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3 1 **The contributions of Indigenous Peoples and Local Communities to ecological**
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5 2 **restoration**

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9 4 **Running head:** Indigenous Peoples for Ecological Restoration
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50 33 wrote and edited the manuscript.
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3 34 **Abstract**
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5 35 Indigenous Peoples and Local Communities (IPLC) are affected by global
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7 36 environmental change because they directly rely on their immediate environment for
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9 37 meeting basic livelihood needs. Therefore, safeguarding and restoring ecosystem
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11 38 resilience is critical to support their wellbeing. Based on examples from the literature,
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13 39 we illustrate how IPLC participate in restoration activities maintaining traditional
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15 40 practices, restoring land degraded by outsiders, and joining outside groups seeking to
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17 41 restore ecosystems. Our review also provides examples of how Indigenous and local
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19 42 knowledge can be incorporated in the planning, execution, and monitoring of restoration
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21 43 activities. However, not all restoration initiatives engaging IPLC are beneficial or
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23 44 successful, and the factors that lead to success are not fully known. While local
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25 45 involvement in restoration projects is often mentioned as an element of success, this is
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27 46 primarily associated to projects that actively involve IPLC in co-designing restoration
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29 47 activities affecting their territories, ensure both short-term direct benefits to IPLC and
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31 48 long-term support of the maintenance of restored areas, and recognize IPLC local
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33 49 traditions and customary institutions. Based on these examples, we argue that IPLC
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35 50 should be a more important focus in any post-2020 CBD agenda on restoration.
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41 51
42 52 **Key words:** Co-management; Cultural Keystone Species; Ecosystem Services;
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44 53 Indigenous and Local Knowledge (ILK); Traditional management.
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3 54 **Implications**
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- 5 55 • Actively involving IPLC in restoration efforts **i)** can help in site and species
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7 56 selection for restoration, **ii)** can increase local participation in restoration
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9 57 activities and in the monitoring and maintenance of restored areas, and **iii)** can
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11 58 provide historical information on ecosystem state and management and an
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13 59 understanding of local successional processes.
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16 60 • The contribution of IPLC and their knowledge systems to ecological restoration
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18 61 could be more successful if restoration initiatives **i)** recognized IPLC customary
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20 62 institutions, **ii)** were built on partnerships with IPLC from their design, and **iii)**
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22 63 ensure both short-term direct benefits to IPLC and long-term support of the
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24 64 maintenance of restored areas.
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27 65 • IPLC should also be included in any post-2020 CBD agenda on restoration.
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Review

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3 67 **The contributions of Indigenous Peoples and Local Communities to ecological**
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5 68 **restoration**
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8 69 Indigenous Peoples and Local Communities (IPLC), generally defined as ethnic
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10 70 groups who are descended from and identify with the original inhabitants of a given
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12 71 region, are affected by global environmental change because they often rely directly on
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14 72 their immediate environments (e.g., local resources, water streams) for meeting basic
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16 73 livelihood needs (Angelsen et al. 2014; Pecl et al. 2017). Degradation of natural
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18 74 resources can negatively affect their food and health sovereignty and overall wellbeing
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20 75 (Golden et al. 2016; Pecl et al. 2017), therefore safeguarding and restoring ecosystem
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22 76 resilience is often critical to support IPLC's wellbeing (Sangha & Russell-Smith 2017).
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25 77 In line with previous scholarly work recognizing the values of indigenous and
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27 78 local knowledge for conservation and development (see Reyes-García 2015 for a
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29 79 review), some researchers have argued that IPLC can be more than recipients of
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31 80 restoration activities, playing an active role in restoring ecosystems (e.g., Shaffer 2010;
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33 81 Wangpakapattanawong et al. 2010; Babai & Molnár 2014; Uprety et al. 2012).
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35 82 However, IPLC's contributions to restoration activities continue to be largely absent in
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37 83 national, regional, and global environmental policy fora (Wehi & Lord 2017). For
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39 84 example, Aichi Target 15 of the Convention on Biological Diversity stipulates the goal
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41 85 to restore 15% of degraded ecosystems, but decisions on which areas to restore are
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43 86 mainly based on biological importance and restoration feasibility rather than on local
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45 87 concerns (e.g., Tobón et al. 2017).
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49 88 In this Opinion Article, we argue for the need to increase the engagement of
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51 89 IPLC in ecological restoration pursuits. We substantiate this argument by illustrating *i*)
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53 90 ways in which IPLC are already participating in restoration activities; *ii*) ways in which
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55 91 Indigenous and Local Knowledge (ILK) has been incorporated in restoration activities;
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3 92 and *iii*) factors that reportedly lead to successful restoration outcomes and increased
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5 93 wellbeing for IPLC. Our examples come from a literature search on IPLC and
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7 94 restoration conducted in the Web of Science. Our search yielded 413 papers. After a
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9 95 review of abstracts, we retained 120 articles containing both case studies and more
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11 96 generalized treatment of IPLC issues for further detailed review to draw lessons from
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13 97 (See Supplementary Material for methodological details).

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18 99 ***IPLC's participation in restoration activities***

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21 100 IPLC are particularly well positioned to contribute to restore and safeguard
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23 101 ecosystems because they have an intimate knowledge of their lands and resources and
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25 102 the dynamics affecting them (Wehi & Lord 2017) and because they have a vested
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27 103 interest in restoring ecosystems from which they directly benefit (Shaffer 2010;
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29 104 Wangpakapattanawong et al. 2010; Babai & Molnár 2014). Although the global
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31 105 percentage of restoration efforts involving IPLC is unknown, there is evidence that
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33 106 IPLC play an active role in restoring a wide range of ecosystems around the world
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35 107 (Storm & Shebitz 2006; Nagendra 2007; Lyver et al. 2016). We identified three main
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37 108 ways in which IPLC participate in restoration activities: (1) maintaining traditional
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39 109 management and practices; (2) restoring land degraded by outsiders; and (3) joining
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41 110 outside groups seeking to restore ecosystems.

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45 111 Researchers have documented instances when, through traditional practices,
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47 112 IPLC manage, adapt, and restore the land on which their livelihood depends, sometimes
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49 113 creating new types of highly biodiverse ecosystems (Posey 1985; Babai & Molnár
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51 114 2014; Comberti et al. 2015). Examples of traditional practices contributing to
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53 115 maintaining and restoring ecosystems include 1) anthropogenic burning purposively
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55 116 altering spatial and temporal aspects of habitat heterogeneity to create diversity (Shaffer

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3 117 2010; Welch et al. 2013; Trauernicht et al. 2015); 2) waste deposition practices resulting
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5 118 in soil carbon enrichment (Solomon et al. 2016); 3) rotational swidden cultivation
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7 119 systems able to maintain forest cover and plant diversity (Wangpakapattanawong et al.
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9 120 2010; Singh et al. 2014); 4) interplanting useful plants in native forests thereby
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11 121 increasing forest diversity (Garibaldi & Turner 2004; Ford & Nigh 2015), and 5)
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13 122 scattering species-rich hayseed, and weeding and cleaning meadows to maintain
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15 123 grassland productivity and resilience (Babai & Molnár 2014).
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19 124 Second, IPLC have also engaged in activities to restore their own lands and
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21 125 waters after these areas had been overexploited or degraded by outsiders. For example,
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23 126 traditional fire regimes have been used to restore overgrown broad-crowned black oak
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25 127 tree stands in California (Long et al. 2003). Similarly, in Alaska, the Qawalangin Tribe
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27 128 received funding to restore coastlines affected by pollution (NOAA 2017). In Nepal, the
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29 129 devolvement of state forests into community control in the 1970s slowed deforestation
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31 130 and led many local communities to safeguard and restore communal forests and
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33 131 watersheds, as these activities increased local ecosystem services (Paudyal et al. 2015).
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35 132 Restoration efforts led by IPLC have also helped to stem the tide of landscape change
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37 133 caused by urbanization or encroachment (Horiuchi et al. 2011). In some cases,
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39 134 restoration efforts have resulted in a change in the local political context, creating a
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41 135 space for assertion of Indigenous spiritual and cultural values to be further reflected in
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43 136 their participation in restoration efforts (Fox et al. 2017).
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48 137 Finally, IPLC have also contributed to restoration activities initiated by other
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50 138 stakeholders. On the one side, IPLC have been key participants in several country-scale
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52 139 forest restoration efforts in Asia, particularly China and Vietnam (e.g., Clement &
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54 140 Amezaga 2009; He & Lang 2015). However, these campaigns have not always
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56 141 successfully involved farmers or impacted afforestation outcomes given the lack of
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3 142 clarity of the policies designed at the central level (e.g., Clement & Amezaga 2009) or
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5 143 the neglect of local interests (e.g., He & Lang, 2015). On the other side, IPLC have also
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7 144 taken leadership roles in restoring forests (Paquette et al. 2009; Douterlungne et al.
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9 145 2010), lakes and rivers (Coombes 2007; Fox et al. 2017), grasslands and drylands
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11 146 (Pellant et al. 2004; Stenseke 2009), mangroves and reefs (Selvam et al. 2003;
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13 147 Trialfhianty & Suadi 2017), and wetlands (Selvam et al. 2003; Henwood et al. 2016).
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15 148 Many of these activities have successfully coupled the goals of ecological restoration
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17 149 and increasing participation of IPLC.
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22 151 *Using ILK to inform restoration activities*

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25 152 Some authors specifically working with IPLC and restoration have noticed that
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27 153 ILK has often been neglected in ecological restoration programs (e.g., Robertson et al.
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29 154 2000; Mills 2003; Wehi & Lord 2017), arguably because of what Murphy (2011) calls
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31 155 the "epistemological authority" of Western, objectivist thinking among restoration and
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33 156 conservation ecologists. For instance, traditional IPLC-prescribed burning regimes are
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35 157 often dismissed in policy circles (Welch et al. 2013; Mistry et al. 2016), despite
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37 158 increasing evidence that fire management can contribute to wildfire prevention, climate
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39 159 change mitigation, and landscape heterogeneity (Defossé et al. 2011; Russell-Smith et
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41 160 al. 2015). However, as in other areas of natural resource management (Mistry & Berardi
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43 161 2016; Díaz et al. 2018), examples exist where ILK has been applied to increase the
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45 162 effectiveness of restoration activities (e.g., Senos et al. 2006; Uprety et al. 2012; Wehi
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47 163 & Lord 2017). Our review notes that ILK has been incorporated in restoration activities
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49 164 primarily in three stages: 1) planning of restoration; 2) execution of restoration; and 3)
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51 165 monitoring of restoration.
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3 166 First, ILK has been used to identify what species to use and which sites to focus
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5 167 on in restoration efforts. ILK can provide baseline ecosystem information on cultural
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7 168 keystone species, i.e., culturally salient species that shape people's identity (Garibaldi &
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9 169 Turner 2004), or cultural keystone places, i.e., particular places that are critically
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11 170 important for the flow of ecosystem service and to people's lifeways (Cuerrier et al.
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13 171 2015). To date, in the absence of ILK, many reforestation efforts have resulted in
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15 172 monocultures, compositionally simple mixed forests, or the use of non-native species
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17 173 (e.g., Hua et al. 2016). Reforestation efforts aiming to restoring higher levels of
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19 174 biodiversity have thus turned to ILK for the selection of appropriate native species
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21 175 (Garibaldi & Turner 2004; Wangpakapattanawong et al. 2010), or cultural keystone
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23 176 places (Uprety et al. 2012; Cuerrier et al. 2015; Lepofsky et al. 2017), both in terrestrial
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25 177 and marine environments (Comberti et al. 2015; Thornton et al. 2015). Moreover, given
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27 178 the current debate on how to define a reference state for global restoration (e.g., Kotiaho
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29 179 et al. 2016), ILK is being used to estimate natural baselines for species recovery and to
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31 180 inform restoration targets (Nabhan 2000; Eckert et al. 2018), as –despite the fact that
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33 181 IPLCs can be affected by the Shifting Baseline Syndrome (e.g., Fernández-Llamazares
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35 182 et al. 2015)- IPLC historical continuity in resource use and close cultural connection to
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37 183 their environments puts them on a privileged position to contribute to setting local
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39 184 reference states for restoration targets.
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43 185 Second, ILK has been used to guide actual ecosystem restoration processes.
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45 186 IPLC often have a long-term experience creating ecosystems that support and enhance
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47 187 the provision of ecosystem services (Comberti et al. 2015); in some places, IPLC have a
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49 188 deep understanding of local successional and regeneration processes of the degraded
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51 189 land. Simulating traditional management systems can help promote or accelerate
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53 190 succession (Anderson & Barbour 2003; Diemont & Martin 2009; Douterlungne et al.
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3 191 2010). Other ILK-based land management practices (e.g., rotational farming,
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5 192 agroforestry, improved crop-fallow systems, hedgerows, grazing enclosures) have also
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7 193 effectively enhanced carbon sequestration, prevented environmental degradation, and
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9 194 combatted desertification (e.g., Wangpakapattanawong et al. 2010; Coughlan 2014;
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11 195 Salick et al. 2014). Emulating Indigenous and traditional land management practices has
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13 196 been a way to incorporate ILK for effective restoration in national parks (Anderson &
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15 197 Barbour 2003; Kis et al. 2017; Varga et al. 2017), restoring plant and bird communities
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17 198 in Swedish oak-hazel woodlands (Hansson 2001), and alluvial meadows in Mongolia
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19 199 (Jamsran 2010). Using Indigenous fire regimes to recover native biodiversity and
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21 200 ecosystem functions has been another way of incorporating ILK in restoration pursuits
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23 201 (Marsden-Smedley & Kirkpatrick 2000; Storm & Shebitz 2006). Oral histories
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25 202 embedded in ILK have produced baseline information for watershed restoration and
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27 203 helped to develop collaborative management in restoration (Mustonen 2013).

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31 204 Finally, ILK can be useful in designing and implementing restoration monitoring
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33 205 programs (Uprety et al. 2012). Many initiatives engaging IPLCs in community-based
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35 206 carbon monitoring are gaining prominence in the wake of efforts for REDD+ (Reduced
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37 207 Emissions from Degradation and Deforestation) (Danielsen et al. 2013; Brofeldt et al.
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39 208 2014; Butt et al. 2015; Hartoyo et al. 2016; McCall et al. 2016), although it is currently
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41 209 unknown to what degree these local monitoring projects also make use of traditional
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43 210 ILK. Continuing species shifts due to climate change (Pecl et al. 2017) renders urgent
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45 211 the need to monitor and potentially relocate species and ecosystems for benefits to
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47 212 IPLCs, arguing for further incorporation of ILK in monitoring.

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52 214 ***Factors leading to successful and beneficial restoration projects with IPLC***

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3 215 Much work remains to understand the factors that lead to ecologically successful
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5 216 restoration that also benefits IPLC. Local involvement in restoration projects is often
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7 217 mentioned as an element of success, although the literature shows that engaging IPLC
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9 218 in restoration activities does not always lead to ecosystem restoration nor to benefits for
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11 219 IPLC (e.g., Clement & Amezaga 2009). Thus, despite some restoration projects
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13 220 showing the creation of diversified livelihoods or an increase in smallholder's income
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15 221 or access to natural resources (Xu et al. 2007; Brown et al. 2011), there are also other
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17 222 projects that have had minimal or negative impacts on IPLC wellbeing (Boyd et al.
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19 223 2007; Reynolds 2012).

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23 224 The cases examined suggest that top-down planned restoration conducted with
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25 225 low levels of local participation often result in conflicts over landscape visions between
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27 226 the organizations proposing restoration and local inhabitants, potentially undermining
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29 227 long-term restoration success because of the lack of public acceptance (Couix &
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31 228 Gonzalo-Turpin 2015; Heldt et al. 2016). In the same line, projects that involve IPLC
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33 229 only for labor or providing land are economically unsustainable for them, namely
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35 230 because of high opportunity costs of land and labor and delayed and low benefits, and
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37 231 thus are often not locally accepted (Jindal et al. 2012; Aggarwal 2014). Moreover, these
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39 232 projects may mostly benefit households that are already economically better off
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41 233 (Glomsrød et al. 2011).

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45 234 Alternatively, projects that actively involve IPLC in co-designing restoration
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47 235 activities affecting their territories are reported as successful in that they build
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49 236 partnerships (e.g., for co-management) and address value conflicts over resources
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51 237 (Davenport et al. 2010; Lyver et al. 2016; Fox et al. 2017). Several cases of community
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53 238 forestry, i.e., projects involving local communities in forest management, provide a
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3 239 useful model for restoring degraded forests and informing restoration efforts (Nagendra
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5 240 2007; Paudyal et al. 2015).
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8 241 We found examples of other principles that may improve the success of
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10 242 restoration projects. Some authors have argued that ensuring that restoration projects
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12 243 receive technical and financial support to maintain restored areas (Nguyen et al. 2017),
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14 244 and providing sufficient incentives including short-term (e.g., rapidly providing
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16 245 resources or ecosystem services locally perceived as scarce – Mustonen 2013;
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18 246 Brancalion et al. 2014) and long-term benefits (e.g., sustained employment or ‘useful’
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20 247 tree species from restoration – Le et al. 2012; Nielsen-Pincus & Moseley 2013; BenDor
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22 248 et al. 2015) can also help improve restoration project’s success.
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26 249 In a different vein, authors have also argued that including cultural elements,
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28 250 such as revitalizing local traditions or recognizing customary institutions, might
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30 251 promote the understanding of restoration efforts and therefore increase local
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32 252 participation (e.g., Long et al. 2003; Wehi & Lord 2017; de Koning et al. 2011; Godden
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34 253 & Cowell 2016). For example, the creation stories of the White Mountain Apache Tribe
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36 254 reveal the importance and functions of water bodies within the landscape. These cultural
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38 255 traditions can help communicate the foundations of river restoration efforts and thus
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40 256 ensure community support (Long et al. 2003). Similarly, results from a study of 42
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42 257 reforestation programs in Africa show that the success of such programs largely rest
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44 258 upon the ability of local institutions to monitor, impose sanctions, and distribute
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46 259 benefits (Reynolds 2012), thus highlighting the importance of customary institutions for
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48 260 restoration efforts. Researchers have also argued that in contexts where resource
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50 261 degradation is linked to the loss of cultural values, cultural revitalization linked to
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52 262 restoration provides another incentive and base of support for community-based
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54 263 conservation (Lopez-Maldonado & Berkes 2017).
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3 264 **Conclusion**
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6 265 The literature on IPLC and restoration provides examples of IPLC's initiatives
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8 266 and active participation in ecosystem maintenance and restoration, as well as of
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10 267 successful ways in which ILK can be incorporated in restoration activities. While there
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12 268 is not a comprehensive explanation of which factors lead to ecologically successful
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14 269 restoration that also benefits IPLC, the literature provide valuable insights on how i)
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16 270 involving IPLC and their knowledge in co-designing restoration activities affecting their
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18 271 territories, ii) ensuring short-term direct benefits to IPLC and long-term support of the
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20 272 maintenance of restored areas, and iii) building in local cultural elements to promote the
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22 273 understanding of restoration efforts have substantially contributed to the local
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24 274 acceptance of restoration efforts throughout the world.
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27 275 Thus one major proposal as an outcome of our review is that IPLC should be a
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29 276 more important focus in the current efforts to meet Aichi Target 15 of the Convention
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31 277 on Biological Diversity (CBD) on restoring 15% of globally degraded ecosystems.
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33 278 IPLC should also be included in any post-2020 CBD agenda on restoration.
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For Peer Review

1 ***Supplementary material***

2 The analysis presented is based on a literature review conducted in the Full
3 collection of the Web of Science. We used the following search terms as ‘topic’:
4 (*"Indigenous Community" OR "Indigenous Peoples" OR "Local Community" or*
5 *"Aboriginal") OR ("traditional ecological knowledge" OR "indigenous knowledge" OR*
6 *"traditional management" OR "indigenous management") AND ("carbon" OR "carbon*
7 *stocks" OR "ecological restoration" OR "desertification" OR "carbon sequestration")*
8 *OR ("Aichi Target 15")*. We did not limit the time-span for documents published in the
9 past, but our search only included documents published through December 2017. The
10 search yielded 413 papers. We reviewed the title and the abstract of all the retrieved
11 documents and found that many not relevant to our topic. Most of the papers that were
12 not relevant had to do with the term “indigenous” in our search string or referred to
13 restoration of “indigenous vegetation”, “local bacterial communities,” and the like
14 without any link to IPLCs. Some papers were also dismissed because they were about
15 archaeology (e.g., formation of Terra Preta) and did not specifically look at
16 contemporary IPLCs contributions to restoration efforts or about climate justice and had
17 the word restoration in the Abstract, but referred vaguely to the importance of carbon
18 restoration. The 120 works listed below provide information on restoration activities
19 and IPLC. In constructing our arguments, we also used additional papers selected from
20 our own literature database, which are cited and listed in the main body of the text.

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