



# SATNET *News*

ISSUE 14 DECEMBER 2008

## Farmer Empowerment in the Rwenzori Region



### *Organic Crop Production*

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**A Tri-annual SATNET production with some translations in two local dialects: Lukhonzu & Rutooro**

## Editorial Note

Dear readers, we are pleased once again to bring to you another issue of the SATNET news. We are very grateful for your continued availability without which this would not be relevant.

In our last issue, we brought you a lot of agro marketing. Now we are happy to bring to you lots of our member organization's experiences in organic crop production. We hope reading this will continue to be a learning moment for you and the farmers you serve.

As a key issue in organizational development, this issue also brings you some articles on organizational leadership in voluntary associations. We hope these will go a long way in informing how better to run your organization's affairs.

Special thanks go to all our writers for continuing to make it possible for us to do our part. This clearly gestures team work. We pledge to continue doing the needful.

Lastly we want to wish all of you a happy Christmas and prosperous new year 2009. May it be a year of joy and greater achievement for you and your Organizations.



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## Message from the Chairperson SATNET

The Rev. Canon Nason Baluku

It's my pleasure once again to share with all SATNET member organizations and partners my year ending message through the SATNET news letter. I must say it has been an honour serving you throughout the year. At every year ending, it's very important for everyone as individuals and organizations to sit back and reflect on their major accomplishments in view of their set agenda. In doing so, an understanding of the key impediments necessarily comes with a focus and what could have been responsible for this. Such reflection is vital as it enables the person or organization in question to think through and meet a forecast for the coming year.

As SATNET, I must say a lot has been done in this year. Thanks to all the member organizations, the executive committee and its advisory subcommittees and the secretariat. Special thanks go to SATNET partners in development i.e. Hivos, BD, EU VSO, French Embassy Uganda, UNDP GEF, NOGAMU and SNV for making it possible for us. The external evaluation exercise for the period 2006- 2008, strategic planning for the period 2009-2011 and development of the proposal to Hivos for the next three years have all been done. Accomplishing all this was not an easy task especially given the time challenge during all these processes. This therefore call s for special appreciation to all those who participated in these activities tireless. God will reward.

Dear members and partners, Am glad that this particular issue of the SATNET newsletter is promoting one of the most important reasons why this network was started eight years ago. SATNET and all its member organizations stand out in the promotion of organic farming in the Rwenzori region and most of them organic crop farming, which is our theme for this issue.

Organic farming promotes the use of naturally available resources in the entire farming process. The past generations did it and it worked. There is no question about it. I believe this is the reason why we are able to live today. They did little or no harm at all to nature regardless of their levels of understanding at that time. Its now common knowledge that for sustainable utilization of our resources, the way to go

is now organic farming. Not only this, organic products attract premium prices. The case in point is Bundibugyo district with cocoa. Every one there understands this and does not need any extra explanation about it. Locally, Organic farming has already proved a success in many parts of this country like in Bundibugyo with cocoa and other crops where farmers are earning enormously from their efforts compared to other farmers. Besides, future use of this land is still guaranteed as compared to places where application of synthetic inputs like fertilizers have yielded negative results. Today, no farmer in Mubuku irrigation scheme can produce any crops without using fertilizers. In Zimbabwe and Western Kenya, farmers can no longer produce anything without applying fertilizers. Most of our farmers are still subsistence and will not in anyway afford this. This necessarily means we have to be organic because it is within our means.

We appreciate the efforts by National Organic Agricultural Movement of Uganda (NOGAMU) in promotion of the organic sector in Uganda. It's through these efforts that our country has secured international recognition as an organic country. We congratulate Mr. Moses Muwanga the coordinator NOGAMU upon his election on the IFOAM Board the international movement of the organic sector promoters globally.

My appeal to all Farmers, Extensionists, Development Partners and the Government is to promote enhancement of production capacities at individual farm level so as to meet the existing demand for organic products. I believe this will be fastened by government passing the policy on organic farming that we have been kept on the waiting for some time now. Given our nature as a country, it's only through organic farming that Uganda can only penetrate the international markets given our current positioning both globally and at continental level. Together we can make this happen.

Lastly I want to wish all readers of this news letter a happy Christmas season and prosperous new year 2009. May God continue using you to co-create and not to harm His creation.

## Nothing with Organic Farming is destructive

By **Tibasiima Kahigwa Thaddeo** Agricultural Research Officer SATNET

**S**ustainable Agriculture Trainers Net work (SATNET) since her birth has enhanced sustainable agriculture by emphasizing Organic Farming.

Through out the five districts of the Rwenzori, all the 55 Member organizations of SATNET are happily engaging in Organic farming though the process of certification are still quite challenging for them and this makes most of our farmers organic by default. Uganda can register more Organic Certified land if the certification process is made easier for the farmers since most farmers in Uganda are already conforming to the principles of organic.

### What Organic farming is all about?

Organic farming is a production system that avoids or largely excludes the use of synthetically compounded fertilizers, pesticides, growth regulators, and livestock feed additives.

It is based on **minimizing** external inputs, **avoiding** the use of **synthetic fertilizers** and **pesticides**.

Organic farming systems rely on crop rotations, crop residues, green manures, on-farm organic wastes and aspects of biological pest control to maintain soil productivity and health, to support plant nutrients and to control insects, weeds and other pests.

It therefore as much as possible avoids external inputs to reduce nutrient drain from external ecosystems

### UGANDA LEADS IN ORGANIC FARMING IN AFRICA

Country	% of Land of organic agriculture of 400,000 hectares in Africa
Uganda	38 %
Tanzania	17 %
South Africa	14 %
Zambia	6 %
Ghana	6 %
Tunisia	6 %
Egypt	5 %
Morocco	4 %

Source [www.unep-unctad.org](http://www.unep-unctad.org).

### Why organic agriculture?

- Enhanced human health through eating safe food
- Better prices for organic produce
- Enhanced food security at the household level
- Reduced cost of farming
- Sustainable pest management
- Environmental conservation through wise use of natural resources
- Strong social systems

### Principles of organic farming

Whether a system is organic or not depends on whether all organic standards are fulfilled. If any of the following principles is not respected, then such a system is non organic, not even organic by default.

#### 1. The principle of health

Organic Agriculture should sustain and enhance the health of soil, plant, animal, human and planet as one and indivisible. It is therefore a holistic approach.

In particular, organic agriculture is intended to produce high quality, nutritious food that contributes to preventive health care and well-being.

In view of this it should avoid the use of fertilizers, pesticides, animal drugs and food additives that may have adverse health effects.

#### 2. The principle of ecology

It states that production is to be based on ecological processes, and recycling.

Nourishment and well-being are achieved through the ecology of the specific production environment. For example, in the case of crops this is the living soil; for animals it is the farm ecosystem; for fish and marine organisms, the aquatic environment.

Inputs should be reduced by re-use, recycling and efficient management of materials and energy in order to maintain and improve environmental quality and conserve resources. This is attained through reduction in dependency on external inputs and investment costs. Therefore those who produce, process, trade, or consume organic products should protect and benefit the common environment including landscapes, climate, habitats, biodiversity, air and water.

#### 3. The principle of fairness

Fairness is characterized by equity, respect, justice and stewardship of the shared world, both among people and in their relations to other living beings.

Fairness emphasizes that those involved in organic



It's not about preservation but conservation

agriculture should conduct human relationships in a manner that ensures fairness at all levels and to all parties - farmers, workers, processors, distributors, traders and consumers.

Fairness requires systems of production, distribution and trade that are open and equitable and account for real environmental and social costs.

#### 4. The principle of care

Organic agriculture should prevent significant risks by

adopting appropriate technologies and rejecting unpredictable ones, such as genetic engineering.

Decisions should reflect the values and needs of all who might be affected, through transparent and participatory processes.

This principle is related to that of care, "Don't feed people what they don't in the name of other products or else you abuse their culture, religion and tradition"

**Happy Organic Christmas and an Organic 2009**

## The techniques of organic crop production (K DFA)

By Mumbere Leo,

Field Advisor Kabarole District Farmers Association (K DFA) Email: mumberel@yahoo.co.uk

**W**hen we talk about Organic crop production, we are sometimes meaning organic Agriculture or sustainable agriculture. Different writers have defined these terms slightly different but meaning the same. Its not an issue you can accomplish in a day.

**Organic crop production** is a production system that sustains the health of the soils, eco-systems and the people. It relies on ecological processes, biodiversity and cycles adapted to local conditions rather than the use of inputs with adverse effects. Organic crop production combines traditional innovations and science, to benefit the shared environment and it promotes a fair relationship and good quality of life for all involved.

There are sustainable techniques in organic crop productions that are environmentally and ecologically friendly, cheap and locally made. These are:

### I. Organic gardening

Organic gardening is a type of farming without artificial fertilizers and pesticides. It uses nature as a helper and friend.

### II. Soil and water conservation

This is where appropriate and innovative technologies are used to restore soil fertility and capability to support production, like construction of terraces, mulching, bound formation, agro forestry and crop rotation etc.

When we talk about organic crop production, key words like health and ecology are our key concern for sustainable land use and management.

Paw paw leaves, Nasturtium plant, Mexican Marigold, Chilies or hot pepper, stinging nettle, Garlic, Neem Leaves, wood ash, lantana camara etc can help our farmers in the great Rwenzori to produce organic and healthy crops that are free of

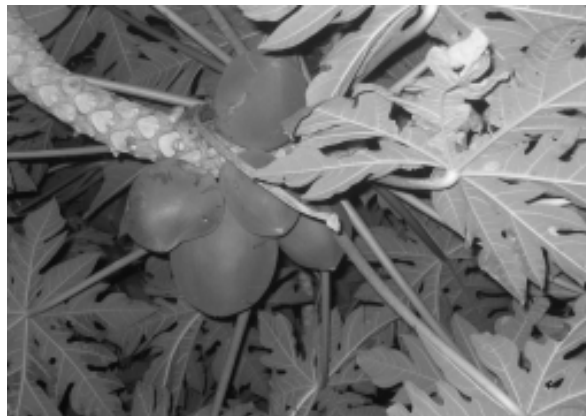
chemicals, which have an adverse effect on human life.

Organic crop production considers medium and long term effects of agricultural interventions on the Agro-ecosystem; it aims at producing food while establishing an ecological balance to prevent soil infertility or pest problems. Organic crop production takes a pro-active approach as opposed to treating problems after they have emerged. Increasing organic matter contributes to good soil structure and water retention capacity. Use of composts, liquid organic manure, and use of cover crops and other biological recommended practices are key to producing good plant nutrients that helps to prevent plant diseases.

### Benefits of organic crop production

- It is cheap, affordable because it can be done using locally available resources
- It is environmentally friendly, with no adverse effect on the ecological systems
- It leads to proper time use and management
- It is innovative and supports long-term crop production
- Organic products give the farmer a higher income

Organic farmers are both custodians and users of biodiversity at all levels. At the gene level, traditional and adopted seed and breeders are preferred for their greater resistance to diseases and their resilience to climatic stress.



Paw paw leaves can help farmers produce healthy crops, free of chemicals

Organic crop production would be an interesting and encouraging system in farming if farmers in the Rwenzori initiated the idea and moved by it. This calls for more efforts from NGO's and CBO's to continue sensitizing our communities about the benefits of organic crop production for sustainable livelihood of our people in the Rwenzori region.



## Production of flowers at KIWED

By Nyamweha Bruce Robin

Coordinator Kabarole Integrated Women Efforts in Development KIWED  
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Flower production is one of the activities promoted by KIWED in Kabarole, alongside mushroom training and production, banana management, rice growing, kitchen gardening and capacity building on cross cutting issues like HIV/AIDS mainstreaming.

KIWED has carried out flower production over ten (10) years at Mucwa near Kabarole District administration offices. The crops grown are flower ornamental, except Cana lilies which are both foliage and flower ornamental and Chinese palm that is foliage. These floriculture crops are grown by an outdoor production system called 'open field farming' on a 30x30 ft plot and no chemicals are applied during production.

The garden comprises of mainly roses, dahlia, *Cana indica* and one (1) *Chrysanthemum* variety. Roses are of a spray type and grow in three different flower colors: red, yellow and white. Dahlia is also growing in the three colors red, yellow and white. The *Chrysanthemum* variety at KIWED is yellow. The *Cana indica* variety in this garden is of yellow leaves. *Tithonia divesifolia* are of the three colors red, white and yellow.

### Land preparation

To prepare the land one has to clear the bush, remove tree stumps if any and any notorious weeds by deep cultivation. Land tilling opens up the soil to provide a favorable growth environment for the new young plants.

### Propagation and planting

Woody stem cuttings are used to propagate roses and *Chrysanthemum*, whereby cuttings are inserted in the soil at the spacing of 50cmx50cm for roses. *Chrysanthemum's* cuttings are inserted in 3s (three cuttings) in circular form. Tubers are planted in the soil for propagation of dahlia flowers at a spacing of 40cmx40cm



Flower garden of KIWED at Mucwa

### Field maintenance practices

- Weeding is done by hoe digging around the crops in the garden, so as to suppress weeds that may hide pests and compete for life requirements like water and nutrients.
- Pruning is done by a pair of secateurs, to trim off old and less productive plants or plant parts of roses, dahlias and *Chrysanthemum*. This allows new, healthy shoots (copice), to emerge which produces better flowers.

### Harvesting

Knives are used to chop mature flower heads from the mother plants. The flower heads with the flower stalks of 7 cm are cut. For party functions, rose flower buds are harvested before opening and put in a salty water solution in the vase. This allows the flower petals to open well on the next day.

### Post harvesting

Mature flower heads are inserted into oasis, which is a hard spongy material that is moistured before. Then the flowers are wrapped inside a transparent and firm paper, hence packing.

### Market

There is a local market within Fort Portal town. This market includes floral designers, party organizers and people organizing burial ceremonies. The prices vary, depending on the quantity demanded.

### Challenges

Pests and diseases are a challenge to our flower garden. *Aphids* accumulating petals are sucking plant sap, which lead to poor flower development. There are leaf spots on dahlia leaves and blight has been observed on *Chrysanthemum* during the rainy season. Powdery mildew appears on the rose leaves.



KIWED's floral designer at work

## Some tips about organic agriculture

By Mugisa Deo Araali

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### Introduction

Producing crops organically, farmers need to have knowledge on the requirements for replenishing the soil and be able to control pests and diseases.

A farmer must have the capacity to influence the life and health of the environment and the life forms within ecosystems through organic Agriculture. This will only be possible if each one of us starts a better world, from where we live by converting our gardens from conventional to organic agriculture practices.

### Why organic agriculture?

There are many reasons to grow organic products. One of them is that organic products do not contain poisonous, chemical residues which would cause diseases like cancer, allergies obesity and some birth defects.

With the opportunity of SATNET's newsletter, I would like to share with fellow farmers my experience on how to build the soil fertility and how to control pests and diseases in crop production.

### How to build up the nutrient capacity of the soil

The soil is vital in crop production and it is the backbone of agriculture. Therefore it is crucial to build the soil nutrient capacity as we grow crops. I am using a number of practices to improve on the soil fertility, but I have discovered an easy and sustainable way of doing it, the Boma Composting System.

### Boma Compositing System:

Using my piggery unit, I collect the droppings and put them together in a pit. When it is full I change it to the second pit and sprinkle water in case the materials are dry.

After three weeks, the materials are well decomposed and kept under a shade for use in vegetable gardens.

In the banana plantation I don't wait for the material to decompose. I only dig holes, 11/2 ft squared and deep between 2 stalls of banana, where the fresh material

decomposes and banana suckers send the roots to collect nutrients for the banana plant. This results into a relative increment of 55 kg per bunch of the local type commonly known as *kitika*. In the case of Bamugisa Farmers, the production per bunch went up from 15kg to 70kg.



Healthy bunch of bananas at Bamugisa Farmers.

### Pest and disease control

In the banana plantation I trap the weevils and insure proper hygiene on a banana stall by pruning, disucking and controlling the weeds in the plantation.

For vegetables like cabbages, carrots, cucumber, dodo and others I always produce a concoction made of

philippic, algoid animal urine and Lithonia which I dilute in a ratio of 1:1 cup of soapy water and I spray.

For more information you can contact Bamugisa Farmers Demonstration & Training Center.

## Ebimu ebirukukwata hakulima okwokuzesa orwezo orwobuhangwa

Bya Deo Mugisa Araali  
Mukuru wekitebe kya Bamugisa famers

Rutooro

### Ebyokubandizaho

Kulima ebirimwa norwezo orwobuhangwa, abalimi basemeriire kumanya ebirukwetaagwa kwongera mw'itaka kandi basobole nokutanga ebihuka hamu noburwaire bwebirimwa.

Omulimi asemeriire kuba naasobora kulinda obwomeezi bwebitwetroire nebyomezi ebiri munda y'itaka, obu naaraba omukulima okwokuzesa orwezo orwobuhangwa. Kinu tikirukusoboka rundi buli, buli omu omuli itwe atandikaho omulingo gwokufuora ensi enu ekiikaro ekirungi, obu nitutandikira nambere turukwikara kandi nituhindura emisiri yaitu kugiiha omundima eyabutoosa nokugita omundima eyokuzesa orwezo rwobuhangwa.

### Habwaki tulima omumulingo gwokuzesa orwezo rwobuhangwa ?

Haroho ensonga nyingi ezokulima ebirimwa ebitarumu mibazi yekijungu. Emu hansonga niyo ngu ebirimwa binu tibibamu butwa obwomumibazi yekijungu erukuleta endwara nka ekookoro, omufumbi, kunyeta muno, obundi nokugumanganirwa mukuzaara.

Habwomugisa ogwakatabu kamakuru kanu aka SATNET, ningonza kukozeza omugisa gunu kubagana nabalimia bagenzi bange okumanya kwange emiringo eyorukusobora kutangiramu ebihuka noburwaire omubirimwa.

**Omulingo gw'okwongera amaani g'ekirisa kyitaka**  
Itaka likuru muno omukulima ebirimwa kandi nubwo bwigamiro bwebiyobulimi. Nahabwekyo kikuru muno kwongera amaani g'orwezo rw'itaka obutuba nitulima.

Ninkozesa emikorre etali emu kwongera harwezo rw'itaka, baitu nzoire omulingo ogurukurahuka kandi ogurukuhangaara, ogu nigwo ogwokujunza ebimera Omulingo gunu, obu ninkozesa irisizo lyange ly'empunu, nsoroza obubi bwazo mbuteeka hamu omukiina. Obukijura, mbwihamu mbuteeka mukiina ekindi obu nimbuseesirra amaizi kakuba buba bwomangaine. Hanyuma ya sabiiti isatu nibuba bujuzire kurungi, nibulindirwa hakiituuru hanyuma nibukozesebwa omumisiri yemikubi yebikoora.

Murugonjo rw'ebitooke tintegereza obubi bunu kujunda. Ndima ekiina kya fuuti 1½ hagati yamakoro abiri hanyuma mukiina nteekamu obubi obutakajuzire, omu numwo bujundira nukwo enkonya zituma emihama kutabarra ekiriisa kyebitooke. Kinu kirugwamu okunyeeta kwekitooke kuhikya kilo 55 buli mugimba gwekitooke kya kitika. Omu balimi ba Bamugisa omugimba ogukaba guli kilo 15, hati ziri kilo 70.



Omugimba gwekitooke mwa bamugisa famers

### Kutanga ebihuka noburwaire

Murugonjo rw'ebitooke, ebihuka mbitanga kandi ndinda obwecumi haikoro ly'ekitooke obu ninsalirra, ninkehya ebyana byebitooke ebiri hamakoro, kandi obu otaireho nokwombera murugonjo.

Mumikubi eyebikoora nkemboga, karroti, dodo, n'ebindi, ntabura omubazi ogunyakurumu kamurali

nenkali yebisoro n'ebimuli, mbitabura mumaizi ninkozesa ekikipimo kya 1:1 ekyebi kopo byamaizi agatabwire musabuni, hanyuma nfuuhirra.

**Kumanya ebirukukiraho hikaho aba Bamugisa farmers' demonstration and training centre, mukyarokya Bubwika, mumuruka negomborra, kibito. Esimo 0772373305**

## Ekyangaleka itwatsukumirira obulime obuthetsweka itunemukolesya olhwerya

Bino nibya: Deo Mugisa

### Lhukonzo

**E**ririma ebirimwa ebiteyakomubatsi owekisungu kikayitesibawa omulimi inyabya inyanawithe obweghesibwa okwilholerera omutaka haghuma neriyirinda amalhwere awebirmwa.

Neryo omulimi eribya nobuyingo obubuya kandi no'bulime erimuthungira omughasu atholere inyasuba oko mirimire eyakera eyithekwerikolesya olhwera olhwe kisungu.

Ekikaleka ithwabugha thuti obuli mundughosi inyalima ebirimwa ebitheya kwamutsi owekisungu byabino; ebirimwa bino sibirethera omundu yamalhwere nge kasa, omubiri eribya akasesa, nerithendineneha kutsibu haghuma nerithendithunga obulitho omukali akabutha.

Neryo erilhaba omo mulenge ono owe SATNET ngabya inganemumanyisya abandu nyithi omuthaka namalhwere webirimwa bakabiyirinda bathi;

Ngasorokaya obuse obwe

Mbunu omo kyuna kighuma kikabya kyabirisulha

inahindulirabo omo kindi kyuna. Omo kyuna ekyakabiri ngatsatsangako amaghetse bwamabya ibumirekutsibu. Enyuma eyesya yenga kutse esya sabithi isathu, obuse buno bukabya ibwamabiribolha ndeke neryo inabutheka omo kitsutsu ahangabwiha inganemuthwalha om'irima.

Omo irima eryesyamboko sikiriyitesibawa eribolya ubuse buno. Uwukathakulha ekyuna ekyesya fiti ekuminanguma okwibiri ahakathikathi kesyandina syesya mboko aha obuse bukabolera. Emirihi eyesyamboko yikalira kutse ahayikakurira omobogha. Wamakolha wutya obukamatha bukhwa mwesyakilo 55 kulhabirirya emboko eye kitika. Omo abalimi abanya Bamugisa hatya

a m a k a m a t h a w a b u akalhwa mwe sya kilo 75 obuli bukamatha.

Eriyirinda amalhwere we syamboko kutse ebihuka ebikaletha amalhwere utholere iwatsukumirira obuyitsotsebwe'syamboko, erikehya oko ebyana byesyamboko, neri lhangira indi eysamboko sisirikwirira.

Eryanza eriminya e b i l h a b i r e k w a h o

wanganabulya abalimi abe Bamugisa



*Obukamatha obuhethire ndeke omo irima lyabanyamugisa*





# Organic Banana production

By **Safari Mark**

Kamwenge Sustainable Organic Farmers Association KASOFA Tel: 0773181833 E-mail [safarimark2Y@yahoo.co.uk](mailto:safarimark2Y@yahoo.co.uk)

**B**ananas in Uganda are both a food crop as well as a cash crop. Originally bananas (*tooke*) were a staple food for the Baganda community. Because banana production is labour intensive, many farmers have neglected the production. Farmers claim that it does not do well in their areas, thus it has caused food insecurity.

## Why organic production?

Due to land fragmentations, you will find that most of our soils have lost fertility due to over-cropping. Therefore some crops can not do well, unless value is added to the soil. The value to add would preferably be fertilizers (artificial), but we cannot easily access them, because of high expense involved.

To solve the above, help yourself by doing the following:

1. Use organic manure directly from plants. Make pits where to plant your selected banana suckers. The size of the pit should be at least 3 ft by 2 ft. The soil

you remove from the pit should not be put together. Loam soil should be put aside and the second layer, commonly reddish, should be put aside.

- Get the goat droppings, cow dung and other prepared rotten matter (Humus) and put them in the pits. At least each pit should have 3-8 spades, depending on the manure you have and the plan of the garden. Cover the manure with loam soil, leave it and plant your suckers 3-4 weeks after.
- The suckers must be from a banana bacteria wilt free garden. The young banana plants will have a healthy life. The healthy life accompanied with other best practices like thinning, weeding, mulching etc will give good yields.

## 2. Organic plant tea

Like other living things, banana plants need to drink and to breathe. You can supplement on the nutrients retrieved from the soil through the roots and also supplement photosynthesis by the use of plant tea.

**How to make: Plant 'Tea'**  
Plant 'tea' is a food for plants made from green leaves and water.

Collect 3 types of leaves:

1. Soft leaves  
For example: Wandering Jew, Tithonia, Cassava
2. Hairy leaves  
For example: Pumpkin, Elephant grass, Lab lab
3. Leguminous tree leaves  
For example: Acacia, Albisia, Moringa

Plant 'tea' is easy to make and makes crops strong and improved yields. *Christine, Palisa*

Leaves contain food that is released into the water to make the 'tea'.

Plant 'tea' is free, easy to make and increases yields

**Materials needed**

- Green leaves that will rot
- Woodash
- Container
- Water

**Step By Step**

1. Collect the 3 different types of leaves. Use only green leaves that will rot. Chop the leaves.
2. About fill the container with leaves. Add some woodash.
3. Fill the container with water. Cover the container and leave the 'tea' for 2-3 days every morning. After one week the 'tea' will be ready.
4. Strain the leaves. Dilute the 'tea'. For each teaspoon of plant 'tea' add 2 teaspoons of water.
5. Apply one teaspoon of the diluted tea to each plant.

**AGROAISA**

## How to prepare plant tea for banana

1. Get a drum
2. Collect green grasses that can easily decompose like young banana choppings, paw paw leaves, Tithonia etc and put them in the drum.
3. Add ash onto the drum
4. Collect animal- or human urine if you can and put it in the mixture
5. Pour water onto the mixture
6. Cover the drum
7. Leave the mixture to decompose; until you get a thick green liquid preferably after 2 weeks
8. Open your drum
9. Mix 1 cup of your prepared plant tea with 2 cups of water and put it on each stall in your banana plantation.

## Benefits of organic manure and plant tea

If properly done and accompanied with other good practices than you will notice.

- (a) Improved soil properties
- (b) Healthy plants
- (c) Size of the bunches will be bigger
- (d) The bacteria around your banana stalls will die
- (e) Better yields, sufficient for your home consumption and surplus for the market. Thus the appearance of the plantation will communicate "plant that portion remaining"

Dear readers, in all our endeavors to fight poverty, let us begin by kicking hunger and have food in abundance then after we shall become rich. The only thing you need do is to start practicing organic farming, since all required inputs are naturally available in our surroundings.

## Kulima ebitooke mundima eyokukoseza ebyobuhangwa

Bya Safari Mark

Owa Kamwenge Sustainable Organic farmers Association (KASOFA) - 0773181833

### Rutooro

Ebitooke mu Uganda birugwamu ebyokulya nensimbi. Kuruga kara ebitooke byali byokulya byabutoosa mu Buganda. Babwokuba kulima ebitooke nukujwaha muno, abalimi abingi bakabirugaho. Abalimi bagamba ngu mubiikaro byabu ebitooke tibisobora kwera, kandi kinu kireterize ibura ly'ebyokulya.

### **Habwaki tulima mundima eyokukoseza ebyobuhangwa**

Habwokucwamucwamu itaka, noiya kusanga amataka gaitu agarukukira obwingi gahoirwemu orwezo habwokugalima muno. Nahabwekyo ebirimwa ebimu tibisobora kwija kurungi rundi buli itaka lyongirwemu orwezo. Orwezo runu rwakubaire ruli rwekijungu baitu titurukusobora kurugura habwensimbi enyingi muno ezirukurugura.

Kumaraho ensonga egi wekonyere nokora binu;

1. Kozesa orwezo rwebyobuhangwa eburukuruga mubimera. Lima ebiina nambere orabyara ebitooke byawe ebyokomere kurungi. Obwingana bwekiina busemeriire bube fuuti 3 ha 2. Itaka orukwiha mukiina otaliteraniza. Erirukwirugura oliteeke lyonka, erirukutukura nalyo lyonka.
  - Kwata obusa bwembuzi, obwente nebijunzire ebindi, obite mubiina. Hakire buli kiina otemu ebitiyo 3-8. Kinu nikirugirra ha rwezo oine nirwinganaha hamu nentekaniza yorugonjo. Sweka orwezo nitaka lirukwirugura olireke nukwo obyalemu ekitooke kyawe hanyuma ya sabiiti 3-4.
  - Ekyana kyokubya kisemerire kuruga harugonjo rwebitooke ebitanyine burwaire bwa khotoka. Ebyaana nibiija kuba nobwomezi oburungi. Obwomezi obrungi bunu o b u b u r u k w o n g e r w a h o emokoorre emirungi kokusarra, kwombera, kwaaliirra, nebindi, niharugamu amagesa amarungi.
2. Cai y'emimera  
Nk'ekintu ekyomiire kyoona,

ebitooke nabyo nibigonza kunywa n'okwikya. Nosobora kwongerereza hakirisa ekirugire mw'itaka kuraba mumihama kandi nosobora nokwongerereza habyokulya byekimera kyekorra obu nokozesa cai y'ebimera.

### **Cai enu nogitekaniza ota?**

1. Tunga epipa
2. Sorooza ebinyansi bya kibabi eburukuruhuka kujunda nk'obutooke obutematemere, ebikooro by'amapapaali, ebimuli nebindi obite mu pipa
3. Yongeramu iju mu pipa
4. Sorooza enkali y'ebisoro rundi yabantu obworaba nosobora nayo ogitabilemu
5. Yongeramu namaizi
6. Epipa ogisweke
7. Obireke bijunde, kuhikya obubirarugwamu orwizi rwa kibabi orukunyurruka hanyuma ya sabiiti nka 2
8. Kingura epipa yawe
9. Tabura ekikopo 1 kya cai okozire enu omumaizi ebikopo 2, obiseesirre habuli ikoro lyekitooke murugonjo.

### **Emigaso yokukozesa orwezo rwobuhangwa na cai yebimera**

Kakuba kikorwa kurungi hamu okakurasaho nemikorre endi enungi noiya kurora;

- a. Itaka nirisemera
- b. Ebimera nibiba nobwomezi burungi
- c. Emigimba nenyeeeta
- d. Obuhuka obunyakwetoroire amakoro nibufa
- e. Amagesa nigakanya, notunga ebyokulya eburukumara, nosagisa nebyokuguza. Nukwo kugamab enzoka yorugonjo nekugambira ngu "byara nekyo ekicweka ekisigaliire".

Iwe omusomi arukugonzebwa, omukulengaho kwaitu kurwanisa obunaku, leka tutandike nokubinga enjara nukwo tutunge ebyokulya eburukumara, hanyuma nitwija kugudahara. Kimu kyonka ekyosemeriire kukora nukwo kulima endima eyokukozesa ebyobuhangwa habwokuba ebyokukozesa biroho by'obuhangwa kandi bitwetoroire.

## Obulime obwa amakamatha obuthetwseka

Bino nibya: Safari Mark KASOFA

### Lhukonzo

Omo Uganda muno amakamatha nibalya omo miyi kandi nibirimwa ebikalimirawa akathali. Abalimi bakabugha bathi amakamatha kutse ebitoke sibiryera ndeke kandi biri komubiri munene oweribiholerera. Neryo ekyi kyabirileka abalimi ibahwa olhukanda lhwiririma ebitooke.

### Habwaki itwatsukumirira obulime obuthetwseka

Erithaka lyethu lyamabirihwamo omo bogha ahabweribya tukalimamo ebirimwa bighumerera. Kino kyaletibirwe amalima erithwibwamo butswekabutsweka ubuthehulhukaya birimwa binene ndeke.

Eriyitsuna ekitsibu ekyi thutholere ithwa kolha bino

1. Erikolesya omubogha owe bithi kandi wukahera esyamboko iwathakulha ekyuna kye sya fiti 3 oko fiti 2, Nomuthaka owawikiha omo kyuna ekyo iwa leka erisubya womo. Ngahabulha indi omuthaka oweyuwulhuwulhu wutholere iwawatsuka womo kyuna ekyawukayahera mwe' mboko. Neryo iwalhangira indi ukayiramo obuse bwe sya mbene, esyande, haghuma nebindi bithi ebyangabya ibolire omo byuna ebyawabirithakura. Ebyuna e'byo wutholere iwabireka ahabwe esya yenga 3-4 imuwahera mwe'syamboko. Isiwahera mwe syamboko esilhwere. Wutholere iwa

hera ebyana byesyamboko kabutsira esikulire kutsibu. Iwalhangira indi wukasilholera ndeke.

2. Omulimi atholere inyakolha omobogha nuko esyamboko siwe syangiwana ndeke omo mibere eno.

Iwasorokya ebithi ebyanginabolha lhuba neryo iwabihira omo duramu, owangerako eribwe ryomoliko, ebise haghuma na maswa, iwutha kwamaghetse neryo iwaswikabyo erighunza ebiro ikuminabiri, neryo iwimya ekikopo kighuma kyomubogha ono iwakitabura omo bikopo bibiri ebyamaghetse. Neryo iwayaseserera omo irima hakuhi ne syamboko.

3. Omughaso womubogha ono Omuthaka wo'irima akongera eryuwana ndeke, ebirimwa ebikiwana ndeke, obukamatha obukahetha bukahekabawa nabandu babiri, amalhwere awamakamatha akakeha kandi namakamatha awakalhwa om'irima akakanya neribanako aweryuwulya. Neryo wukathunga omuhimbo munene erihera awandi makamatha.

Neryo banyikyayi abakasoma olhupapura lhuno, ngabathererera indi thuhigithe enzalha omo irima ebirimwa nyamungi neryo erighunzerera thukihighitha obusama omo obulime obuthetwseka kandi obuthe kwerekolyesya olhwerya olhwekisungu.

## Work: a blessing not a curse!

By Mubunga Yason Muhindo

Kyabarungira Middlelevel Farmers Trainers Association

0774327565/07544660307

Many people world over still look at manual or call it hard work as a curse and not a blessing. This indeed is a misfortune/negative perspective.

From the guide of history (bible), work was given to man before he sinned (Gen 2:15) my critical analysis of this particular verse, tells /shows that manual work is a blessing given to man by the creator.

Although sin has veiled all the good things which the lord created for the good of man, still one can see the importance of these events.

Scientists say work promotes our health both mentally and psychologically.

Theologians have it that "work is a gift from God to man which was put in place to attract his blessings" Psychologists say "those who do not participate in manual work are careless and their reasoning is retarded."

Bearing all this in mind, I have come to believe the saying "A thousand miles start with one step"

Ever been successful? Believe me or not, those people who are successful today were not born with that success. They have worked for their success. Success does not

come by chance but it must be worked for. It is an achievement not a fortune.

Businessmen and women believe the lazy will die poor. Teachers believe that hard work brings tremendous changes in all fields. The bible says, "listen, I am coming soon! I will bring my reward, with me to give each person according to what he has done"

For sure, each one's future is in his/ her hands. What you will is what you strive for. Tomorrow will be bright if only you prepare for it today.

Don't engage in luxurious living dear farmers. The expense of it will ruin you. Work hard, save and the rest you will get. Don't make yourself a beggar by borrowing for the expensive things when you haven't enough money for your own. If you don't pay attention to small matters, you will gradually ruin yourself.

Listen, a man who goes to prostitutes gets more and more careless and that carelessness costs him his life. People employ your energies in work, in the end you will eat like kings.

## Organic Agriculture, the way forward

By Tubuha Masereka Simplisio  
Training and Production Co-ordinator BBC

**O**rganic Agriculture is the way forward for having a living soil. Without a soil that has balanced micro-organisms and nutrients, no farmer will be able to produce enough crops to meet the basics for food, clothing, housing, health and other life necessities.

With organic agriculture, the farmer uses his/her on-farm resources and natural vegetation to meet the requirements of maintaining the soil fertility. Also supported is the life of the micro-organisms, which break down the weeded vegetation and the animal waste into manure for the survival of the crops. Without a living soil, no good pasture will grow to feed the farmers' goats, pigs, cows, rabbits, bees (nectar and pollen), poultry and others.

Without organic farming methods, the constant use of agrochemicals leads to accumulation of metal toxins in the soil which eventually enters the crop that is finally consumed by man.

This dependency on external inputs by the soil, implies continues application of fertilizer, pesticide and herbicides. This is an indication that the micro-organisms which support crop growth, have reduced in number, only to be boosted by the use of more synthetics hence doing more harm than good.

Realizing that most farmers are low-income earners, who cannot afford to constantly buy these synthetics, organic agriculture remains the way forward. Organic farming promotes sustainable balance of soil nutrients which are absorbed by crop roots in correct amounts.

I am appealing to every stakeholder in the agricultural sector and others like the politicians and religious leaders to assist in the propagation of organic agriculture messages. Otherwise Uganda's soils are threatened and the future is uncertain.

## National Organic policy urgently needed

By Tubuha Masereka Simplisio  
Training and Production Co-ordinator BBC

**I**t goes without saying that government is the mother of all development programmes undertaken by farmers in Uganda. Most programmes, promoted or supported by government will always be taken seriously since the communities have a lot of trust in the government.

I don't mean to say that government has not recognized the importance of organics in our country, but the speed at which the government is handling the issue of organic agriculture leaves much to be desired. During organic agriculture meetings and workshops, we have been informed many times that the draft organic policy document has been submitted to the Parliament of Uganda and is awaiting for Cabinet and other relevant stakeholders to pass it.

But one gets amazed at the speed, which our honorable Members of Parliament take to handle issues of agriculture as compared to other issues. It is not new to many Ugandans that agriculture forms the backbone of Uganda's economy. And now that organic agriculture is seen as the meaningful and sustainable way of soil utilization in terms of maintaining fertility, let our honorable members of the current parliament debate and pass the policy on organic agriculture. The policy will save our country's soils. Many Ugandans have now realized the importance of organic food products as compared to improved inorganic food.

Recently BBC participated in the Uganda Manufactures Association Trade Fair at Lugogo and the African API-trade exhibitions at Hotel African Kampala. The question asked most by the visitors of the honey stalls was whether the honey products and other bee products were organic or not. Now, why ask such a question at the moment? Just because inorganic food products have had long term effects on some people and the remaining few don't want to repeat the same mistakes.

Conclusively, let government come up with the Organic Agriculture Policy.

# Organic Pineapple growing

By Clovice Kakonkomi  
Kabarele United Organic Farmers' Association KUOFA

On behalf of my organization KUOFA, I would like to thank SATNET for encouraging us through exposure visits especially in Bwera –Kasese where we visited pineapple growers. These were organic but we found those farmers had a problem of pineapple diseases.

I, Clovice as member of KUOFA have been growing pineapples on my own farm for consumption at household level. Although our area has a cold climate, I am able to produce pineapples in a plot of 4 raised beds of 4ft x 20ft. this area holds about 100 suckers from which I can harvest 7-8 pineapples weekly during the harvesting season.

## Management practices for organic pineapple production

### Field preparation

Primary cultivation is done by hand hoe and secondary cultivation can be done using a forked hoe to improve the tilth and other soil properties for proper root development. This should be done timely well preferably during the sunny season to ensure death of weeds and pests and rest the soil for adequate nutrient supply to the plant.

### Spacing

This varies according to the variety and method of planting. The key considerations are;

- Enough space between the beds to ensure ample space for agronomic operations like weeding and harvesting.
- Prevention of disease and pest infestation from one plant to another.

### Mulching

I use mulching materials like napier grass during sunny season to control soil temperatures from damaging the young suckers. When it during the rainy season, the mulch is removed from the raised beds to reduce water accumulation that would favour fungal growth that would cause sucker decomposition. This also discourages disease and pest accumulation.

### Manuring

In terms of manure, I use human urine, water and some plants like tephrosia, phytochaca, Mexican marigold, citronella and ash. These are mixed with water and left for 14 days to decompose. After this period they are applied onto the plot in lines after being diluted in a ratio of 1:1. This process is done during the rainy season. Then during the sunny season, I apply ash by spraying it along the rows between the pineapples to repel aphids that would attack the pineapples. The ash also contains nutrients like Phosphorus, Sulphur and other trace elements.

The manure can be prepared either as plant tea which at the same time works as a pest repellent (since 1999, this has proved true to me) or compost.

Avoid using herbicides, artificial fertilizers and pesticides as these are costly in the long run.

### Weeding

This can either be done by mulching or hand pulling. Avoid using heavy implements like hoes as this results into root desiccation. With the correct spacing, this is easily done though the variety grown

may be a thorny one.

### Fruit protection

This is very essential as the sun affects the quality of the juice produced from the fruit. The angle at which the sun intensity is highest is determined and the part of the fruit in this direction is covered with a thin layer of dry grass.

### Harvesting

Using a sharp knife or a hand, make sure the ripe fruit is bent on one angle and cut along with the stalk. Cutting with the stalk ensures the fruit is not invaded by post harvest pests and quality is maintained. This also ensures that new suckers for planting can be attained from both the mother plant and the crown on the fruit.

### Post harvest handling

This is done in respect to the final purpose for which the fruit is harvested. Generally avoid hitting the fruit such that the juice is not spoilt. Keep away from the soil and strong sunshine.



An organically managed bio-diverse pineapple garden



# Kulima enanasi mundima eyokuzesa ebyobuhangwa

Bya Clovice Kakonkomi

Owa Kabarole United Organic Farmers Association (KUOFA)

## Rutooro

Mwibara ly'ekitongole kyange KUOFA ningonza kusiiam SATNET habwokututamu amaani kuraba mukutwoleka ebyabandi barukukora nka Bwera- kasese mbere twabungiiire abalimi b'enanasi. Banu bakaba nibalima batarukuzesa ebibazi byekijungu baitu bakaba banyine obulemezi bwekihuka kyananasi.

Nyowe clovice nka memba wa KUOFA ntaaha nindima enanasi ezokulya mumusiri gwange muka. Nekikaro kyaitu nobukiraaba kinyine obwire oburukufuka, ninsobora kulima enanasi hakataka kange aka fuuti 4 x 20. Akaikaro kanu nyineho amakoro nka 100, nambere ndukugesa enanasi nka 7-8 buli sabiiti omukasumi kokugesa.

## Emikoorre yokulima enanasi mukuzesa emiringo eyebyobuhangwa

### Kutekaniza omusiri

Kulima amasinde nikukorwa n'enfuka hanyuma okwakabiri nosobora kuzesa fooka nukwo oyorobyete itaka kurungi kikonyere emihama kuranda mw'itaka. Kinu kisemeriire kikorwe mukasumi kakyokusemera kurungi mubwire bwomusana nukwo irungu life hamu nobuhuka kandi nitaka lihumule nukwo hanyuma lisobole kugabira kurungi ekirisa hali ebimera.

### Omwanya

Nikirugirra hambibo nomulingo orukubyarumu. Ebikuru ebyonyina kumanya nibyo ngu;

- Hasemeriire habeho omwanya ogurukumara hagati yenkarra zebimera nukwo kikonyere omulimi kuba nomwanya ogurukumara mubusumi nkobwo-kwombera nokugesa
- Kwerinda oburwaire oburukuruga ha kikoro kimu kugenda ha kindi

### Kwaalirra

Nkozesa ebyokwaliira nk'ebinyansi byambingo mukasumi komusana nukwo nkehye ekirro kitasiisa ebyaana ebito. Mukasumi k'enjura ebinyansi ebyalirirwe mbiihamu nukwo amaizi gataija kutungeramu gakaletereza kukuramu obuhuka oburukuleta oburawaire kandi bukajunza ebyaana. Kinu kandi kikonyera kutanga obuhuka noburwaire kwija.

## Kutamu orwezo

Orwezo nkozesa enkali, amaizi hamu nebimera nka omuruku, omuhoko, mukazi murofu, siturronilla hamu n'iju. Binu nobitabura mumaizi, nobireka kumara ebiro 14 nukwo bijunde. Hanyuma yakasumi ako nobiteka mumusiri hanyuma yokubifungura mukipimo kyamaizi ekya 1:1. Kinu nikikorwa mukasumi kenjura. Mukasumi komusana nkozesa iju, obu nolifuhirra hagati yenkarra zenanasi nukwo zitange obuhuka oburukusobora kwita enanasi. Iju libamu nekirisa. Orwezo haroho oburukusobora kutekanizibwa nka cai yekimera enyakukora mukasumi nuko kamu nkomubazi Katanga buhuka (kinu nyowe kinkozire kwiha 1999) obundi haroho oburukusobora kujunzibwa.

Oyerinde kuzesa ebibazi byekijungu habwokuba mukumalirra nkozesa ensimbi nyingi muno.



Omusiri gw'enanasi ogurole'rirwe mumulingo ogwokuzesa ebyobuhangwa

munananasi ezamahwa.

## Kulinda ebijuma

Kinu kikuru muno habwokuba omusana gusisa oburungi bwensande erukuruga munanasi. Ensonda eyomusana mwingi gurukuletamu esemeriire emanywe nukwo orubaju oru orwekijuma kyananasi ruswekwe nebinyansi ebyomere.

## Kugesa

Obu nkozesa omuhyo ogutoire rundi nicwa n'emikono, okigumye ngu empinju yenanasi eyegemere orubaju rumu nukwo osarrane nempinju yayo. Kusarrana nempinju kikonyera enenasi kutatahirirwa buhuka kandi kirinda omutindo gwenanasi. Kandi kikonyera nebyaana ebihyaka ebyokubyara nibisosobora kutungwa kuruga hakikoro hamu na hamutwe gwenanasi.

## Kulinda hanyuma yokugesa

Kinu nikikorwa kusigikira hakigendererwa ekyorukuzesa enanasi. Kutwarra amu oyerinde kuteera hansi enanasi nukwo ensande yayo etafa busa. Oyetantale itaka n'omusana mwingi.

## Obulime obwe syananasi obuthetwseka

Bino nibya: Clovis Kakonkomi  
(Kabarole United Organic Farmers Association, KUOFA)

### Lhukonzo

Omwolina eryl'kithunga ekyangalhwamo ekikahulhawamo KUOFA, Ngathwalha omughisa ono erisima e'SATNET eritutwalha oko lhubungo e'Bwera eyikalimawa amanansi awatheya kolhwerya olhwekisungu. Aliriryo mutwasangana amanansi inyabirihambwa obulhwere. Ingye Clovis ngo munyathunga ekye KUOFA Ngalima amanansi oko lhulengo olhweka. Namukine' indi ewethu eyangalima yihuhirire ngawithe akalima ako mukiki akesyanansi akilingirirene na fiti 4 oko fiti 20. Oko kalima kano ngawithwe ebithina kikumi ebya manansi omwangsolhoma amanansi 7-8 obuli yenga kutse sabiti

### Eriwania neri tsukumirira obulime obwa manansi owathekwamubatsi wekisungu

Obulime obwokubanza bwanganalimwa omo yisuka neryo obulime obwa kabiri angumbi ibwalimwa omo yisuka eyefoka. Eyisuka eyefoka yikawathikaya erikungutha eitsule n'omothaka wandeke nuko emirihie eyebirimwa iyasyathoka eringira omo kithaka mwandek isiyithasurisi-thibwa. Erikungutha eririma angumbi iryakolebwa oko buthuku kulhabirirya omo buthuku obwomwesi. Kino kikaleka ebithi ibyabolha ndeke neryongera omubogha omo muthaka.



Omulimi atholere inyatsuka eririma obulima byemikyiki. Obuthuku bwerihera ebikokolha bya manansi kitholere ibyasighirana omwanya nuko ibyathoka erikulhandeke kandi kikawathikaya obusekere eryanguha. Kandi kikawathikaya ibikokolha bya'manansi erithendithahirirwa amalhwere.

Angumbi wabirighunza erihera, wutholere iwa swika omuthaka womwabithi ebitholerene nge bibingo ebyomirendeke kandi ebithi byangalettha om'irima mwebindibithi erithe-ndikukalirya obusekere.

Erikolha olhwerya nuko ebikokolha byangalhasa ndeke, wutholere iwatswanganania amaswa webisoro, amaghetse, haghuma nebithi nga maseghesa, omuhokolho, akabiryo, esituronela haghuma neribwe ryomoliko. Wukabya wabirighunza eribitswanganania iwabibika erighunza esya yenga ebiri kutse ebiro ikuminabini nuko byangabolha. Neryo wukimaya iwabitabura wukayabihira omo irima. Wukimaya ekikopo kye'gama kighuma ekyamaghetse iwakitabura kutse iwakidunga omo bithi ebyawabiribolya nabyo iwimya kikopo kighuma neryo iwabitwsanganania haghuma (1:1) neryo iwayaseserera. Kandi iwakolha kino omo buthuku

obwe mbulha. Omo buthuku bwo'mwesi, iwa tsatsanga eribwe ryomoliko omo myanya eyiri omo milhalha yebikokolha bya amanansi awakalhasa. Eribwe lino likokolha ngo lhwerya omo irima. Ngahabulha indi isiwakoleseya olhwerya lhwekisungu.

Erisekere likakolebawa nebyalha kutse neriswika eririma nebithi binene nge'bibingo. Kandi iwa yirinda erikolyesya ebyuma ebithwire kutsibu nge'yisuka kundi bikithema lhundi bikalhabira emirihie neryo e'bikokolha e'bilhasire ibyuma

Ubuthuku e'bighuma byamanansi byabirisyako haghuma nerikulha ndekeokobithina kitholere iwabishikako ebithi bikibike kulhabirirya aha lyuba likasira. Kino kikaleka ekighuma kye'nanasi ikyalhwa mweyisande eyiwene kutsibu.

Obuthuku bwerisolhama wutholere iwakolesya omuhamba owathwire kandi iwathwa ekighuma kye'nanasi eyerire ndeke. Kandi, wukasolhama kitholere iwa sikhako omusindi kutse engolho oko kighuma kye'nanasi.

Kino kikaleka ekighuma kyanansi ekithathahirirwa lhuba namalhere kandi kikaleka enansi iyabya iyinenobubuya byayo. Wukasolhama, iwayirinda erithendisina e'bighuma bya manansi wahisi kundi ibikinditsanda lhuba.

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**Feel free to visit our resource room at any time!**

# Governance and Leadership in NGOs

By Yofesi Baluku

Director Karughe Farmers Partnership

## Sustainable management of voluntary associations

A voluntary association is an organisation of persons who come together for a common purpose on their own.

There are now various types of voluntary associations amongst our communities:

1. Informal associations like communal working groups and burial groups;
2. Community based associations (CBOs) with specific development goals;
3. Non-government organisations (NGOs), registered with the NGO board;
4. Savings and Credit Cooperatives (SACCOs)
5. Marketing Associations

The success of any voluntary associations will depend on its level of organisation, seriousness of the members and its leadership. **"Everything rises and falls on leadership"**.

## Motivation of members for sustainable development:

Motivation is the way people are made to feel committed to doing something well and being prepared to put energy and effort into it.

- The association should agree and offer a diversity of incentives and fairly reward members to ensure performance.
- Members should be allocated tasks according to their skills.
- Incentives should be allocated equally.
- The association incentives should positively compare with those in other similar associations.
- Member's expectations towards the organisation should be fulfilled.
- The incentives given to members should be sustainable.
- The association should be able to motivate the members to release all the "E" forces in an individual; where "E" stands for Excitement, Energy, Enthusiasm and Effort to make members work to their best and therefore know how to reward them suitably for their contributions.
- The decisions of the association should be taken consultatively and equitably.

## Key points to remember about motivation of the association members:

1. People like to have targets; without something to aim at, work is just a job.
2. People like to feel good; if you feel good in yourself, you work better and feel good when you meet your target.
3. People are different; different people want different things out of their life and their work; different things

at different times or different things in different perspectives.

## Good leadership:

A good leader should:

- i. Praise and communicate individual successes amongst the association.
- ii. Report regularly on the team's progress.
- iii. Hold regular meetings to monitor and counsel on individual member's progress.
- iv. Explain the association's results and achievements in accordance with set goals.
- v. Make sure that all members benefit from the organisation both from the external and internal support or funding and organize development trainings.
- vi. Be active in mobilizing funds to benefit all the members so that they can recognize the difference before and after joining the association.

## Why some associations fail to continue to exist:

1. Non alignment (not focusing on the same vision); alignment is the state of pulling together in the same direction as a team to achieve a desired common goal.

The "it's not my job" syndrome in unaligned cases leads to failure of associations to continue.

2. Members having different goals.
3. Lack of transparency among members and the association leaders.
4. Discrimination.
5. Negative attitudes towards other people within the association.
6. Power struggles and rivalries.
7. Mix up of leadership duties due to lack of proper guidelines.
8. Embezzlement of funds.
9. Lack of cooperation.
10. "I know it all" mentality by leaders and or staff members.
11. Rumor mongering.
12. "One man showism" (no delegation of duties).
13. Mis-use of property of the association.
14. Inappropriate constitution governing the association.
15. Poor networking with other organizations.
16. Poor allocation of duties disregarding people's abilities.
17. Lack of trust among the members or the leaders.
18. Failure of the leaders to follow the constitution / byelaws /rules and regulations of the association.
19. Break down of communication in the association.

## Stabilization and sustainability of associations:

For an association to stabilize, it is very important to do a self assessment in view of the above weaknesses and work out remedies accordingly.

## Integrity, a linchpin for organizational success

Kalija James Kats

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**W**anume was a high flier manager; his rapid raise in the ranks in Insurance industry was no surprise in the 15<sup>th</sup> century. He had great ideas and worked voluntarily for long hours for many years that increased sales and market share for his company. Surprisingly, many of his colleagues were shocked when **Wanume was summarily sacked**. Despite his record of **excellence**, Wanume lacked **"integrity"**. All he cared for was *company profits, expansion and personal gain* at the expense of honesty, respect, and adhering to company rules and procedures.

Wanume was one of the promising leaders who contributed to the leadership crisis in the market place in developing countries at that time. Such leaders are useful assets to organization growth and expansion and if not checked, can lead to collapsed companies / organizations that seemed more prosperous in the early stages of growth. Most managers in Africa, who have lacked integrity, have been caught pants down leading to embarrassment to themselves and their loved ones as well as a nose dive in their careers (...find local examples).

*Integrity has to do with "honesty, transparency, fairness and strict adherence to rules and regulations" (Management Guru Jack Welch in his book: **WINNING**)*

**According to TDF-Ug Concept:** *integrity relates to "social justice, openness, communication and accountability with strict adherence to organization policies and culture"*

Managers with integrity, are open, tell the truth, keep their words, admit mistakes and fix them, they know the laws of their organizations both in letter and spirit and abide by them. **They play to win the right way by the rules.**

*Integrity is a sure and firm foundation for long term success of any leader and a foundation of all true goodness and greatness; (Stephen Covey; in his book;*

### **Principle Centered Leadership).**

Integrity is the panacea for success, a key qualification for successful managers and it is more effectively demonstrated through the behaviour, actions, attitude and decisions of corporate managers.

### **Can one teach integrity?**

The answer is No, one can only be helped to discover the level of integrity he / she already has! One either has integrity or she / he has not (Ron Hurst)

### **Role of board of directors / corporate managers**

To recruit staff / managers who already have integrity instead of waiting to inculcate it among staff once hired. During interviewing, it's necessary to probe vigorously areas of integrity and cross-check references of new staff instead of basing on academic qualifications and experience as key yard sticks for recruitment "Important to note is; *unlike integrity, any human being can easily acquire academic qualifications and experience"*.

### **Creating a culture of integrity at the workplace**

It is difficult to teach or inculcate integrity into some one's character. But, building a culture of integrity and putting in place systems, structures and policies that promote integrity and enforcing them (punishing lack of integrity) may save a prospering company / organization from collapse. **The question here is who should pioneer in a given company/ Organization this!!!**

Board of directors and management team are obliged to develop and implement policies and guidelines that promote integrity and ensure such values permeate the entire organization vertically and horizontally. Such policies may include: code of business ethics, code of conduct of staff, Human Resource and financial policies etc. and need to be documented, new staff oriented and existing staff refreshed on such policies.

The Board should ensure that independent audits are regularly conducted and audit recommendations implemented. Defaulters need to be exposed and punished, adhering staff rewarded and promoted as a way of minimizing default and maximizing excellence.

The above measures and many others if put in place and enforced, confidently, managers of WANUME's category can be weeded out of the market place lest they cause serious damages to progressing companies / organizations and avenues will be created for better and new teams to join the market place for sustainable progress and excellence. For any comment please feel free to do so.

## Aloe feox, the life guaranteeing plant

By Lawrence Y M M Kasaija Amooti  
- Director Tooro Herbal Medicine and Research Centre - THEMEREC

**L**et us put more effort on our indigenous plants in healing different diseases e.g. Aloe forex is food for healing burns, wounds and breast diseases. LAWRENCE Y M M KASAIJA AMOOTI the Director THEMEREC that owns a herbal clinic at the Container village opposite Fort Portal post office on the road going to Booma. He has done a lot of research on the indigenous medicinal plants and he has many people using herbal medicine. As you see this student of AVC Maria SS School in **RWIBALE** in Kyenjojo district had abrest problem which had burns all over and she had visited several hospitals but it had failed to cure until she visited the **THEMEREK** clinic and Mr. Kasaija treated her with Aloe forex sup. With in one week the burns were dry and she completed her studies. She now has a baby that is suckling the breast well. Lawrence Kasaija's appeal to us is to use our indigenous medicinal plants with confidence.

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## Who of the Trio is a Model Farmer?

By Kasangaki Francis  
(Western Rift Valley Ecological Farm  
Institute WREFI)

Where by model farmer stands for:

**M**odern  
**O**rganised  
**D**evoted  
**E**xemplary  
**L**ife (better living)

1. Mr. Opio spends sleepless nights in his kraal, in an attempt to increase milk production from his longhorned cattle. He does this with zeal and determination as if he were a senior six candidate burning the midnight oil. Mr Opio wants to be seen taking several jerry cans of milk to the dairy in the trading centre. Unfortunately, his milk often goes bad because he does not buy a piece of soap to his man who milks his cows to wash his hand clean before milking plus washing the udders.
2. Mr Musana is a matooke grower, who sells them when they are almost ripe and at times even ripe. Yet this has to be transported to longer distances and with higher chances of taking long to be sold off to the final consumers. Musana boasts of having other sources of income and sees no need of a hurry to cut his matooke.
3. Mr Byamukama harvests his maize field when it is not very dry, under the guise of thieves stealing his maize. He prefers to harvest the maize and then sun dries it in his courtyard.

To me, the answer is simply, none of the above farmers qualifies to be a model farmer. How about you, the reader of SATNET Newsletter?

To those who struggle to analyze and internalize this message: Bravo!!

## SATNET enables an aged man to attain a Bachelor's Degree

By Maate K. Joseph  
(Director, Western Rift Valley &  
Ecological Farm Institute WREFI)



With the capacity development fund offered by SATNET to its member organizations in its endeavors to support member to acquire sufficient capacity to manage their organizational activities in promoting sustainable agriculture in the region, an almost 50 year old man has been enabled by this fund to finish his four (4) year degree course in Agriculture at Uganda Martyrs University (U.M.U). Mr. Maate, the beneficiary is an employee of Western Rift Valley & Ecological Farm Institute (WREFI), located in Kabarole District but serving the western region by offering a comprehensive certificate course in sustainable agriculture, rural development and environmental conversation for post secondary school leavers, extensionists and meeting various training farmers' needs.

WREFI graduates work with different organizations and groups in Uganda, others become demonstration and extension link farmers. While some are pursuing degree and diploma courses in community development and democracy, horticulture, social works and social administration, agriculture, women and gender and other courses of their choice in various higher institutions of learning in Uganda.

Some students from humble backgrounds and organizations which are engaged in sustainable agriculture have been supported by SATNET to access and complete their training at WREFI.

I say Bravo! SATNET for this noble support and please keep filling such capacity building gaps for your member organizations.

## Notes from our Readers

### Thumbs up for Organic!

I have been reading the SATNET newsletter, promoting sustainable and organic agriculture and viewed that it yields heavy dividends to people, especially in the epoch where environmental determinism has untimely betrayed many farmers to the hands of hunger and famine. I therefore put on a smile with organic crop production that in my opinion is an issue, which many farmers should take very seriously. From my experience with farmers, organic production is cheaper and healthy, although tiresome and time-consuming. This is because it requires the use of natural resources without recourse to artificial appliances like chemicals, which to a greater extent are unhealthy and in the long run may lead to soil exhaustion.

This calls for mobilization of farmers, so that people can have a realm of the subject in question. Some times, I am faced with a challenge as to whether the notion of organic agriculture can lead to economic emancipation and my observation is yes. With the help of SATNET and other organisations this is possible, since most of the activities by them so far have sprouted into good results and have empowered the members with enough equipment within the area of their operation.

I highly appreciate the work done so far by SATNET, but I point out to the secretariat the need for extension of her services to the entire community through the members. I am confident that the SATNET sensitization will help many farmers to realize their dreams.

Yours faithfully,  
**Bisangi Hannington**  
Information and Documentation Officer  
at Green Home.



## How safe am I, using Artemisia tea?

By Tibasiima Kahigwa Thaddeo (SATNET)

The question as to whether tea made from *A. annua* should be used to treat malaria is contentious. Those against argue that artemisinin is not soluble in water and only very low concentrations are achieved that are insufficient to treat malaria reliably. Those for argue that *Artemisia annua* contains a cocktail of anti-malarial substances, that artemisia tea is just as effective in treating malaria as it appears to be where it is regularly used and will enable health dispensaries in the Tropics to be much more self-reliant in their malaria treatment. Artemisinin is absorbed faster from the tea preparations than from capsules. The maximum plasma concentrations were observed after 30 minutes following intake whereas Artesunate is rapidly absorbed and reaches maximum plasma level within 45-90 minutes. It is metabolized in the liver by hydrolysis to dihydroartemisinin. Novartis' malaria drug Coartem stems from *Artemisia*, a cure for fever.

### MODE OF ACTION

The proposed mechanism of action of artemisinin involves cleavage of *endoperoxide* bridges by iron producing all sorts of *free radicals* (*hypervalent*) iron-oxo species, *epoxides*, *aldehydes*, and *dicarbonyl* compounds) which damage biological macromolecules causing the parasite oxidative stress. Malaria is caused by the *Apicomplexan*, *Plasmodium falciparum*, which largely resides in *red blood cells* and itself contains iron-rich *haeme*-groups (in the form of *haemozoin*).

The compound helps control malaria because it reacts with the high iron concentrations found in the malaria parasite. When *artemisinin* comes into contact with iron, a chemical reaction ensues, spawning charged atoms that chemists call "free radicals." The free radicals attack cell membranes, breaking them apart and killing the single-cell parasite. It is compatible with the natural intestinal flora.

### Artemisia a multipurpose plant

*Artemisia* cures persistent *constipation* and *diarrhea*. Soothes the inflammation affecting intestinal tissues; the plant also aids the digestion and boosts the circulation of nutrients to the cells. *Artemisia* based medications also help alleviate abdominal *cramping* and *stomach pain*. *hepatitis* and *jaundice*. helps the liver in rapidly draining away all the accumulated metabolic waste products in the hepatic tissues. The rate of liver cell regeneration can also be boosted when *artemisia* is used in combination with another herb called gardenia - botanical name, *Gardenia jasminoides*. *Artemisia* beneficially affects the functioning of the liver; it benefits the functioning of the stomach, the spleen as well as the gallbladder.

It is used in the treatment of Cancer, Fever, Leukemia, several *bladder* and *parasitic infections*, Headaches, Haemorrhoids, Colitis, Bilharzias, Eye infections and conjunctivitis, Candida, Coughs, colds and sinusitis, abscesses, Inflammation and Malaria. Since these are common to HIV/AIDS patients, *Artemisia* is very useful to them. It can also be used as a natural herbicide and as a refreshing health drink

### Who should not use Artemisia tea?

- Post partum women with anemia
- Patients with ulcers or gastrointestinal disorders

Dosage of Artemisia annua tea in treating malaria		
Age group	Volume of tea	Weight dried leaves
Adults	1 litre	5 g
Children older than 13	500ml	4 g
Children older than 11	500 ml	3 g
Children older than seven	500 ml	2 g

Give the dose for 7 consecutive days. If malaria returns almost always in three weeks (recrudescences), then give *Artemisia* tea for a total of 12 days

Has no side effects when used orally in the right dose. Overdose may cause abdominal pain, bradycardia, diarrhea, nausea, vomiting, decreased appetite, flu-like symptoms, dermatitis, fever, and decreased reticulocyte count.

### Herb-Drug Interactions

#### Antacids:

*Artemisia* interferes with antacids, sucralfate, proton pump inhibitors, and histamine-receptor antagonists because it increases the production of stomach acid.

#### Antiseizure medications:

*Artemisia* can induce seizures resulting in decreased efficacy of antiseizure medications.

### More information

James Duke and Mike Benge et al, Chemical and Engineering News, Letters, Vol 83, No 18 Natural medicine in the tropics by Dr. Hans Martin Hirt and Bindanda M'pia, SATNET.



Artemisia plants at Toro Botanical Gardens

# SATNET MEMBERS

## KABAROLE DISTRICT

1. Joint Efforts To Save The Environment (JESE)
2. Bunyangabu Beekeeping Community (BBC)
3. Foundation For Rural Development (FORUD)
4. Kiboota Widows and Widowers Association
5. Kabarole Integrated Women Effort in Development (KIWED)
6. Western Rift Ecological Farm Institute (WREFI)
7. Kyakahinda Beekeeping Community (KBC)
8. Tooro Herbal Medicines Research and Resource Center (THEMEREK)
9. Kabarole District Farmers Association (KDFA)
10. Kabarole Beekeepers Association (KBA)
11. Tooro Botanical Gardens
12. Environment and Sustainable Agriculture Project (ESAP)
13. Nyabubaale Rural Development project
14. Kabarole United Organic Farmers Association (KUOFA)
15. Bukuuku Extension Link in Sustainable Commercial Agriculture for Rural Development (BELSCARD)
16. Kabarole Research and Resource Centre (KRC)
17. Bamugisa Farmers Demonstration and Training center
18. Busaiga Multipurpose Organization

## KYENJOJO DISTRICT

19. Rural Reconstruction Movement (RRM)
20. Kyembogo Farmers Association (KYEFA)
21. Agricultural Development Project (ADP)
22. Development Foundation for Rural Areas (DEFORA)
23. Kyenjojo District Farmers Association (KYEDIFA)
24. Bugaaki Development Association (BUDO)
25. Nyankwanzi Farmers Empowerment for Development (NAFED)
26. Transparency Development Foundation
27. Kigoyera Organic Farmer's Association

## KAMWENGE DISTRICT

28. Technology For Rural Animal Power (TRAP)
29. Community Sustainable Initiatives Link (COSIL)
30. Catholic Women Association (CWA)
31. Kamwenge Sustainable Organic Farmers Association (KASOFA)
32. Kamwenge Development Center (KDC)
33. Kamwenge Beekeepers Cooperative Society (KABECOS)

## KASESE DISTRICT

34. Kiima Foods
35. Mutiba Foundation For Agriculture and Community Service
36. Bukonzo East Training Team (BETT)
37. Green Home Women Development Association
38. Catholic Diocese of Kasese
39. Karughe Farmers Partnership (KFP)
40. Kagando Rural Development Community Center (KARUDEC)
41. Kyempara Farmers Environment and Wildlife Protection Association (KFEWPA)
42. Gender and Development Association (GEDA)
43. Rwenzori Herbal and Environmental Activists Associations (RHIVA)
44. Ikongo Rural Development Association
45. Burangwa Eyisuka Ningabu Development Group
46. New Eden Christian Foundation
47. Sustainable Agriculture Society of Kasese (SASK)
48. Kyabarungira Middle Level Farmers Trainers Association
49. Kyondo Middle Level Farmers Association
50. Ndongo United Herbalist Association

## BUNDIBUGYO DISTRICT

51. Abanya-Rwenzori Mountaineering Association (AMA)
52. North Rwenzori Rural Agriculture and Community Conservation Link (NORRACOL)
53. Bundibugyo Agro producers and Sellers Organization (BASO)
54. Bubandi Middle Level Farmers Association
55. Busaru Middle level Farmers Association