungira:

1. Omwihera emithi iyikawathikaya omwibika embeho enyibi.
2. Omwirinda ebibira ebikabika embeho ndek-endeke.
3. Omwabulime obomulembe obukongera er-ileka embeho omwakyithaka.

Embinduka yobuthuku yineho, kandi omwanya webitweka bini okwakyikumi atholere inalhwahu. Obulimuthi owakaherawa anawite ekyakongerako omwirinda ekyihugho. Esaha eyerikola yino. Leka thuhere emithi minene nuku obuhangwa bwanala-ma.

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