



# THE TREE

The International Small Group  
and Tree Planting Program

CLEAN AIR  
**ACTION**  
CORPORATION

TIST NEWSLETTER MARCH 2026



Some of the visible benefits in Lakeview TPG-Tomatoes in Ogera cluster.



Cluster meeting in Lira



KIHARA Cluster meeting held in Kasese district



Cluster meeting in Bugondo cluster in Serere



Buhuhira cluster meeting held at Buhuhira primary school



Kabukwiri Cluster meeting held in Kabukwiri in Rubirizi

**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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## A TREE IS A LIVING MONUMENT

A monument is something that stands the test of time—an object that preserves memory, marks a place, or honors an event. Many people think only of buildings, statues, and roads as monuments. Yet long before concrete and steel shaped our landscapes, trees were the true monuments of our communities. They still are—but we are slowly forgetting this truth.

### Why a tree is a living monument

Unlike stone monuments, a tree grows, gives shade, produces food, protects soil, and sustains life. It silently records seasons, droughts, rains, and generations of people who live around it. A building grows old and cracks; a tree grows stronger and more valuable with age.

To call a tree a living monument is to acknowledge its life-giving nature and its ability to connect the past, present, and future.

### Trees as landmarks: A tradition fading away

In the past, when giving directions, people didn't talk about shops or fuel stations. They trusted the permanence of nature.

We used to say:

“Do you see that Ficus tree?”

“When you reach the big Musizi tree, that is where John's home is.”

“Turn left at the giant mvule, then walk down toward the valley.”

Everyone in the village knew those trees. They marked boundaries, guided travelers,

protected resting places, and served as meeting points.

But today, directions have changed:

“At the tall building...”

“Near the new supermarket...”

“Opposite the fuel station...”

The long-term power of trees

A tree planted today may seem small, but in 30, 60, or 100 years, it becomes a living witness of our decisions. It becomes:

A shade for children who have not yet been born

A windbreak that protects future farms

A fruit source for generations

A carbon store that cools the earth

A habitat for birds and pollinators

A tree is indeed a living monument—one that grows, nourishes, protects, guides, and remembers. Let us continue planting. Let us continue restoring.

## THE ADVANTAGES OF CHOOSING ORGANIC PESTICIDES AND FERTILIZERS

In today's world, sustainable farming is no longer just a choice—it's a responsibility. Farmers are increasingly embracing organic pesticides and fertilizers, moving away from synthetic chemicals that, while effective in the short term, can harm the environment, human health, and long-term soil fertility.

Protecting soil, enhancing fertility and healthy yields.



Organic fertilizers like compost and manure enrich soil gradually, improve water retention, and boost microbial life. Unlike synthetic chemicals, they build long-term fertility and help farmers secure future harvests.

#### Safeguarding human health

Synthetic pesticides and fertilizers carry chemical residues that can pose serious health risks to farmers and consumers alike. Organic alternatives, made from plant extracts, beneficial microorganisms, or natural minerals, minimize exposure to harmful chemicals. By adopting organic methods, farmers protect themselves, their families, and the communities that depend on their produce.

#### Supporting biodiversity and ecosystems

Chemical-intensive farming often disrupts ecosystems, killing not only pests but also beneficial insects, birds, and soil organisms. Organic pesticides are designed to target pests while preserving natural predators and pollinators, ensuring that ecosystems remain balanced.

#### Economic and climate benefits

Using organic inputs can lower long-term costs, improve soil carbon storage, and reduce greenhouse gas emissions, contributing to climate resilience and sustainable livelihoods.

The benefits of organic pesticides and fertilizers are clear: they nurture the soil, protect human health, conserve biodiversity, and support climate-smart agriculture. By embracing these practices, farmers not only safeguard their lands and livelihoods but also

strengthen the fight against climate change.

### WHY MONOCULTURE TREE PLANTING ENDANGERS FARMS — AND WHY DIVERSITY IS THE FUTURE

Tree planting is a powerful tool for restoring landscapes and building climate resilience. But when done the wrong way—especially through monoculture—it can quietly weaken farms, degrade the environment, and reduce economic benefits.

#### What is monoculture?

Monoculture is the practice of growing only one tree species across a large area. It creates uniformity, but also vulnerability—like building an entire house on one pillar.

#### The risks and dangers of monoculture tree planting

##### 1. Fragile ecosystems

When a landscape depends on one species, a single pest, disease, or environmental shock can wipe out the whole plantation. Mixed groves create natural resilience.

##### 2. Soil degradation and water stress

Monocultures often consume large amounts of water, produce limited types of leaf litter, and reduce soil life. Over time, this weakens the land and reduces productivity for nearby crops.

##### 3. Poor support for wildlife and pollinators

A single-species grove provides very limited food and habitat. Birds, bees, and beneficial insects decline, and the entire system becomes biologically empty.



### 4. Lower quality carbon

Markets increasingly value carbon that comes from diverse, natural, and indigenous tree systems because they store carbon more reliably, support biodiversity, and maintain soil health.

Monocultures tend to produce lower quality carbon credits that customers may not be willing to pay much for.

Why mixed indigenous groves are better

A diverse grove mirrors natural forest pattern. It supports soil regeneration, wildlife, water retention, and produces higher quality carbon.

Diversity is the strongest foundation for climate resilience

Monoculture may look neat, but it quietly weakens the land, reduces wildlife, increases fire risks, and produces carbon that is difficult to sell.

By shifting toward mixed, diverse groves, farmers create stronger ecosystems, attract better carbon market opportunities, improve water and soil health, and build more stable incomes.

Diversity is not just a choice—it is the path to long-term sustainability for both farmers and the environment.

### OMUTI NI EKIJUSYO EKI-RIKUKURA.

Ekijusyo obumwe n'ekintu ekirikugumaho obutwire. Ni ekintu ekirikugumaho omubiteekateeko by'abantu. akamanyiso k'omwanya, Abanti nibateekateeka ngu ekijusyo n'ebyombeko, ebibumbe nari ebinogwoire. Kwonka ira ebyo bitakaizire emiti niyo yaabaire ekora nk'ebijusyo kwonka eki kiriyo nikicendeera.

Ahabw'enki emiti n'ekijusyo ekihuriire.

Okutaanaho n'amabaare, emiti neekura, etaho ekibunda, eine eby'okurya, erinda eitaka kandi erinda amagara. Neerinda siizoni, ekyanda, enjura n'abantu abarikutuura omunsi. Ekyombeko nikipura kisiisikara kandi omuti nigukura gurugamu emigasho mingi.

Omuti okugweta ekijusyo kirikukura n'okumanya emigasho eigwine aha mikurire y'omuntu n'okwijusya eby'enyima, ebiriho, n'ebyanyensya.

Emiti kukora nk'ensharasharo kiriyo nikihwaho.

Obunyakare okuragiirira omuntu omwanya bakaba batagyendera aha maduuka nari amacundi g'amajuta, bakaba beejunisa eby'obuhangwa. Tukaba tugira ngu: 'Nooreeba ogw'omuti gwa Ficus', 'waahika aha muti gw'omusizi, niho ahakwa John'. Nari ngu 'kiikama aha mukona gwa bumoshohaha muti gw'omuvure, reeru oze omuruhita' Buri omwe akaba amanya emiti egyo.





**LUGANDA**

y'ekika kimwe neebaasa kurwa yoona nari endwara egikwate ehweho yoona.

2. Okusiisikara kw'eitaka n'okubura amaizi omwitaka; ekika kimwe ky'emitu ni-kinyuunyuuta amaizi maingi omwitaka kandi amababa gaayo agarikuragara ahansi nigaba makye gabura kukora eitaka erisya. Eitaka rihwa amaani kandi ebihingwa ebiri aharubaju obundi bifa.

3. Obutashagika amagara g'enyamaishwa n'ebirikuronda omweyangye. Ekika kimwe tikiri kukora by'okurya bingi n'obutuuro by'enyamaishwa

4. Kaboni y'omutindo gw'ahansi: Eki-ka kimwe tikiri kukora rwoya rurungi nkuku waakubyara ebika bingi nk'ey'obuhangwa erikurugwamu orwoya rw'ebika bingi. Ki-hwera amagara g'enyamaishwa n'abantu. Kandi abahingi nibasharuuramu kakye omu sente.

5. Omugasho gw'okujwanzya emitu y'en-zaarwa.

6. Neereetaho ekishushani kirungu ky'emitu: Neekora eitaka, erinda enyamaishwa, erinda amaizi omwitaka, kandi ekora orwoya rurungi. Okujwanzya emitu nikireetera embeera y'ensi yaaba gye. Ekika kimwe ky'emitu nikireebeka gye kwonka nikimara eitaka amaani kandi orwoya orurikurugamu rugumire eiguza.

Okujwanzya emitu y'ebika bingi nikirinda eby'obuhangwa, orwoya rurungi, eby'enyamaishwa biba gye kandi bihangaara.

ENDSs

**OMUTI KIJJUKIZO OBA KYA-BYAFAYO EKIRAMU**

Ekijjukizo kintu ekiberawo okulaga ebyafayo — ekintu ekikuuma okujjukira, okubera ng'akabone-ro ku kifo, oba okussa ekitiibwa mu kintu kyona. Abantu bangi balowooza ku bizimbe, ebibumbe, n'enguudo byokka ng'ebijjukizo. Naye edda ennyo nga seminti n'ekyuma tebinnabumba bifo byaffe, emitu gye gyali ebijjukizo ebituufu eby'ebitundu byaffe. gikyaliwo —naye amazima gano tugenda tugerabira mpola.

Lwaki omuti kijjukizo kiramu

Obutafaananako bijjukizo by'amayinja, omuti guku-la, guwa ekisiikirize, guvaamu emmere, gukuuma ettaka, era guwangaaza obulamu. Kiraga mu ka-sirise sizoni, ekyeya, enkuba, n'emirembe egiliwo oba egaliwo e gy'abantu abakyetoolodde. Eki-zimbe kikaddiwa ne kikutuka; omuti gweyongera amaanyi era nga gwa muwendo nnyo ng'emyaka gigenda gikula.

Okuyita omuti ekijjukizo ekiramu kwe kukkiriza obutonde bwagwo obuwa obulamu n'obuso-bozi bwagwo okuyunga eby'emabega, ebiriwo n'eby'omu maaso.

Emitu ng'ebifo eby'enjawulo: Ennono egenda eken-deera

Edda abantu bwe baali bawa endagiro, tebaayo-geranga ku maduuka oba ku masundiro g'amafuta. Baali beesiga obuwangaazi bw'obutonde.

Twagambanganga nti:

“Olaba omuti gwa Ficus ogwo?”

“Bw'otuuka ku muti omunene ogwa Musizi, awo we wali amaka ga John.”

“Kyukira ku kkono ku mvule ennene, olwo otambu-le wansi ng'oyolekera ekiwonvu.”

Buli muntu ku kyalo yali amanyi emitu egyo.



Zaateekanga ensalo, zaalaganga abatambuze, zaakuumibwanga ebifo we bawummulira, era nga zikola ng'ebifo we baakunjaaniranga.

Naye leero, endagiriro zikyuse:

“Ku kizimbe ekiwanvu...”

“Okumpi ne supamaketi empya...”

“Okwolekera essundiro ly'amafuta...”

Amaanyi g'emitu ag'ekiseera ekiwanvu

Omuti ogusimbibwa leero guyinza okulabika ng'omutono, naye mu myaka 30, 60, oba 100, gufuuka omujulizi omulamu ku bye tusalawo. Kifuuka:

Ekisiikirize eri abaana abatannazaalibwa

Ekyuma ekiziyiza empewo ekikuuma ennimiro ez'omu maaso

Ensibuko y'ebibala okumala emirembe

Sitoowa ya kaboni enyogoza ensi

Ekifo ebinyonyi n'ebiwuka ebifukirira we bibeera

Mazima ddala omuti kijjukizo kiramu —ekikula, ekiriisa, ekikuuma, ekilunganya, era ekijjukira.

Tugende mu maaso n'okusimba. Ka tweyongere okuzzaawo.

Ebirungi ebiri mu kulonda eddagala eritta ebiwuka n'ebigimusa eby'obutonde

Mu nsi ya leero, okulima okuwangaazi tekukyali kyakusalawo kwokka —naye vbuvunaanyizibwa. Abalimi beeyongedde okwettanira eddagala eritta ebiwuka n'ebigimusa ebikoleddwa mu ngeri ey'obutonde, ne bava ku ddagala erikolebwa mu ngeri ey'ekikugu wadde nga likola mu bbanga ettono, liyinza okukosa obutonde bw'ensi, obulamu bw'abantu, n'obugimu bw'ettaka obw'ekiseera ekiwanvu.

Okukuuma ettaka, okutumbula obugimu

n'amakungula amalungi.

Ebigimusa ebiramu, ebyo byewekolede nga nnakavundira n'obusa bigaggawaza ettaka mpolampola, bitereeza okukuuma amazzi, n'okutumbula obulamu bw'obuwuka obutonoto. Okwawukanako n'eddagala erikolebwa mu ngeri ey'ekikugu, lizimba obugimu

obw'ekiseera ekiwanvu era liyamba abalimi okufuna amakungula mu biseera eby'omu maaso.

Okukuuma obulamu bw'abantu

Eddagala ly'ebiwuka n'ebigimusa ebikoleddwa mu butonde bitambuza ebisigalira by'eddagala eriyinza okuleeta obulabe obw'amaanyi eri abalimi n'abaguzi. Ebirungo ebirala eby'obutonde, ebikolebwa okuva mu bimera, obuwuka obw'omugaso, oba eby'obugagga eby'omu ttaka eby'obutonde, biken-deeza ku kukwatibwa eddagala ery'obulabe. Nga bakozesa enkola ez'obutonde, abalimi beekuuma, amaka gaabwe, n'ebitundu ebisinzira ku bimera byabwe.

Okuwagira ebitonde eby'enjawulo n'ensengekera z'obutonde

Ennima ey'amaanyi etera okutaataaganya obutonde bw'ensi, si kutta biwuka byokka wabula n'ebiwuka, ebinyonyi, n'ebiramu eby'omu ttaka eby'omugaso. Eddagala ery'obutonde likoleddwa okutunuulira ebiwuka ate nga likuuma ebisolo ebirya ebiwuka eby'obutonde n'ebifukirira, okukakasa nti ebitonde bisigala nga bikwatagana.

Emigaso mu by'enfuna n'embeera y'obudde

Okukozesa ebikozesebwa ebiramu kiyinza okukendeenza ku nsaasaanya ey'ekiseera ekiwanvu, okulongoosa okutereka kaboni mu ttaka, n'okukendeenza ku mukka ogufulumu mu bbanga, ekiyamba mu kugumira embeera y'obudde n'okubeezaawo obulamu obuwangaazi.

Emigaso gy'eddagala eritta ebiwuka n'ebigimusa



ery'obutonde gyeyoleka bulungi: likuza ettaka, likuuma obulamu bw'abantu, likuuma ebitonde eby'enjawulo, era liwagira ebyobulimi ebitegeera embeera y'obudde. Nga bakwatira ddala enkola zino, abalimi tebakoma ku kukuuma ttaka lyabwe n'ebby'okweyimirizaawo wabula banyweza n'okulwanyisa enkyukakyuka y'obudde.

LWAKI OKUSIMBA EMITI EGYEKIKA EKIMU  
KITEKA ENNIMIRO KUBULABE — ERA LWAKI  
EBINTU EBIKOLEBWA AWAMU BY'EBISEERA  
BY'OMUMAASO

Okusimba emiti kintu kya maanyi nnyo mu kuzzaawo ebifo ebirabika obulungi n'okuzimba okugumira embeera y'obudde. Naye bwe kikolebwa mu ngeri enkyamu —naddala nga kiyita mu kulima nga osimba ekika ekimu —kisobola okunafuya ennimiro mu kasirise, okwonoona obutonde bw'ensi, n'okukendeeza ku migaso mu by'enfuna.

Enima eye kika ekimu kye ki?

Enkola eno kwe kulima ekika ky'omuti kimu kyokka mu kitundu ekinene. Kireeta obumu, naye era n'obunafu —nga okuzimba ennyumba yonna ku mpagi emu.

Obulabe n'ebizibu ebili mu kusimba emiti egy'ekika ekimu

1. Ensengekera z'obutonde ezitali nnywevu Ensi bw'esenziira ku kika kimu, ekiwuka kimu, obulwadde oba obutonde bw'ensi buyinza okusanyaaawo ennimiro yonna. Ensigo ezitabuliddwamu zikola obugumu obw'obutonde.

2. Okuvunda kw'ettaka n'okunyigirizibwa kw'amazzi.

Ebimera ebirimu ebimera ebimu bitera okukozesa amazzi mangi, bivaamu ebika by'ebisasiro by'amakoola ebitonotono, era bikendeeza ku bulamu bw'ettaka. Ekiseera bwe kigenda kiyitawo, kino kinafuya ettaka ne kikendeeza ku bibala ebirime ebiriraanyewo.

3. Okuyamba okubi eri ebisolo by'omu nsiko n'ebifukirira

Ensigo ey'ekika kimu egaba emmere n'ebifo ebitono ennyo. Ebinyonyi, enjuki, n'ebiwuka eby'omugaso bikendeera, era enkola yonna efuuka njereere mu biramu.

4. Kaboni ow'omutindo ogwa wansi

Obutale bweyongera okussa ekitiibwa mu kaboni ava mu nkola z'emiti ez'enjawulo, ez'obutonde, n'enzaaliranwa kubanga atereka kaboni mu ngeri eyeesigika, ewagira ebitonde eby'enjawulo, n'okukuuma obulamu bw'ettaka.

Enkola eyo etali yakusimba emiti oba ebirime ebyenjawulo awamu kitera okufulumya carbon credits ez'omutindo ogwa wansi bakasitoma ze bayinza obutaba beetegefu kusasula nnyo.

Lwaki enimiro ezisimbidwamu emiti ginasangwa ze zisingako

Ekibira/enimiro eky'enjawulo kiraga enkola y'ekibira eky'obutonde. Kiwagira okuzzaawo ettaka, ebisolo by'omu nsiko, okukuuma amazzi, era kikola kaboni ow'omutindo ogwa waggulu.

Enjawulo gwe musingi ogusinga amaanyi ogw'okugumira embeera y'obudde

Obulimi obumu buyinza okulabika ng'obuyonjo, naye bunafuya ettaka mu kasirise, bukendeeza ku bisolo by'omu nsiko, kyongera obulabe bw'omuliro, era buvaamu kaboni omuzibu okutunda.

Nga bakyuka okudda mu nnimiro ezitabuliddwamu, ez'enjawulo, abalimi bakola enkola z'obutonde ez'amaanyi, okusikiriza emikisa gy'akatale ka kaboni emirungi, okulongoosa obulamu bw'amazzi n'ettaka, n'okuzimba enyingiza ennywevu.

Enjawulo si kusalawo kwokka — lye kkubo erigenda mu kuyimirizaawo okumala ebbanga eddene eri abalimi n'obutonde bw'ensi.



KISWAHILI

MTII NI MONUMENT HAI

Hii ni jambo ambalo Lina simama mtihani ya wakati - ni kitu ya kinacho kuhifadhi na kumbukumbu ,alama ya mahali ,au huheshimu tukio.

Watu wengi wana fikiria tu kwa majengo,sanamu ,na barabara kama makaburi, lakini muda mrefu kabla ya saruji na chuma ambayo mandhari yetu, mti ilituwa makaburi ya kweli ya jamii zetu, Bado wao ni lakini sisi ni kwa polepole kusahau ukweli huu.

Kwa Nini Mtii ni monument Hai

Tofauti na makaburi ya mawe ,mtii unakuza ,hutoa kivuli ,kutoa chakula,hulinda udongo,na kuimarisha maisha . Inarekodi kimya msimu ,ukame ,mvua ,na vizazi vya watu wanao ishi karibu na eneo hilo .jengo Lina kua zamani na nyufav, mtii inakuwa ngumu na muhimu zaidi na umri.

Kuita mtii monument hai ni kutambua asili yake ya kutoa maisha na uwezo wake wa kuunganishazamani,sasa na baadhaye

Mtii kama alama ya ardhi:jadi ina yotoeka.

Katika siku za nyuma, wakati wa kutoa maelekeo, au watu hawaku zungumzia maduka au vituo vya mafuta. Waliamini kudumu kwa asili.

Tulikua tukisema:

“je ,unaonqmti wa fius?”

“unapo fikia mtii mkubwa wa musizi,ndiyo ambapo nyumba ya john jiiko

Pinduka upande wa kushoto ,kisha uende kuelekea bonde

Kila mtu katika kijiji alijua mtii hiyo ,ziweke mipaka,wasafiri walioongozwa ,maeneo ya kupumzikia yaliyo hifadhiwa,na kutumika kama mahaliza mkutano.

Lakini Leo, maelekeo ya mabadilika.

Katika jengo la mrefu.

Karibu na maduka makubwa ya

Kupinga kituo cha mafuta.”

Nguvu ya muda mrefu ya mtii.

Mtii iliyo pandwa Leo inaweza kuonekana ndogo lakini katika miaka 30,60,au 100, ina kuwaa ushahidiwa maisha yetu.

Inakuwa kivuli kwa watoto ambao hawajazaliwa.

Kuzuia upepo wa hewa ambao hulinda mashamba ya baadaye.

Chanzo kya matunda kwa vizazi vijao.

Kuhifadhi kwa kaboni ambayo hupunguza ardhi.

Eneo la ndege na pollinators.

Mtii ni kweli monument hai -moja ambayo inakua,inalinda,vi-ongozi ,na anakumbuka ,hebu tuendeleekupanda ,hebu tuendele kurejesha.

FAIDA ZA KUCHAGUA DAWA ZA WADUDU NA MBOLEA YA KIKABONI.

Katika ulimwengu wa leo,kilimo endelevu sio tu chaguo ,ni wajibu . wakulima wanazidi kukubali Dawa za dudu na mbolea zakikaboni,kuhamia mbali na komikaliza synthetic ambazo , wakati wa ufanisi kwa muda mfupi,zina weza kuharibu mazingira,afya ya binadamu,na uzazi wa udongo wa muda mrefu.

Kulinda udongo, kuimarisha uzazi na mazao ya afya.

Mbolea ya kikaboni kama mbolea ya kuimarisha udongo hatua kwa kuboresha uhafadhi wa maji,na kuongeza maisha ya microbial.tofauti na kemikali za synthetic uzazi wa muda mrefu na kusaidia wa wakulima salaam kwa mavuno ya baadaye.

Kulinda afya za binadamu

Synthetic kama dawa ya wadudu na mbolea ya kikaboni hubeba mabaki ya kemikali ambayo ya naaweza kusababisha hatari kubwa ya afya kwa wakulima na watumiaji sawa.hi ni njia mpya za kikaboni,zilizo fanywa kutoka kwa Miche ya mimea,ya microorganisms yenye manufaa ,au madini ya asili,na kupunguza kufichua kwa kemikali hatari.kwa kupistisha mbinu za kikaboni , wakulima wanajikinga kwenye familia zao na jamii ziaio tegemia mazao yao

Kusaidia kilimo cha viumbe hai na kilimo cha kikemikali.

Kilimo kya kikemikali,mara nyingi huvunja mazingira na kuuasi wadudu tu bali pia wadudu wenye manufaa,ndege na viumbe vya udongo

Matibabu ya kikaboni ilie undiwa kwa lengo la wadudu wakati wa kuhifadhi wadudu wa asili na pollinators, kuhuakikisha yakwamba kuuna usawa.

Faida za kiuchumi na hali ya hewa.

Kwa kutumia pembe yao za kikaboni -zina weza kupunguza gharama za muda mrefu,na kuboresha uhafadhi wa kaboni ya udongo,na kupunguza uzalishaji wa gesi ya chafu,na kuchangia ustahimilivu wa hali ya hewa na maisha ya kudumu.

Faida za dawa za wadudu na mbolea za kikaboni ni wazi: zina kuza udongo,hulinda afya ya binadamu, kuhifadhi viumbe hai na kusaidia kilimo cha hali ya hewa -bora kwa kukubaliia mazoea haya, wakulima sio tu kulinda ardhi ya madiliko ya hali ya hewa.

KWA NINI KUPANDA MTII NI YA KUUZA MASHAMBA NA



**ATESO**

KWA NINI UTOFAUTI NI KUPANDA MTII YA BAADAYE.

Hi ni chombo chenye nguvu kwa kurejesha mandhari na kujenga ustahimilivu wa hali ya hewa, lakini wakati ulipotanyiwa kwa njia mbaya -hasa kwa njia ya kilimo kya kipeke-ina weza kudhoufisha kimya mashamba,kuharibu mazingira na kupunguza faida za kiuchumi.

Je,nini ndie kilimo cha kipeke?

Hii ni mazoezi ya kukuza aina moja ya mtii katika eneo kubwa,inajenga sare, lakini pia ina hatari-kama kujenga nyumba mzima kwenye nguzo moja.

Hatari na ubaya wa kupanda aina ya mtii kipeke

1. Mazingira tete

Wakati mazingira ina tegemia aina moja, wadudu moja,ugonjwa,au mshituko wa mazingira inaweza kuifuta mashamba yote,mifugo iliyo changanywa hufanya ustahimilivu wa asili.

2. Uharibifu wa udongo -na ukosaji wa maji.

Mara nyingi hutumia kiasi kikubwa cha maji, kuzalisha aina ndogo ya takataka ya majani,na kupunguza maisha ya udongo.baadaye ya muda,hii ina punguza ardhi na kupunguza tija kwa mazao ya karibu.

3. Msaada mbaya kwa wanyama pori na pollinators.

Aina moja ya mbegu kwa shamba hutoa chakula na makazi kidogo, ndege,nyuki,na wadudu wa manufaa hupunguza,na mfuumo mzima una kuara na biologia tupu.

4. Masooko ya chini ya kaboni

Ya nazidi kupunguza thamani ya kaboni ambayo hutoka kwa mifumo ya mtii tofauti,ya asili,na ya sababu ya kuhifadhi kaboni zaidi kwa uaminifu , kusaidia viumbe hai na kudemisha afya ya udongo, kilimo cha kipeke hu niwa nazalisha mikopo ya chini ya kaboni ambayo watejha hawa wezi kuwa tayari kulipa mengi.

Kwa nini mchanganyiko wa mimea ya asili ni bora ?

Zaidi ya Vio vya asili ya msitu ya asili,ina saidia kuzalisha kwa udongo, wanyama pori, uhifadhi wa maji,na hutoa kaboni ya juu

Tofauti ni msingi wa nguvu zaidi wa hali ya hewa ya ustahimilivu wa hali ya hewa ina weza kuonekana kwa mazuri, lakini ina punguza kimya ardhi, hupunguza wanyama pori,huongeza hatari ya moto,na hutoa kaboni ambayo ni vigumu kuoza kwa kuhama na kuelekea mchanganyiko, wakulima mbali mbali, hujenga mazingira mazuri,kuvutia fursa ya udongo,na kujenga kipato cha imara, tofauti sio tu chaguo lakini ni njia ya uendelevu wa muda mrefu kwa wakulima wote na mazingira.

**EKITOI LO EJARI ERAI AISIITIKINET**

Erai aisiitikinet ibore yen ejari ikaru ka ikaru , erai ibore yen eyinakini adam aiitun nu atuboros, epedori araut ejenunet no aiboisit arai bon at ayongakinio na asubanit. Itunga lu ipu eomomoete bala itogoi, aputosia ka irotin bon epedorete araut aisiitikinet. Ido kolo apengo eroko itunga itopolooro aitwasam adukena ka asuwa nu edukuk toma aiboisio araasi ikito aisiitikinet ka ijenuneta kotoma aiboisio wok . Eroko ikito eraasi aisiitikinet konye konye ewuta adisiar

Ibore eraar ekitoi aisiitikinet na ejari

Aleamar ijenuneta nu era adukena arai bo lu ekepitai , erai ekitoi ibore yen epoloi, eyinakini etolim , eyinakini inyamati, eyuwarit alupok ido idari aijar . Erai ibore yen itoduni apakio , apakio nu edou, apakio nu akolong, ka aturio nu itunga nu eboyoto kotoma aiboisit ka ngin Aduketait emojongi kosodikini acilicilun , konye ekitoi epoloi kiyata agogongor na ejongia .

Ka nu anyara ekitoi aisiitikinet na ejari , erai ka nu aitogogong ejautene ke lo aijar ka apedorit ke arucokin ejautene lo kolo, lo akwana ka lo oingaren .

Ikito kwape ejenunet : Einono lo ewuta awolior

Ikolo apengo arai ewuta itunganan aitetemun aiboisit , mam itunga etwasamaete idukai arai bon at aiboisio nu emasere akinyet , kamunokina itunga aitwasam iboro lu ejarete korasi isuban luka Edeke

Abakakasi ebe

“Itei ijo elua lo tii ngon ?”

“Kidol ijo oluwa lo tii ngon ngesi ejari ere ke a’Yokana”

“kibelokin kediany na eireere ka ngon lo tii , ido ijo aijesar aditot ngin “

Ngin tunganan kere ko calo ajeni ikito ngun . Araasi nu etejenunete ikorwo, aingarakinat alotok aijen aiboisio, ayuwarit aiboisio nu iyengere ido da aiboisio nu iboonokinere aurianeta



Konye lolo ejulakinos ijenuneta nu aiboisio .

“Togo ngon lo aojan”

“ Eiduny kede esupamaket lo itetet ngon “

“ Iteosi kede aiboisit na emasere akinyet”

Apedor na eyingaikini apak na ikito

Ekitoi lo iraikinio lolo epedori araut lo edit , konye ko-  
toma okaru 30 , 60 arai bon at 100 erauni ejenunet lo  
ejari lo itoduni alosikineta wok . Eraun:

Etolim lo idue lu eroko euria

Eipone lo aitikitik ekwam lo emunmunai aiboisit

Araitu lu enyamete atuurio

Aingadis naka ekwam ngon loka kabon

Aiboisit na idukurete itiang , ikweny ka lu eporete

Abeit erai ekitoi ajenunet na ejari – ejenunet lo epoloi ,  
eyuwari , ido iituni.

Kenyikokisi aira ikito . kenyikokisi ayuwar kesi

### **AJOKISIO NU AITWASAM EBOLIA LO SUBUNA ITIA NGON LO EGWELUNIO**

Kotoma akoru na lolo mam bobo akoru na itojokaritai  
na tinen kwana erai aseket . Erai ibore ebeit ngin  
tunganan kere aswam . Eutasi akoriok lu ipu arokior  
ka aitwasam ebolia ngon lo subuna itia ngon lo egwel-  
unio kotoma oiduukai ,. Eutasi anyoun okee ka ngon  
lu epedorete aswam kotoma apak neuriana konye  
koraasi lu imusungete aiboisit , angaleu na etunganan  
ka aiboliaiakit na alupok.

Ayuwar alupok, ayatakin ebolia ,ka iraan lu enga-  
leete.

Ebolia ngon lo subuna erai ibore yen iyatakin ajokis  
toma alupok kotoma apak na eoja . aitojokar aidario  
na akipi kotoma alupok ka ikur ngon lu ingarakini-  
tos alupok . Edukunete aiboliaikinit naka alupok na  
eyingaikini aojau ido eyinakini akorio adumun esake  
lo ikeara .

Ayuwar angaleu na itunga

Ikee ngon lu gweluna lu isikere iraan mam eraasi lu  
eyuwara ka ne ejai akorion ka aijar na etunganan  
ido imusungete angaleu ke ka ye enyami ikorion ngon  
. Ebolia lo subuna erai lo iswamaunio kede iraan ,  
asikei arai bon at aoret ,eraasi nu ingarakinete alupok  
ayangaikin aojau ejai ebolia toma kec. koipone lo ait-  
wasama ebolia no , eyuwari akoriok ikulepek , eyuwari  
ikalia ka aiboisio ido ikeuni ekec esake lo ikorion

Aingarakin ejautene loka isuban luka Edeke

Aitwasamao naka ikee ka ngon lu isiket iraan , itolitoli  
ejautene loka isuban luka Edeke , narai mam ikee lu  
eyarete ikur lu emunamunaete ikorion bon konye eya-  
rete kitoni ikweny, ka ikur gun lu igarete alupok .ikee  
ngon lu subuna eraasi lu itereikitai ne ja ikur ngon lu  
arokok bon konye koyuwaritos alupok ka iboro ngon  
kere nu ejarete kotoma kec.

Edumune ka ekuse lo ikwamin

Aitwasam ebolia lo no subuna itidisiari aicanicanaun  
na apiyai nu ipu , aingarakin eidare lo ekwam toma  
alupok ka aittidisiar eitolome lo ikwamin luka arokok lu  
da emunamunaete ekuse lo ikwamin ido ingarakinete  
ejare lo ajokan.

Ecaete ajokisio nu aitwasam ebolia ka ikee ngon lu  
subuna .: itemonokinete alupok , eyuwaritos angaleu  
na etunganan, eyuwaritos isuban luka Edeke , ingara-  
kitos ekuse lo ikwamin lo ajokan kaakoeu na eyuwara.  
Koipone lo arokior iponesio lu , mam akoriok eyuware-  
te akec lupok bon konye eyuwarete kitoni aijar kec da  
ka da aitiji ekuse lo ikwamin lo aronon.

### **IBORE EPEDORO AIRA EDIOPE ABILA NA IKITO ARAUT IBOER YEN IMUSUNGI EFAAMU IDO BORE EJOKIAR AIRA ABILASIA NU IKITO LU EGELEGELA**

Erai airayo na ikito ibore yen epol noi kowai lo ayuwar  
amisirin ka aitojokar ekuse lo ikwamin , konye kiswa-  
mai koipone lo mam ibusakinit ka cut aira adiope abila  
na ekitoi toma misiri , epedori aitonokok ejautene lo  
alupok ka aittidisiar edumune.

Inyobo aira abila adiope na ekitoi

Airayo na abila adiope na ikito toma aiboisit na elal noi  
, eyinakini aiboisit araut na ilwaruna narai esubi bala  
adukokin etogo lo tii kigangite epir ediope bon .



Atiokisio nu aira adiope bila na ikito bon

Anonok na ejautene loka isuban luka Edeke

1. Ne iraa ijo adiope abila na ikito , arai kebwangun adeka arai bon at ekurut eyarari emisiri lo ikito kere, konye ikito ngun lu inyalinyala karaida ebwangun adeka arai ekurut mam eyarari kere.

2. Ijesuni ejautene lo alupok kwap

Ikito lu iraitai abila adiopet bon idila aimat akipi nu ipu noi kotoma alupok, akec kwii da nu eraraiknete kesi kwap mam eraasi nu ingarakinete alupok noi . ido keyangaikisi aojau ijesun ejautene loka alupok ka ngun.

3. Mam igangete itiang ngun lu ais noi

Abila adiopet na ekitoi mam epedori ayinakin itiang ngun lu ais lu ti ejarete kotoma inyammat lu edolitos , kwape nat ikweny aoo ka ice da

4. Ekwam loka kabon lo mam ejok noi .

Ka ngon sokooni kere ekot iboro lu ikeara ejaute- ne kuju,, arai mam ejautene loka kabon ikiyara kuju apolokec mam eke esokoni erai lo epetana adumun ido da ijesuna etyai. narai isokonin lu ekabon ipudasi ekawm ngon lo elomuni kokito abilasia nu egelegela

Ibore ejokukatar ikito abilasia nu inyalinyala

Ikito lu inyalinyala itodunete ekibira lo ibus noi. Ingarakini alupok araut nu eyuwara kojai da ebolia ,ejare lo itiang luka ais, aidario na akipi kotoma alupok ido da itolomi ekabon lo ikeara etyai ke

Igarakini da kowai lo aitojokar ekuse lo ikwamin

Ikito ngun lu iraitai adiope abila bon epedorete kesi araut lu ibus aite konye mam itojokarete ejautene lo alupok ido mam ekec kabon erai lo epatana agwelar kotoma osokooni.

Koipone lo aira abilasinei lu ikito lu egelegela ingarakini akoriok adukun alupok ka eautene lo egogong ka aisupun esokooni lo ecai lo ekabon . Itojokaari akipi ka angaleu na alupok ido koyinakini akorion adumun na ikeara.

## **YAT OBEDO GIN MA KWO**

Gin ma ki keto me poyo wic obedo gin ma cung pi kare malac- gin ma gwoko tam, nyutu kabedo, onyo keto deyo i kom gin mo ma otimme.

dano mapol gitamo i kom gedo, cal, ki gudi keken calo jami me poyo wic.

ento kare malac ma peya gedo ki nyonyo gu yubu ngom wa, yadi onwongo obedo jami ma ki keto me poyo wic pa lwak wa.

puḍ gitye—ento wa tye ka weko lok man mot mot.

Pingo yat obedo gin ma kwo?

Ma pe rom ki godi, yat dongo, miyo tipu, nyako cam, gwoko ngom, ki gwoko kwo.

en coyo kare me mwaka, kac, kot, ki likwayo pa dano ma gibedo cok kwede.

ot ma oti woko ki opokke;

Yat dongo matek ki piire tek ka mwaka tye ka mede.

me lwongo yat ni gin ma ki poyo wic makwo obedo me ngeyo kit ma en miyo kwede kwo ki kero ne me kubbe i kare mukato, i kare ni, ki i anyim.

yadi ma calo lanyut: tekwaro ma tye ka rweny woko

i kare mukato angec, ka kimiyo yoo, dano onongo pe giloko i kom dukan nyo ka cato moo.

gin gu geno ni cwec tye pi naka.

onongo wa waco ni:

“Ineno yat ficus ni?”

“ka i oo i yat madit ma ki lwongo ni musizi, kan ma gang pa john tye iye”.

“lok tung lacuc i got madit ni, ki icit piny tung bot godi.”

Dano ducu ma i caro onongo gingeyo yadi magi.

onongo giketo wang lobo, gitelo luwot, gigwoko kabedo me yweyo, dok gibedo ka cokke.

ento tin, yoo dong oloko:



“I ot mabor ni...”

“Cok ki cuk madit manyen...”

“Opime ki ka cato moo...”

Teko pa Yadi pi Kare Malac

Yat ma kipito i kare-ni nen calo tidi, ento i nge mwaki 30, 60, nyo 100, doko caden makwo pi tam ma wamoko.

doko:

Tipo pi lutino ma pwod pe ki nywalo gi

Gin ma gengo yamo ma gwoko poto me anyim

Nyig yen pi likwayo mapol

Ka gwoko yamo ma kweyo lobo

Kabedo pa winyi ki lupur

Yat tye gin ma kwo ma ki poyo wic iye- acel ma dongo, miyo cam, gwoko, nyutu yoo, ki poyo wic.

wek wa med ki pito.

wek wa med ki dwoko piny.

**BER PA YERO YAT ME NEKO KWIDI KI JAMI MA KONYO  
DONGO PA CAM**

I lobo me kare ni, pur ma rii pi kare malac dong pe obedo gin ma iyero keken-en obedo tic ma myero itim.

Lupur gitye ka medde ki tic ki jami ma neko kwidi ki jami ma konyo dongo pa cam, kun gi weko jami ma ki yubu ma, kadi bed ni tiyo maber pi kare manok, twero balo kwo pa dano, yotkom pa dano, ki dongo pa ngom pi kare malac.

Gwoko ngom, medo rwom me dongo ki dongo maber.

Jami ma konyo dongo pa cam ma calo pot yat ki buru ma weko ngom bedo maber mot mot, gwoko pii maber, ki medo kwo pa kwidi matino tino.

ma pe calo jami ma ki yubu ki jami ma ki yubu, gi dongo dongo ma rii pi kare malac ki konyo lupur me nongo cam ma ki bi kac i anyim.

Gwoko yotkom pa dano

Jami ma ki yubu me neko kwidi ki jami ma konyo dongo pa cam gi tingo jami ma twero kelo peko i kom lupur ki luwil.

jami ma ki yubu ki jami ma kwo, ma ki yubu ki jami ma ki kwanyo ki i poto, jami makwo ma konyo, onyo jami ma ki nongo ki i ngom, dwoko piny rwom me nongo jami ma kelo peko.

ki tic ki yoo ma ki yubu ki jami makwo, lupur gi gwoko kom gi, gange gi, ki lwak ma jenge i kom jami ma gi pito.

Miiyo kony bot jami makwo ki jami makwo

Pur ma tiyo ki jami ma ki lwongo ni chemical pol kare balo kwo pa jami makwo, ma neko jami ma neko jami keken ento bene neko jami ma konyo kom, winyi, ki jami ma kwo i ngom.

jami ma neko kwidi ma ki yubu me neko kwidi ki gwoko ler ma neko ler ki ler ma gi poko lum, me neno ni kwo pa ler bedo maber.

Ber pa cente ki piny

Tic ki jami ma ki yubu ki jami makwo twero dwoko piny wel cente ma mite pi kare malac, medo rwom me gwoko yamo ma ki lwongo ni carbon i ngom, ki dwoko piny yamo ma ki cwalo i ngom, ma konyo me cung matek i kom piny ki kwo maber.

Ber pa jami ma neko kwidi ki jami ma miyo cam tye maleng: gi gwoko ngom, gwoko yotkom pa dano, gwoko jami makwo, ki konyo pur ma rwate ki piny.

ki jolo jami eni, lupur pe gi gwoko ngom gi ki kwo gi keken ento bene gi jingo lweny i kom alokaloka me ping.

**PINGO PITO YADI ACEL KEKEN KELO PEKO I POTO KI  
PINGO APOKA POKA TYE ANYIM**

Pito Yadi obedo gin ma tiyo matek me dwoko rwom me kwo piny ki dongo teko me cung matek i kom piny.

ento ka ki tiimo i yoo ma pi opore- tutwale ki i poto acel- twero balo poto, balo kabedo, ki dwoko piny adwogi me cente.

Monoculture obedo ngo?

Monoculture obedo tic me pito yadi acel keken i kabedo ma lac.

kelo rom, ento bene kelo goro-ma calo gedo ot weny i kom guti acel.

Peko ki peki me pito yadi ma ki pito acel acel



1. Jami Makwo ma goro kede kit me kwo gi

ka kabedo moni jenge i kom dul ler acel, gin mo acel ma balo poto, two, onyo peko me kabedo twero balo poto ni weny.

yadi ma ki rubu gi kelo teko me tek cwiny.

2. Balo Ngom ki peko me pii

Jami ma ki pito acel acel pol kare gi tiyo ki pii madwong, gi kelo pot yat manok, ki gi dwoko piny kwo pa ngom.

pi kare malac, man weko ngom doko goro ki dwoko piny rwom me dongo pa cam ma tye cok.

3. Miiyo kony ma goro pi ler ma kwo i tim ki jami ma gi nyayo pot yat

Yadi ma tye ki kodi acel acel miyo cam ki kabedo manok.

winyi, kic, ki jami ma konyo dano gi rweny woko, ki jami weny gi doko nono.

4. Rwom me carbon ma piny

Cuk tye ka medo rwom me yamo ma aa ki i yadi ma pat pat, ma kicweyo, ki yadi ma ki nongo ki i gang pien gi gwoko yamo maber, miiyo kony bot jami makwo, ki gwoko yotkom pa ngom.

Jami ma ki pito acel acel pol kare gi kelo jami ma rwom ne lapiny ma luwil romo bedo ki miti me culu cente madwong pire.

Pingo poto ma ki rubu gin apita dok ber maber

Yadi ma pat pat nyutu kit ma yadi tye kwede.

konyo dongo ngom, ler, gwoko pii, ki kelo yamo maber.

Apoka poka obedo guti matek loyo pi diyo cwiny i kom piny

Puru gin acel twero nen maber, ento weko ngom doko goro, dwoko piny kwo pa ler, medo peko me mac, ki kelo yamo ma tek me cato.

Ki loko i kom yadi ma pat pat, lupur gi yubu jami makwo ma tek, gi kelo kare me cato wil maber, gi medo yotkom pa pii ki ngom, ki gi dongo lim ma rwate.

Apoka poka pe obedo gin ma ki yero keken-en obedo yoo me gwoko kwo pi kare malac pi lupur ki kabedowa

## OMUTHI NIKYINDU EKYERIBU-KIRAKO

-Ekyindu ekyeribukirako ekyangabyaho kera nakera - ngeri-minyerera omwanya kutse erisikya omukoro. Abandu abanene bakalhengekanaya okwihimba n'esyanguda nga nibyo byer-ibukirako. Kandi hathehanabya engogoto n'ebyuma, emithi yeyabya buminyikalho bokwenene omwabipindi byethu. Yikyine - beithu thunimwasa ithukabirirwa amazima ayo.

Kabwaki omuthi nikaminyikalho

Emithi yikakulha, iyathuha ebisutsu, yikathuha ebyalya, yikal-hinda omuthaka, kandi iyathuha obuyingo.

Esyanyumba sikakulha mwasikulhu kandi isyasamwemibalha, emithi yikakulha iyinaghumire kandi iyabya yomughaso munene omwamyaka.

Eryetha emithi mwekyeribukirako neriminyerera kuyikahereraya obwemezi kandi nerihambania ebilhabire, ebiriho, n'ebikasa embere.

Emithi ngekyiminyikalho - Ekyobuhangwa ekyinimuhwaho

Kera, ithukabya thukakangirira, abandu babya isibalikanaya okusyaduka kutsi okwabyuma byamaghutha. Babya bakikirirya omwibyahu ebyobuhangwa.

Thwabya thukabuwa thuthi:

"Ghukanalhangira omuthi womuthoma olya?"

"Ighukabya ghukahika okw'omuthi omunene owo musizi ahu ha John ikire."

"Bundukira okw'omuthi wo mvule omunene, ghunda'lire eyikwa omwamusha."

Obulimundu omukyalthu abya anasi emithi eyo. Yabya yika-kolha ng'esyasalho, erisondolha abaghendi, erilinda emyanya yerihumuliramu.

Beithu munabwire emikangirere yabirihunduka:

"Okwanyumba enyiri nyiri"

"Hakuhi na supamarket empyaka"

"Hakuhi nekyuma kyamaghutha"

Amani w'emithi omwa buthuku bunene

Omuthi owathukahera munabwire akalhangirika ngamuke, beithu omwa myaka 30, 60 kutsi 100 akisabya bwakayiso bw'erithwamu lyethu:

Ekyitsutsu kyabana abathalinabuthwa

Erihamba omuyagha erithendisisa amalima



Etithuhererya ebighuma

Eribika embeho

Obwikalho bwesyanyonyi ne bikemaya ebimole.

Omuthi kwenene nikiyiminikalho - kyikakulha, kyikatsunga n'erilinda. Muyire thukwamirire erihera nerisubuyaho.

**EMIGHASO Y'ERIKOLESYA EMIBATSI N'OMUBOGHA  
EBY'OBUHANGWA.**

Omwakihugho kyamunabwire, emilhimire eyandeke nikiyikulhu. Abalimi banimukolesya emibatsi n'omubogha eby'obuhangwa, babilhirwa okwa mibatsi eyekyizungu eyikatsandaya obuhangwa n'omuthaka.

Eirilinda ly'omuthaka neryongera omubogha omo muthaka, n'erihulhura ebwene.

Omubogha w'obuhangwa akongera obuwane obomuthaka, neribika amaghetse w'omwamuthaka, nerikulha ry'obuhuka obomughaso. Sibilhi ngemibatsi eyekyizungu, bikawanaya omuthaka habw'obuthuku bunene n'eriwathikya abalimi erihulhura ndeke.

Eirilinda obuyingo bwabandu: Emibatsi y'ekyizungu yiwithemu ebindu ebyanganarwalya abandu. Emibatsi y'obuhangwa yikakolebawa omwabithi, obuhuka obomughaso, nebindi ebithirwalhaya, kandi erikolesya ebindu ebi kyikalinda obuyingo bw'abandu omwamaka wabo.

Eriwathikya obuyingo bunene omwa kyipindi. Erikolesya emibatsi eyekyizungu kyikatsandaya eby'obuhangwa bine ne, yikitha n'obuhuka obomughaso nesanyonyi. Emibatsi ey'obuhangwa yikolirwe eritha obuhuka obukatsandaya busa.

Eby'esyasente nerilwanisya embinduka y'obuthuku. Erikolesya emibatsi ey'obuhangwa kyikathwalha esyasente sike, ikyongera eribika embeho omwamuthaka kandi ikyakehya erihulhukya ebyukyi ebibi; ikyalwanisya embinduka y'obuthuku.

Ebibuya by'emibatsi n'omubogha eby'obuhangwa: eriwanya omuthaka, erilinda obuyingo bwabandu, emilhimire mibuya nerilwanisya embinduka y'obuthuku. Omwikolhesya ebindu ebi, abalimi bakalinda amathaka wabo nerilwanisya embinduka y'obuthuku.

**HABWAKYI ERIHERA OMUTHI MUGHUMERERE KYIKATSANDAYA AMALIMA - KANDI ERIHERA EMITHI KYITHINA KYITHINA KYEKYIWENE.**

Erihera emithi nikiyindu ekyiwene erisubuyaho amalima awatsandire, nerilinda obuthuku. Beithu kyamakolhwa

omwamibere eyithiwene - ng'omwihere omuthi mughumerere kyanganatsandya amalima, erisubuya ekyipindi kyahisi, nerikehya amaghoba.

Erikulya emithi mighumerere nikiyi?

Nimubere owerikulya omuthi mughumerere musa omwilima rine ne. Kyikaha erisosana, beithu kandi emithi eyosi yanganahwahu lighuma - ngerihimba enyumba eyosi okwakyikondo kiyiwuma.

Habwakiy erihera omuthi mughumerere sikiyibuya

1. Emithi eyosi yanganahwahu lighuma.

Omwanya amabyamu omuthi mughumerere, akahuka kaghuma, obulwere kutsi ekyindi kyindu ekyosi kyanganaghunzahu omusithu owosi. Eridunga dunga emithi kyekyiwene.

2. Eritsanda ly'amathaka namaghetse eribulha.

Erikulya omuthi mughumerere rikathwalha amaghetse manene, hakahulhuka ebithi bighumerere, kandi iyakehya obwemezi obomuthaka. Omwabuthuku, akaghunza erilima ryamani kandi inakehya erikulha kulhania bw'ebilimwa ebiri hakuhi.

3. Erithendiwathikya ebisoro ne bikemaya ebimole.

Eirilima ly'omuthi mughumerere lhikaha ebyalya bike nobwikalho buke. Esyanyonyi, esyanzukyi, nebihuka ebyomughaso bikakeha, noburambo bukabulhamu ebisoro.

4. Embeho eyithiwene

Abakaghulha embeho bakanza kutsibu embeho eyikalhwa omwamithi kyithina kyithina eyobuhangwa kusangwa yeyikabika embeho ndeke, iyawathikya ebisoro binene nerilinda omuthaka.

Amalima w'emithi mighumerere akahereraya embeho eyithiwene ndeke, eyabaghuli bathebangasasurira sente sinene.

Habwakiy amalima awadungiremu emithi ebika binene wiwene

Akakangania ebibira ebyobuhangwa, akawathikya omuthaka, ebisoro, eribika amaghetse neriherya embeho eyiwene. Emithi kyithina kyithina nimusinji omwilhinda obuthuku.

Emithi mighumerere yanganasosa ndeke beithu yikatsandaya erilima, iyakehya ebisoro, yanganaltheta omuliro neriherya embeho eyikalhire erighulya.

Oriyitsungira omwidunga dunga ly'emithi omu malima kyikawanaya ebyobuhangwa nerilhetha akathali akembeho akiwene, erikanya amaghetse, eriwanya omuthaka n'ebikalhwamu esyasente.

Eridunga dunga emithi omu malima nimubere mubuya omubalimi nomukyipindi habobuthuku bunene.

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