**SECURITY OF LAND HOLDING - ADMINISTRATIVE FUNCTIONS - AGRICULTURAL PARTNERSHIP - INDIGENOUS PEOPLE AND MARGINALIZATION**

The study presented here originated from the consultation in scientific texts to describe the theoretical foundation on the meaning of administrative functions: planning, organization, conduction and control. It describes the routine of the indigenous community in the activity of agricultural partnership, as well as explains the usage modes in administrative functions. It is also characterized by the tabulation of data, which once collected, goes through interpretative analysis, considering the theoretical references, making the interpretation among them. In this way, the questionnaire was applied in Bacaval village, located in the municipality of Campo Novo do Parecis-Mato Grosso State-Brazil, focus of the survey, applied to about 30 Indians living in that village, who answered 20 questions, referring to the profile of the respondents and the ways in which administrative functions are performed in their daily activities, thus addressing how these functions are part of the indigenous community's agricultural partnership activity. With the data collected, it was possible to identify the form of partnership adopted by the indigenous community, taking this into account out of the theorizations of the Administration field. It is worth noting that, even if they are not known technically, they make use of the four tools, although in the form of practices according to their culture, that is, they participate in the planning of the activities of the agricultural partnership, accompany the development of the crop and participate in the process of collection and distribution of the income obtained. In order to increase their income, combined with this traditional practice developed by the indigenous Paresi people, aiming to encourage them to move out of marginalization and limited subsistence family culture, the Municipal Secretary of Tourism and his team move from the neighboring city, Campo Novo do Parecis, seeking to foster interaction among Indians, non-Indians and tourists, with a view to rural/indigenous tourism, by the aforementioned Bacanal village and others around it, composed of an area of ​​almost 3 thousand hectares of demarcated indigenous reserve, where games and cultural games are promoted, tours and visits to the various waterfalls in them. In the sequence, we will see, in part, arguments developed in the Bill, number 9.824 of 2018, authored by the federal deputy, Rôney Nemer (PP-DF), in the House of Representatives, which will become a law and hence certainly contribute, so that these ties between the Indian, the non-Indian and the tourist can be strengthened, encouraging in the countryside remain those who are from the countryside and/or for those who have ancestors from the countryside to seek the aforementioned ones. The above mentioned Bill, according to its author, proposes, in summary: the development of sustainable rural tourism, understanding that this is an effective way to promote the exchange of knowledge between urban and rural families. It asserts that "Today's urban families are rapidly losing their connections and kinship with rural families, making new generations ignorant of the ways of life, production processes and origin of the food served at the table." It concludes by proposing that the government support the development of family tourism, rural tourism enterprises, especially through credit and technical assistance and rural instruments.(site http://www.camara.gov.br/proposicoesWeb/fichadetramitacao?idProposicao=2169717.) Thus defines as rural tourism enterprises of family farming those that develop sustainable tourism activities in the establishments of family farmers, Indians and/or non-Indians, considered as, among others: the trade of in natura food products of local origin;

• the trade of animal or vegetable products agro industrially handcrafted on-site, through typical family farming manufacturing processes; local handicraft trade;

• leisure and entertainment services such as sightseeing, eco-walking; hiking trails, demonstrations or direct participation of tourists in the daily activities and daily dealings of family farmers; environmental education. As options, many indigenous reserves seek their survival in the “mother earth”, by collecting tolls from those who travel the highways that cut their villages, indigenous rural tourism, which is slowly gaining ground in the region, slowly and gradually promoting integration between the Indian and non-Indian.

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