



THE TREE

The International Small Group
and Tree Planting Program

CLEAN AIR
ACTION
CORPORATION

TIST NEWSLETTER NOVEMBER 2024



Small group members after their weekly meeting



Farmers in Kanungu-Hanturo Cluster during a cluster meeting



Farmers in the cluster meeting showcasing one of the TIST best practices of sitting in a circle



Small group farmers during weekly meeting



Farmers gathered together after small group mobilisation and sensitisation

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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PLANTING TREES FOR CARBON OFFSET PURPOSES VERSUS COMMERCIAL TIMBER

1. Revenue Potential and Market Stability

Carbon Credits: Trees planted for carbon offset generate income by capturing carbon dioxide from the atmosphere, which can be sold as carbon credits. This market is expanding globally due to growing regulatory requirements and corporate commitments to reduce emissions, providing a potentially steady income.

Timber: Timber prices can fluctuate based on market demand and logging regulations, leading to less predictable revenue. Additionally, timber production often has long maturity periods, delaying returns.

2. Environmental Benefits

Carbon Sequestration: Carbon-offset tree plantations focus on maximizing carbon sequestration, which benefits the environment by helping combat climate change directly. These plantations are usually maintained for long periods to allow maximum carbon capture, creating stable ecosystems.

Timber Production: Timber plantations typically involve clear-cutting at maturity, which releases stored carbon back into the atmosphere. They often require replanting to maintain long-term sustainability but may disturb ecosystems more frequently.

3. Government Support and Incentives

Carbon Projects: Many governments and international organizations provide incentives for carbon offset projects, including tax benefits, subsidies, and grants to encourage reforestation and afforestation. These incentives make carbon projects more financially attractive and sustainable.

Timber: Timber projects may receive support in some regions, but they are generally less incentiv-

ized than carbon projects due to their environmental impact.

4. Biodiversity and Ecosystem Health

Carbon Projects: These projects often involve native or diverse tree species, supporting local biodiversity and contributing to a healthier ecosystem. A mixed-species plantation can provide habitat for wildlife and improve soil quality.

Timber: Timber plantations often focus on fast-growing species like pine or eucalyptus, which are not always native. These monocultures can degrade soil quality, lower biodiversity, and disrupt local ecosystems.

5. Lower Environmental Impact

Carbon Projects: Carbon-focused plantations usually emphasize minimal intervention, allowing trees to grow without intensive harvesting. This approach reduces soil erosion, water pollution, and habitat disturbance.

Timber: The frequent harvesting in timber production can lead to soil degradation and increased risk of deforestation if not managed sustainably.

6. Long-Term Carbon Storage

Carbon Projects: Since the primary goal is carbon sequestration, these trees are often kept for longer periods, ensuring sustained carbon storage.

Timber: Harvesting timber can lead to carbon release when trees are cut, processed, and ultimately discarded, reducing long-term storage potential.

7. Corporate and CSR Alignment

Carbon Projects: These align well with corporate sustainability and CSR goals. Companies often purchase carbon credits to offset emissions, so demand is likely to grow as more organizations work toward carbon neutrality.



Timber: While sustainable timber can be marketed as eco-friendly, its appeal to environmentally focused investors and corporations is typically lower than carbon offsets.

In short, planting trees for carbon offsets is increasingly beneficial, given the steady growth in carbon markets and global focus on climate change mitigation, while timber production remains subject to environmental impact concerns and market volatility

IMPORTANCE OF DIVERSE TREE SPECIES

Diverse tree species are vital for ecological balance, resilience, and the overall health of ecosystems. Here are some key reasons why a diversity of tree species is important:

1. Ecosystem Stability and Resilience

Different tree species support a range of plants, animals, and microorganisms, creating more stable ecosystems that can better withstand disturbances, such as storms, droughts, or disease outbreaks.

A diverse forest is less likely to suffer catastrophic loss from pests or diseases that target specific species.

2. Enhanced Biodiversity

Diverse tree species create habitats for various wildlife, including birds, mammals, insects, and fungi, which rely on specific trees for food and shelter.

This biodiversity strengthens ecosystems and contributes to pollination, seed dispersal, and pest control.

3. Soil Health and Nutrient Cycling

Different trees contribute various nutrients back into the soil, enriching it and fostering a healthier environment for all plants.

Diverse root systems stabilize soil, prevent erosion,

and promote water retention, which is crucial for land quality.

4. Climate Change Mitigation

Tree species vary in their carbon sequestration capacity. A diverse forest can more effectively capture and store carbon dioxide, helping to reduce greenhouse gases.

With varied responses to climate conditions, mixed-species forests can adapt better to changing climates than monocultures.

5. Water Cycle Regulation

A mix of tree species can regulate groundwater levels more effectively. Some trees absorb more water, while others maintain soil moisture, creating balanced water cycles that support ecosystems.

6. Human Benefits

Diverse forests provide resources like timber, fruit, medicinal plants, and other products that are vital for local economies and cultures.

Aesthetically diverse forests support ecotourism, mental well-being, and recreational activities, contributing to quality of life.

7. Preventing the Spread of Pests and Diseases

Monocultures (single-species forests) are highly susceptible to pests and diseases, which can spread rapidly. Diversity creates natural barriers that slow or prevent such outbreaks.

Maintaining diverse tree species is essential for a sustainable and resilient environment, benefiting both nature and human populations in many interconnected ways.

TIST farmers let us all consider planting different tree species to benefit more from both carbon, medicine, fruits and also gain health lives.



RUNYAKORE

ENTAANIZO ERI OMU KUBYARA EMITI Y'OKWIHAMU ORWOYA KU- TARI KUGUZA EMBAAHO KYONKA

1-Entaasya n'akatare by'oburiho

Entaasya y'orwoya: Amahanga n'ebitongore biteireho ebiragiho kwenda kucendeeza orwoya rubi rwa kaboni omu mwanya orurikureetwa amakorero n'ebindi bintu ekireesire kaboni yaaba nyingi omu mwanya. Mbwenu okubyara emiti ahabwa kaboni kireesire akatare k'okubyara emiti kwaba kuhango kandi kyareetera entaasya yaaba mpango.

Embaaho: Omuhendo gw'embaaho niguhindahinduka kurugiriira aha katara k'okuzenda hamwe n'ebiragiho byaza gavumenti obutashara mbaaho, ekirikureetera entaasya etaba nungi. Ekindi emiti y'embaaho neekurira obwire buraingwa.

2- Amagoba g'eby'obuhangwa

Okusharuura orwoya: Okubyara emiti y'orwoya ne-egyenderera kunyuunyuta orwoya rwingi omu mwanya ekirukhwera embeera y'eby'obuhangwa, kandi kitarugamu entaasya busimba. Emiti egi neerindwa obwire buraingwa kwenda kwihamu kaboni nyingi reeru kireetera embeera y'ensi yaabonera.

Embaaho: Emiti y'embaaho neetemwa buri kaire yaaruga kukura, reeru kaboni ei erikuba ebiikire esiisikara egaruka omu mwanya. Nikireetera waaguma noobyara endiijo buri kaira, ekirikurusya eby'obuhangwa.

3- Okubangirwaho gavumenti.

Emiti eya kaboni: Za gavumenti n'ebitongore omunsi yoona nibikwatiraho enkora y'okubyara emiti ahabwa kaboni nk'okubiha sente, obutabiihaho emishoro n'okubiguzza ebikoreso ahakabeeyi kakye ekirikureetera okubyara emiti ahabwa kaboni kwayejumbira abantu bingi n'entaasya ehami.

Embaaho: Okubyara emiti y'okusharwamu embaaho terikusikiiriza gavumenti kukwatiraho abahingi okukira egyo ey'orwoya ahabw'emigasho yaayo omukurinda eby'obuhangwa.

4-Emigasho y'emiti aha bantu, enyamaishwa n'eby'obuhangwa.

Emiti ya kaboni: Emiti egi neeba eri ey'ebika bingi kandi ehwera kurinda amagara n'entuura y'enyamaishwa kandi ereetaho embeera nungi y'obuhangwa bw'ensi.

Ereeta orwezo omwitaka.

Embaaho: Emiti y'embaaho: Egi nihabyarwa ekika kimwe ky'emiti etari y'enzarwa nka Pine na karitunsi. Emiti y'ekika kimwe neeshiisha eitaka, eby'emiturire y'enyamaishwa n'eby'obuhangwa.

5- Okucendeeza kw'eby'obuhangwa

Emiti ya kaboni: Ahabw'okurindwa obwire buraingwa, emiti y'orwoya neekurira obwire buraingwa etarikusharuurwa, kireetera eitaka butatwarwa mutunga, amaizi butasiisikara n'okushiisha obutuuro bw'enyamaishwa.

Embaaho: Emiti ey'embaaho neetemwa buri bwire kwihamu embaaho kishiisha eitaka, kiceendeeza emiti yaaba etagyendesereziibwe.

6- Okubiika orwoya obwire buraingwa.

Kaboni: Ahabw'okubyara emiti ahabw'orwoya, neeturaho kugisharuura, ebiika orwoya rwa kaboni obwire buraingwa.

Embaaho: Emiti ey'embaaho neerahukaho kutemwa reeru ebura kubiika kaboni etyo esiisikara.

7-Enkoragana y'ebitongore na CSR

Kaboni: Ebitongore nibihwera kandi bita amaani omu kubyara emiti ahabw'okunyuunyuta orwoya omu mwanya. N'ahabw'ekyo akatare k'orwoya kariho buri kanya.

Embaaho: Emiti y'embaaho n'obu eraabe eine akatare kandi ninungi ahabw'ebuhangwa, terikuti-ibwamu maani nk'ey'okubyarira orwoya.

Omu bugufu; emiti erikubyarirwa okunyuunyuta orwoya nimirungi ahabw'akatare omunsi yoona n'okutangira okusiisikara kw'eby'obuhangwa, kukira ey'embaaho erikurinda eby'obuhangwa kandi akatare kaayo nikahindahinduka.

OMUGASHO GW'OKUBYARA EMITI Y'EBIKA BINGI

Emiti egi neereetaho oburingaaniza by'eby'obuhangwa n'obugwagye by'entuura y'enyamaishwa n'ebimera.

Emigasho neegi:

1) Okukwatirira eby'obuhangwa n'embeera



y'ensi egumire

Neegumira embeera y'ensi n'okukwatirira ntaahi yaayo, enyamaishwa, n'obukooko bw'omwitaka ekirikureetera eitaka ryagumira embeera embi nk'omutunga, ekyanda n'endwara ebirikuteganisa emiti y'ekika kimwe.

2) Emiti y'ebika bingi neehwera kukwatirira emitu-urire y'enyamaishwa, ebinyonyi n'ebindi bimera. Neerinda omwata, ereeta okujaanjaara kw'ensigo omu kibira etangira oburwaire bw'emiti ne'bindi.

3) Oburungi bw'eitaka n'ekiriisa omwitaka. Emiti y'ebika bingi neereetaho ekiriisa kingi omwitaka kandi eyorora ntaahi yaayo.

Okushumikanisa kw'emizi yaayo nikukwata amaizi omwitaka, kutangira omutunga butatwara eitaka, ekirikurinda eitaka.

4) Okurinda eby'obuhangwa

Emiti y'ebika bingi nenyuunyuta orwoya rwingi omu mwanya kicendeeza orwoya orubi omu mwanya.

5) Okurinda amaizi omwitaka.

Emiti emwe neerinda amaizi agari omwitaka kandi emwe ereeta obufuki kihwera okurinda obugwagye bw'ensi.

6) Omugasho omu bantu

Emiti y'ebika bingi ninungi ahab'embaaho, ebijuma, emibazi, n'ebindi ebirikuyamba abantu b'ebika bingi.

Neeyamba eby'oburambuzi, okubagye omu mitwe y'abantu n'ebindi by'okweshemeza reeru entuura y'abantu eshemera.

7) Okurinda okujaanjaara kw'endwara n'obukooko.

Okubyara emiti y'ekika kimwe nikireetera emiti yaakwatwa endwara ahonaaho kukira emiti y'ebika bingi etarikukwatwa bihikiirizi nk'ebyo.

Emiti y'ebika bingi ni nungi ahab'okutangira ebihikiirizi n'obugwagye by'ebyobuhangwa n'entuura y'abantu.

Abahingi ba TIST reka tubyare emiti y'ebika bingi tugobe omukuguza orwoya, emibazi, ebijuma n'okutunga amagara marungi.

ENDS

AIRA IKITO KA NU ALOSIKINET NA ALEMANAR EKWAM LO ARONON LOKA KABON KOTOMA OKWAM AITIIRIAN KEDE ABAOI LU GWELANARA

1. Aitolomio na apiyai kede ajaut na esokooni lo esipo

Ekwam loka kabon : Ikito lu iraitai ka nu alemanar ekwam loka kabon itolomete apiyai koipone lo aikam ekwam ngon kotoma okwamin, ido da lo egwelaro kwape kabon kotoma osokooni. Ewuta esokooni lo anyanyar noi kotoma akwap kere ka nu eyas lo ainapeta ka ngun nuitikitikete ka ngun da nu isinyikoikinito alemanaro na ekwam loka kabon , koyinakini itunga epedorete adumunun apiyai.

Abaoi: Mam ityaisinei lu abaoi eraasi lu esiposi kotupitete eipudi kotoma oskooni ka ikisila lu eyaitos aitolomio ka agwelanaro na abaoi ibore da yen eyauni ityaisinei araut lu mam esiposi . Aiyatakin da kuju nan gun mam abaoi eraasi nu etiokete ka tippet , apolokek mam ijo idumuni apiyai sek.

2. Ajokisio nu ingarakinete akwap

Amatanaro na ekawam loka kabon : Ikibirai lu ikito erai akec losikinet alemanar ekwam ngon loka kabon kotoma okwam , ibore da yen imedauni akwap noi ka nu aitetenar ekuse lo ikwamin . Ikibirai lu duc eraasi lu idaritari apak na ewoja noi ka nu acamakin kesi aikam ikwamin ngun lu arokok kotoma okwam ibore da yen itojokari ekuse lo ikwamin .

Aitolomio na abaoi : Ikibirai lu iraitai ka nu abaoi eraasi nu ejena ajena ebe ketiokoto ikito lu kicata ebeit ajepar kes kere ka nu acilicil aboai ibore da yen inyakuni ekwam ngon kere lo aronon loka kabon lo amatarit ekitoi toma okwam . Ido ekotosi kesi ainyikokinit aira ikito ngun ne ejeparere kere tetere epedorete aingarakin

3. Agangat na apugan ka apiyai

Iprojektan lu ekabon : Apuganasia nu ipu ka iriongeta da lu apolok anatar akwap kere eyinanakinete apiyai ne ja iprojektan ngun lu elemanarete ekwam loka kabon ka kwap , kimoriarite da ajokisio nu isolosinei, ayinana-kineta , ka apiyai da nu igangakinet itunga kowai lo aira ikito ka aisikwarun ikibirai . Apiyai nu eyinakinete iprojektan lu ekabon araut lu iriunete ikapun ne ja



itunga

Abaoi: Epedorete iprojectan lu abaoi da adumun agan-gat kotoma ariino ace , konye mam era lu itopoloritai noi ka nu narai mam itojokarete ekuse dimi kito amu-nar.

4. Anyayar ejautene lo isuban ka Edeke ka angaleu

Iprojektan lu ekabon : Eraasi iprojektan lu nu isinyikoiki-nitos airayo na ikito lu epoloete kotoma aiboisio wok ido korasi abilasia lu egelegela . Aigangit ka aisinyikoikinit ikito wok ka nu aitojokar ejautene lo itunga . Ekibira lo inyalinyala abilasia nu ikito lu ipu epedori araut ne iboy-oto itiang lu ais ido da itojokarete ejautene lo alupok .

Abaoi : Ikibirai lu abaoi eraasi lu elosikinitos aira ikito lu isunyitos apol noi ido kouriana akec pak kwape nat iwiwiyon ka ekalitusi, lu da mam eraasi lu aiboisio wok . Aira ikito lu amisirin lu tiok ,itidisiari ajokis kotoma alupok wok , mam itiang da eminasi aiboi kotoma noi-noi

5. Aitidisiar ajokisio nu edumunete itunga

Iprojektan lu ekabon : Ikibiran lu iraitai ka nu aimat ek-wam ngon loka kabon , eraasi duc lu ecamakitos ikito apolo ejok komamei aitapasio koipone lo ajepanar ikito. Ibore yen itidisiari ailotanaro naka alupok . amunamu-nao na akipi ka aiboisio nu itang .

Abaoi : Ajepio na ikito ducduc ka nu acilicil na abaoi erai ibore yen emunmunai alupok ido da eyinakini ak-wap alarongor arai mam ecoitai

6. Aidario na ekwam ngon loka kabon ayingaikin aojau

Iprojektan lu ekabon : Ka nu narai alosikinet na ikito ka lu, erai aimat ekabon kotoma okwam . Apolokec era ikito lu nu idario adaun apak na ewoja. Tetere epe-dorete aidar ekwam ngon loka kabon kotoma kec .

Abaoi : Acilicilio na abaoi eyangauni ekwam loka kabon abongor toma okwam narai ejaun atubutubio na ikito ido komam erai toma apak ibore da yen itidisiari aidario na ekwam ka ngon.

7. Aibumaina ka aupanara kede CSR

Irojectan lu ekabon: Erasi lu nu ecamanara kede aibu-maina ka alosikinet nuka CSR. Eminasi iriongeta ag-wela ekwam loka kabon ka nu alemar ekwam lo aronon

kokwam . ka nu agun ejai amuno ebe ne iyatakinitor iriongeta lu ipudasi agwela ekwam loka kabon ebuni etyai da ajokunar

Abaoi: Karaida erasi abaoi ibore yen ejok ido epedori aijulakin ejautene lo itunganan , konye karaida eja ngon mam ooni ipedori aitiirian kede agwelanar ekwam loka kabon.

Kotoma aurianut , ejai ameda noi kotoma aira ikito ka nu ekabon , kacut kotupitete eipone lo epolo ebiiasara kotoma aicurus na ekabon ka nu esokooni lo apolor ka ityaisinei lu ekeunos ka nu aijulakin ekuse lo ikwamin , kosalakinite acilicilo na abaoi erai ibore yen imusungi akwap ido mam esokooni ecai.

AJOKIS NA AIRA IKITO ABILASIA NU EGEL-EGELA

Aira abilasia nu ikito lu egelegela erai ibore yen ejok noi narai eyauni angaleu toma akwap ido da mam ikito epatana atwakere kere ka ayuara da na ikwamin

Nu etupanakinete kere eraasi ka nu aitatam ajokisio nu aira ikito abilasia nu egelegela

1.Aira abilasia nu ikito lu egelegela ingarakini aigang luce raan apolo ejok , itiang , ikur ka iboro kere lu elia-yete, ejautene lo akwap lo ajokan lo epedori angirikinite atiokisio kwape nat akolong/ecae lo iriikina, adekasinei ka ikur.

Ikibirai lu inyalinyala abilasia nu ikito ejaasi kede arerengusio nu aijar karai ejaun adeka arai ekurut lo elomakini ikito lu ediope eipone .

2. Itojokari ejare lo isuban lu Edeke ka aileleba

Abilasia nu ikito lu egelegela eyinkinete ne jotot ka nu itiang lu ayis , kimoriarit ikweny, itiang, ibeerio ka ikur lu eminasi ikito lu egelegela ka nu ajo kede inyamata

Ejautene lo itogogongi eipone lo ejaatatar isuban luka Edeke aimoriarit aituro na iraan , awearo na icok ka aitikitik na adekasinei

3. Angaleu na alupok ka aitobosio na ebolia

Alias nu ikito ka lu egelegela eyinakinete alupok araut nu egogong komam etiyanos , itikitikete ailotanaro naka alupok ido da ingarakinitos aidar akipi kotoma alupok ibore da yen epol ka nu ayuwara na alupok .



LUGANDA

4. Aitikitik ekuse lo aronon lo ikwamin

Abilasia nu ikito lu egelegela emasete ekwam loka kabon adoketait ka na egelegela . Aso ekibira ngon lo iraikinitai ikito lu egelegela epedori aimat ekwam ngon loka kabon lo epol ka aidar da , ibore yen itidisiari ekwam lo aronon kotoma okwamin

Kotupitete eipone lo ijulujulatotor ikwamin , ikibirai ngon lu inyalinyalitali abilasia na ikito epedorete aijar adepar ekibira ngon lo ejaatatar abila adiope bon na ikito.

5. Aidarit ka ayuwarit akipi

Ajaut kede abilasia nu ikito lu egelegela ingarakini ayuwarit ejautene lo akipi kokwap. Ikito ice emasete akipi nu ipu ido ice ingarakinitos aidarit alupok kiyinatos , ibore da yen eyauni ayuwara naka akipi kotoma aiboisio

6. Ajokis ka ne ja itunga

Ikibirai nu inyalinyala eyinakinete iboro kwape nat abaoi, araito, iraan lu kee, ka iboro da ice lu itwasa-maete itunga ka lu einono da .

Kotoma abeit ikibirai lu inyalinyala lu erasi iboro lu isupunitos elatok , itojokaritos angaleu na adam ka aswamisio lu isiyalaete aijar , ibore da yen eyauni aijar na jokan

7. Itidisiari akora na adekasinei ka ikur

Ikibirai lu iraitai kede abila adiope bon na ikito erai na epedori amudiar adiope mudiaaret bon arai kelomaki adeka kede ikur .Konye arai inyalinyala, mam adeka arai ikur epedorete amudiar kesi kere adiope amudiaaret ido da ecicing adeka abwangun kotoma kec.

Epatana aidar ka ayuwar ikito ngon lu inyalinyala narai ijaikinete ejautene lo ajokan ne ja itunga ka da eipone lo ejaar aiboisit koiponesio ka lu egelegela.

Akoriok kere luko TIST , keraata ikito abilasia nu egelegela tetere kipedori adumun iboro lu ipu kotoma kec kwape nat ekwam loka kabon, ikee, araito ka da adumun angaleu.

OKUSIMBA EMITI OLWEBIBIGENDER-ERWA BYOKUKENDEEZA KU MUKKA OMUBI OGWA CARBON OKUSINGA

OKUSIMBA EMIITI GYE MBAAWO

1. Obusobozi bw'enyngiza n'okutebenkera kw'akatale (carbon credits)

Sente Zobusubuzi bwo'mukka gwa kaboni : Emiti egyasimbibwa okusobola okuziyiza omukka gwa kaboni okweyongere givaamu ssente nga gikwata carbon dioxide okuva mu bbanga, ogusobola okutundibwa nga carbon credits. Akatale kano kagaziye mu nsi yonna olw'ebyetaago by'amateeka ebigenda byeyongera n'obweyamo bw'amakampuni okukendeeza ku bucaafu obufulumu mu bbanga, okuva ssente eziyinda okutaggwaawo.

Embaawo: Ebbeeyi y'embaawo esobola okukyukakyuka okusinzira ku bwetaavu bw'akatale n'amateeka agafuga okutema emiti, ekivaako ssente ezitategeerekeka bulungi. Okugatta ku ekyo, okukola embaawo kutera okuba n'ebiseera ebiwanvu eby'okukula, ekilwawo okuddayo.

2. Emigaso gy'obutonde bw'ensi

Okukwata omukka gwa kaboni: Ennimito z'emiti ezikozesebwa kaboni essira zisinga kulissa ku kwongera kukwata kaboni, ekiganyula obutonde bw'ensi nga kiyamba okulwanyisa enkyukakyuka y'obudde butereevu. Ennimito zino zitera okukuumibwa okumala ebbanga eddene okusobozesa okukwata omukka guno omubi mu ngeri esingako, ne kivaamu ensengekera z'obutonde ezitebenkedde.

Okukola embaawo: Ennimito z'embaawo zitera okuzingiramu okusala obulungi nga zikuze, ekifulumya kaboni aterekeddwa okudda mu bbanga. Zitera okwetaaga okuddamu okusimba okusobola okukuuma obuwangaazi obw'ekiseera ekiwanvu naye ziyinda okutaataaganya ensengekera z'obutonde emirundi mingi.

3. Obuwagizi bwa Gavumenti n'okusikiriza

Pulojekiti za kaboni: Gavumenti nnyingi n'ebibiina by'ensi yonna biwa ebisikiriza okukola pulojekiti z'okukendeeza ku kaboni, omuli emiganyulo boni okusikiriza mu by'ensimbi era nga ziwangaala.

Embaawo: Pulojekiti z'embaawo ziyinda okufuna obuwagizi mu bitundu ebimu, naye okutwalira awamu tezisikiriza nnyo okusinga pulojekiti za kaboni olw'okukosa obutonde bw'ensi.

4. Ebitonde eby'enjawulo n'obulamu bw'obutonde

Pulojekiti za Kaboni: Pulojekiti zino zitera okuzingiramu ebika by'emiti eby'enjawulo oba eby'enjawulo, nga biwagira ebitonde eby'enjawulo eby'omu kitundu n'okuyamba ku nkola y'obutonde ennungi. Ennimito y'ebika ebitabuddwamu esobola okuva ebisolo by'omu nsiko ekifo we bibeera n'okutumbula omutindo gw'ettaka.

5. Okukendeeza ku buzibu bw'obutonde bw'ensi



Pulojekiti za kaboni: Ennimiro ezissa essira ku kaboni zitera okussa essira ku kuyingirira okutono, okusobozesa emiti okukula awatali kukungula kwa maanyi. Enkola eno ekendeeza ku kuku-lugguka kw'ettaka, obucaaфу bw'amazzi, n'okutaataaganyizibwa kw'ebifo ebibeera abantu.

Embaawo: Okukungula ennyo mu kukola embaawo kiyinza okuvaako ettaka okusaanawo n'okwongera ku bulabe bw'okutema ebibira singa tebiddukanyizibwa mu ngeri ey'obwegendereza.

6. Okutereka kaboni okumala ebbanga eddene

Pulojekiti za Kaboni: Olw'okuba ekigendererwa ekikulu kwe kukwata kaboni, emiti gino gitera okukuumbwa okumala ebbanga eddene, okukakasa nti kaboni atereka mu ngeri ey'olubeerera.

Embaawo: Okukungula embaawo kiyinza okuvaako okufulumya kaboni ng'emiti gisaliddwa, nga girongooseddwa, era okukkakana nga gisuuliddwa, 7. Okukwatagana kw'ebitongole ne CSR

Pulojekiti za Kaboni: Zino zikwatagana bulungi n'ebiruubirirwa by'ebitongole eby'okuyimirizaawo n'ebyo'obusuubuzi (CSR). Amakampuni gatera okugula ebbanja lya kaboni okusobola okusasula omukka ogufulumya mu bbanga, n'olwekyo obwetaavu bwolekedde okweyongera ng'ebibiina ebisinga bikola ku buta-beera na kaboni.

Embaawo: Wadde ng'embaawo eziwangaala zisobola okutundibwa ng'ezitali za bulabe eri obutonde bw'ensi, okusinga ku kaboni ezisasulwa.

Mu bufunze, okusimba emiti okusobola okukendeeza ku kaboni

kyeyongera okuba eky'omugaso, okusinziira ku kukula okutam-bula mu butale bwa kaboni n'okussa essira mu nsi yonna ku kukendeeza ku nkyukakyuka y'obudde, ate ng'okukola embaawo kusigala nga kweraliikirira okukosa obutonde bw'ensi n'okukyukakyuka kw'akatale

OBUKULU BW'EBIKA BY'EMITI EBY'ENJAWULO

Ebika by'emiti eby'enjawulo bikulu nnyo mu bbalansi y'obutonde, okugumira embeera, n'obulamu bw'ebitonde okutwalira awamu. Wano waliwo ensonga enkulu lwaki ebika by'emiti eby'enjawulo bikulu:

1. Okutebenkera kw'ensengekera y'obutonde n'okugumira embeera

Ebika by'emiti eby'enjawulo biwagira ebimera, ebisolo, n'obuwuka obutonoto, ne bikola ensengekera z'obutonde ezitebenkedde ennyo ezisobola okugumira obulungi okutaataaganyizibwa, gamba ng'omuyaga, ekyeya, oba endwadde ezibalu-kawo.

Ekibira eky'enjawulo tekitera kufiirwa nnyo olw'ebiwuka oba endwadde ezigenderera ebika ebimu.

2. Okwongera ku biramu eby'enjawulo

Ebika by'emiti eby'enjawulo bitondekawo ebifo ebibeera ebisolo by'omu nsiko eby'enjawulo, omuli ebinyonyi, ebisolo ebinyonka, ebilwuka, ne ffene, nga byesigamye ku miti egy'enjawulo okusobola okufuna emmere n'okusula.

Ebitonde bino eby'enjawulo binyweza ensengekera z'obutonde era biyamba mu kufikirira, okusaasaanya ensigo, n'okulwanyisa ebilwuka.

3. Obulamu bw'ettaka n'okutambula kw'ebiriisa

Emiti egy'enjawulo giwaayo ebiriisa eby'enjawulo okudda mu ttaka, ne ligaggawaza n'okukuza embeera ennungi eri ebimera byonna.

Enkola z'ebikoola ez'enjawulo zitebenkeza ettaka, zitangira okukulugguka kw'ettaka, n'okutumbula

okusigala kw'amazzi, ekintu ekikulu ennyo eri omutindo gw'ettaka.

4. Okukendeeza ku nkyukakyuka y'obudde

Ebika by'emiti byawukana mu busobozi bwabyo obw'okukwata kaboni. Ekibira eky'enjawulo kisobola bulungi okukwata n'okutereka kaboni dayokisayidi, ne kiyamba okukendeeza ku ggaasi ezireeta obutonde.

Olw'engeri ez'enjawulo gye ziddamu embeera y'obudde, ebibira eby'ebika ebitabuddwa bisobola okukwatagana obulungi n'embeera y'obudde ekyukakyuka okusinga ebimera ebirimu ebimera ebimu.

5. Okulungama enzirikanya y'amazzi

Ebika by'emiti ebitabuddwamu bisobola okulung'ama obulungi amazzi agali wansi w'ettaka. Emiti egimu ginywa amazzi mangi, ate emirala gikuuma obunnyogovu bw'ettaka, ne gikola enzirikanya y'amazzi ekwatagana era ewagira ensengekera z'obutonde.

6. Emigaso gy'Omuntu

Ebibira eby'enjawulo biwa eby'obugagga ng'embaawo, ebibala, ebimera eby'eddagala, n'ebintu ebirala ebikulu ennyo mu by'enfuna n'obuwangwa bw'ekitundu.

Ebibira eby'enjawulo mu ngeri ey'obulungi biwagira obulam-buzi bw'obutonde, obulamu obulungi obw'omutwe, n'emirimu egy'okwesanyusaamu, ekiyamba okutumbula omutindo gw'obulamu.

Okukuuma ebika by'emiti eby'enjawulo kyetaagisa nnyo okusobola okubeera n'obutonde obuwangaazi era obugumira embeera, nga kiganyula obutonde n'abantu mu ngeri nyingi ezikwatagana.

Abalimi ba TIST ffenna tulwooze ku ky'okusimba ebika by'emiti eby'enjawulo okusobola okuganyulwa ennyo mu byombi kaboni, eddagala, ebibala ate era tufune obulamu obw'obulamu.



1. Uwezo wa mapato na utulivu wa soko

Mikopo ya kaboni: Miti iliyopandwa kwa ajili ya kukabiliana na kaboni huzalisha mapato kwa kukamata dioksidi kaboni kutoka anga, ambayo inaweza kuuzwa kama mikopo ya kaboni. Soko hili linapanua kimataifa kutokana na kuongezeka kwa mahitaji ya udhibiti na ahadi za ushirika ili kupunguza uzalishaji, kutoa mapato ya kutosha.

Mbao: Bei ya mbao inaweza kubadilika kulingana na mahitaji ya soko na kanuni za magogo, na kusababisha mapato yasiyo ya kutabirika. Zaidi ya hayo, uzalishaji wa mbao mara nyingi una muda wa kukomaa kwa muda mrefu, kuchelewesha kurudi.

2. Faida za Mazingira

Ufuatiliaji wa kaboni: Mazao ya Miti ya Carbon yanazingatia kuongeza ufuatiliaji wa kaboni, ambayo hufaidi mazingira kwa kusaidia kupambana na mabadiliko ya hali ya hewa moja kwa moja. Mimea hii kwa kawaida huhifadhiwa kwa muda mrefu ili kuruhusu upeo wa kaboni, na kujenga mazingira imara.

Uzalishaji wa mbao: Mazao ya mbao yanahusisha kukata wazi kwa ukomavu, ambayo hutoa kaboni iliyohifadhiwa nyuma kwenye anga. Mara nyingi huhitaji kupanua kudumisha uendeleu wa muda mrefu lakini inaweza kuvuruga mazingira mara kwa mara.

3. Msaada wa Serikali na motisha

Miradi ya Carbon: Serikali nyingi na mashirika ya kimataifa hutoa motisha kwa miradi ya kukabiliana na kaboni, ikiwa ni pamoja na faida za kodi, ruzuku, na misaada ili kuhamasisha uharibifu wa mvua na upasuaji. Vidokezo hivi hufanya miradi ya kaboni zaidi ya kifedha na endelevu.

Mbao: Miradi ya miti inaweza kupata msaada katika baadhi ya mikoa, lakini kwa ujumla huwa chini ya miradi ya kaboni kutokana na athari zao za mazingira.

4. Afya ya Biodiversity na Afya ya Ecosystem

Miradi ya Carbon: Mara nyingi miradi hii inahusisha aina ya miti ya asili au tofauti, kusaidia viumbe hai na kuchangia mazingira mazuri. Mchanganyiko wa aina ya mchanganyiko unaweza kutoa makazi kwa wanyamapori na kuboresha ubora wa udongo.

Mbao: Mimea ya mbao mara nyingi huzingatia aina za kukua kwa haraka kama pine au eucalyptus, ambazo sio kawaida. Monocultures hizi zinaweza kuharibu ubora wa udongo, chini ya viumbe hai, na kuharibu mazingira ya ndani.

5. Athari ya mazingira ya chini

Miradi ya Carbon: Mazao yaliyolenga kaboni kawaida yanasisitiza kuingilia kati ndogo, kuruhusu miti kukua bila kuvuna sana. Njia hii inapunguza mmomonyoko wa udongo, uchafuzi wa maji, na usumbufu wa makazi.

Mbao: Kuvunja mara kwa mara katika uzalishaji wa mbao inaweza kusababisha uharibifu wa udongo na kuongezeka kwa hatari ya ukataji miti ikiwa haijasimamiwa kwa endelevu.

6. Uhifadhi wa kaboni wa muda mrefu

Miradi ya Carbon: Kwa kuwa lengo la msingi ni ufuatiliaji wa kaboni, miti hii mara nyingi huhifadhiwa kwa muda mrefu, kuhakikisha hifadhi ya kaboni iliyoendelea.

Mbao: Mbao ya kuvuna inaweza kusababisha kutolewa kwa kaboni wakati miti imekatwa, kusindika, na hatimaye imeondolewa, kupunguza uwezekano wa kuhifadhi muda mrefu.

7. Ufafanuzi wa kampuni na CSR

Miradi ya Carbon: Hizi zinafanana vizuri na malengo ya uendelezaji wa kampuni na CSR. Makampuni mara nyingi hununua mikopo ya kaboni ili kukomesha uzalishaji, hivyo mahitaji yanaweza kukua kama mashirika mengi yanafanya kazi kwa kutokuwa na nia ya kaboni.

Mbao: Wakati mbao endelevu zinaweza kuuzwa kama rafiki mwezangu, rufaa yake kwa wawekezaji na makampuni ya mazingira ya mazingira ni kawaida chini kuliko mazao ya kaboni.

Kwa kifupi, kupanda miti kwa ajili ya mazao ya kaboni inazidi kuwa na manufaa, kutokana na ukuaji wa kutosha katika masoko ya kaboni na kuzingatia kimataifa juu ya kupunguza mabadiliko ya hali ya hewa, wakati uzalishaji wa mbao unabaki chini ya matatizo ya athari ya mazingira na tete ya soko

Umuhimu wa aina mbalimbali za miti

Aina mbalimbali za miti ni muhimu kwa usawa wa mazingira, ujasiri, na afya ya jumla ya mazingira. Hapa kuna baadhi ya sababu muhimu kwa nini diversitY ya miti ya miti ni muhimu:

1. Utulivu wa mazingira na ustahimilivu

Aina tofauti za miti zinasaidia mimea mbalimbali, wanyama, na microorganisms, na kujenga mazingira imara zaidi ambayo yanaweza kuhimili matatizo, kama vile dhoruba, Ukame, au kuzuka kwa magonjwa.

Msitu tofauti hauwezekani kuteseka hasara ya hatari kutoka kwa wadudu au magonjwas kwamba lengo maalum aina.

2. Kuimarisha viumbe hai

Aina mbalimbali za miti huunda makazi kwa wanyamapori mbalimbali, ikiwa ni pamoja na ndege, wanyama, wadudu, na fungi, ambayo hutegemea specimiti ya fic kwa ajili ya chakula na makao.

Biodiversity hii inaimarisha mazingira na huchangia kupigia rangi, SEed dispersal, na kudhibiti wadudu.

3. Udongo wa afya na baiskeli ya virutubisho

Miti tofauti huchangia virutubisho mbalimbali nyuma kwenye udongo, kuimarisha na kukuza mazingira mazuri kwa wotem-imea.

Mifumo ya mizizi tofauti imetulia udongo, kuzuia mmomonyoko wa mmomonyoko, na kukuza uhifadhi wa maji, wakati CH ni



muhimu kwa ubora wa ardhi.

4. Kupunguza mabadiliko ya hali ya hewa

Aina za miti hutofautiana katika uwezo wao wa ufuatiliaji wa kaboni. Msitu tofauti unaweza kukamata kwa ufanisi na kuhifadhi dioksidi kaboni, msaadaing kupunguza gesi ya chafu.

Kwa majibu mbalimbali kwa hali ya hali ya hewa, misitu ya mchanganyiko inaweza kukabiliwa vizuri kwa Changhali ya hewa kuliko monocultures.

5. Kanuni ya mzunguko wa maji

Mchanganyiko wa aina ya miti inaweza kudhibiti viwango vya chini kwa ufanisi. Miti fulani hupata maji zaidi, wakati wengine wanaendelea unyevu wa udongo, na kujenga maji ya usawaMzunguko unaounga mkono mazingira.

6. Faida za kibinadamu

Misitu tofauti hutoa rasilimali kama mbao, matunda, mimea ya dawa, na bidhaa nyingine ambazo ni muhimu sanaR uchumi wa ndani na tamaduni.

Misitu tofauti ya misitu inasaidia ecotourism, ustawi wa akili, na shughuli za burudani, cinakabiliwa na ubora wa maisha.

7. Kuzuia kuenea kwa wadudu na magonjwa

Monocultures (aina ya mbegu kipeke ya Misitu) inahusika na wadudu na magonjwa, ambayo yanaweza kuenea kwa haraka. Tofauti hujenga vikwazo vya asili ambavyopolepole au kuzuia kuzuka vile.

Kudumisha aina mbalimbali za miti ni muhimu kwa mazingira endelevu na yenye nguvu, yanafaidika wote asili na watu wa binadamu katika njia nyingi zinazounganishwa.

Wakulima wa TIST Hebu tuzingalie kupanda aina tofauti za miti ili kufaidika zaidi kutoka kwa woteCarbon, Dawa, MatundaNa pia kupata maisha ya afya.

PITO YADI PI BIACARA ME YAMO MA OWANG DOK BENE INGETE PI BAO.

1. Kero me mucoro ki bene cuk.

Ber pa yamo ma oving: yadi ma ki pito pi yamo ma oving kelo cente dok bene mako yamo ma tye ki kwi I yamo malo I pol, ma bene ki room cato ne pi cente. Cuk pi yamo ma oving man tye ka yare kun room lobo weng ma lube ki cik ma doro kom biya cara meno ki dul ma gin tiyo karacel me gengo adwogi ma raco, dok bene kelo cente ma bene bino kare weng.

Bao: wel bao room loke ma lube ki miti ne I cuk ki bene lube ki cik ma tye ka doro kit me baro ki yubu bao, weko bene byeko mucoro bedo tek bene bedo lapying. Me medo ne, kare ikin baro bao tye malac, meno weko bene bao gale.

2. Kabedo ma orumu wa.

Rwom me yamo: neon me pito yadi tye me dwoko rwom me yamo ma owang malo I kabedo ma orumu wa. Ma bene konyo ka bedo ma orumu wa I yoo ma calo gengo alokaloka piny kit ma atir atir yadi magi ki gwoko gi pi kare malac wek okony pi mako yamo ma owang I kabedo ma orumu wa, bene konyo kit me ka bedo pa lee ikin yadi meno.

Yubu Bao: yadi ma nongo ki pito gi pi Bao bene ki tongo gi wen woko ikare ma nongo bene dong gin gu tegi woko ma bene dwoko woko cen I yamo malo yamo ma owang woko. Ki pito gi woko ki neon mi bedo pi kare ma lac ma nongo ki gwoko gi ma ber ento room yelo lee ma gin kwo I tere woko kare ki kare.

3. Kony pa gamente ki cente:

Biyacara me yamo ma owang: gamente ma pol ki bene dul ma gin pe jenge ikom gamente ma iwii lobo weng bene gin miyo kony me cente pi biyacara me yamo ma owang, ki bene bakacic me mucoro, cente ma aa ki I lobo ma woko bene konyo kit me tongo yadi ki pito yadi I kabedo ma orumu wa meno konyo ka bedo man konyo biacara me yamo ma owang bedo ma nongo kelo lim.

Bao: project onyo biacara me bao room nongo kony I kabedo mogo me lobo ma room mino cente ma loyo biyacara me yamo ma owang malube ki adwogi gi I ka bedo ma orumu wa.

4. Gwoko leyi ki bene yot kom pa leyi ma gin bedo kenyo:

Biyacara me yamo ma owang: project man tye iye kai yadi ma paco dok bene yadi muni makonyo kit me kwo pa dano onyo lei ma gin kwo kenyo bene miyo it gi gangi me bedo gi weko kom gi bedo yot kwai yadi ma orube aruba room bedo gangi pa lei ma tye ilum onyo anyai ma gin bedo ilum ki bene weko moc ngom bedo ma ber me ceko cam.

Bao: poto ma ki pito yadi me bao keme ki pito yadi ma gin dongo oyot oyot ma calo lawiwiyo, onyo karatuc ma nongo pol kare pea a ki bot wa kany ribo yadi meno bene balo ngom ma meg wa woko balo kit me gwoko lei ma gin tye paco man.

5. Dwoko piny adwogi me ka bedo ma orumu wa.



Biyacara me yamo ma owang: magi keme ki pito yadi ma ki weko gin dongo woko kun nongo pe ki tongo gi woko. Man dwoko woko piny adwogi me mol pa ngom woko piny , bale woko pa pi ni wok ki l kwi maraca , dok bene aye la yela me kwo pa jami makwo.

Bao: Tongo yadi kare ki kare me bao romo kelo bale pa ngom dok bene kelo adwogi me balo ki tongo bunga kun nongo pe ki pito gi cen nongo bene lweny iye tek kare weng.

6. Gwoko yamo ma owang pi kare malac.

Biyacara me yamo ma owang: kit ma neno ne tye me kwanyo yamo ma owany, yadi magi ki gwoko gi pi kare ma lac woko ma nongo pe ki tongo gi, weko ki gwoko yamo pi kare ma lac.

Bao: tongo yadi pi bao weko yamo ma owang gin kato woko ni wok ki l tongo yadi, yubu ki weko yamo ma owang ki gwoko gi pi kare ma lac bedo ki kero ma oromo.

7. Dul ma gin tiyo kracel ki CSR Alignment.

Biyacara me yamo ma owang: magi weko yoo bedo tye ma ki lubu maber ki bene neno pa CSR wilo yamo ma owang ma be ni wok ki keto cit ma dorog ma ben l cuk pa yamo ma owang tye la mal tutwal. Ma meno cuk tye ki kare me dongo woko lamal

Bao: manongo bao ma ki gwoko ma beco ki romo cato gi ma calo romo bedo larem ki jami onyo lei ma gin kwo iye man weko keme me gwoko kabedo ma orumu wa. Ki bene lunya lonyo ki dul man dwoko piny kit me yamo ma owang pito yadi pi cente pi yamo ma owang bene tye ka mede woko ki mugoba ne woko wii lobo weng gin loke ka yeke ki adwogi ne l kabedo ma orumu wa macalo bao dong calo gin ma pud tye ka time l ka bedo ma orumu wa bene weko cuk bene mede woko anyim.

BER PA PITO KWAI YADI MA POL

Kwai yadi ma pol pi gi tek tutwal me weko kwo pa lei ki dano ma gin bedo dok kwo kenyo bedo maber kid ok bene yo kom gi bedo ma ber. Magi aye ber pa pito kwai yadi ma pol.

1. Kabedo pa lei ki kwo gi

Kwai yadi ma pol man kwako dul pa yen ma pol, lei ki bene jami ma gin peg i nen ki wang ma twolo konyo me ka bedo gi labongo ayela yela macalo yamo matek ki poto pa two ma poto atura.

Magi ni weko yadi onyo bung ape gi deno can ikom anyai ma gin baolo kwai yadi acel keken.

2. Konyo jami ma kwo ma gin bedo ite yen.

Kwai yadi ma pol miyo kabedo pa lei ma gin peg i bedo gang ma pol, macalo labole winyi, otwongo ki ikine ma pol ataa ma gin jenge ki kwo l kom kwai yadi moni pi gin acama ki ka butu gi.

Dok bene konyo kit me nya pa yadi ni wok ki ma ki bolo gi abola dok bene ki anyai.

3. Yot kom ngom ki roco moc ngom.

Kwai yadi ma pol konyo kit me moc ngom dok cen l ngom weko ka bedo ma orumu wa bedo ma kome yot pi yadi weng.

Kwai yadi ma pol ma lube ki lwit gi weko ngom bedo ma ber dok

bene konyo kit me gwoko pii l ngom ma ber pi ngom.

4. Yubu aloka loka me piny ki adwogi ne.

Yadi gin pike ikit ma gin miyo ked yamo maraca malo. Bunga ma tye ki kwai yadi ma pol tye ma konyo ma be kit me kwanyo ki gwoko yamo ma owang ma tye ki kwi ma raco, konyo kit me dwoko piny yamo ma tye l ot ma alum alum ma peke ki yamomo maraca.

Dok bene gin dok l piny ma orumu wa ma pat pat yadi kwai ne ma pol romo tic maber ka iporo ki yat kwai ne acel keken.

5. Kit me lwore pa pii.

Yadi ma orube aruba weko rwom pii ma piny bedo ma ber yadi mukene gin dok ywayo pii woko ki piny, ma nongo mukene weko rwom pii bedo ma ber ma weko lei ma gin bedo iye gin bedo ma ber.

6. Ber ne bot Dano

Bunga ma tye ki kwai yadi ma pol konyo dano kun miyo it gi Bao, nyig gi konyo me acama, yadi bene konyo me yat me cango two, mukene ber me cente dok bene me tee kwaro.

l kwan ma pol konyo me kelo jo ma gin limo piny, weko adam bene tiyo maber ki bene konyo me bedo ka yweyo wic, kelo kwo ma ber.

7. Konyo me gengo nya pa two ki anyai.

Yadi kwai ne acel ke ken pol kara two ki anyai maro mako gi woko ma gi romo nya woko oyot oyot, ki bene kwai ne ma pol romo bedo lageng pa nya ma megi dok weko gin nya mot mot tutwal gengo poto gi woko atura ni.

Gwoko yadi ma kwai ne pol dok bene yot bene ber ki ka bedo ma orumu wa ber ne konyo lei ki dano bene iyoo ma nonogo gu kube akuba.

Lupur pa TIST wa te wunu pito kwai yadi ma pol ma calo gin ma pire tek me mino mugoba ikom yamo ma owang, yadi me cango two, nyig yadi me acama dok bene gwoko kwo.



Small group farmers during cluster meeting

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