

the 1990s, the number of people in the UK who are employed in the public sector has increased from 10.5 million to 12.5 million, and the number of people in the public sector who are employed in the health sector has increased from 2.5 million to 3.5 million (Department of Health 2000).

There are a number of reasons for this increase. One of the main reasons is the increasing demand for health services. The population of the UK is increasing, and the number of people who are aged 65 and over is increasing rapidly. This has led to an increase in the number of people who are in need of health services, and this has led to an increase in the number of people who are employed in the health sector.

Another reason for the increase is the increasing demand for health services from the private sector. The private sector is becoming an increasingly important part of the health care system, and this has led to an increase in the number of people who are employed in the private sector. This has led to an increase in the number of people who are employed in the health sector.

A third reason for the increase is the increasing demand for health services from the voluntary sector. The voluntary sector is becoming an increasingly important part of the health care system, and this has led to an increase in the number of people who are employed in the voluntary sector. This has led to an increase in the number of people who are employed in the health sector.

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to determine if the survey instrument was valid and reliable. The survey instrument was tested on 100 randomly selected *Phragmites* marshes in the study area. The survey instrument was tested on 100 randomly selected marshes in the study area.

Valid, pre-constructed survey instruments are available for the study of *Phragmites* marshes. The survey instrument was tested on 100 randomly selected marshes in the study area. The survey instrument was tested on 100 randomly selected marshes in the study area.

Figure 1 shows the results of the survey instrument. The survey instrument was tested on 100 randomly selected marshes in the study area. The survey instrument was tested on 100 randomly selected marshes in the study area. The survey instrument was tested on 100 randomly selected marshes in the study area.

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The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry, no matter how small, should be recorded to ensure the integrity of the financial data. This includes not only sales and purchases but also expenses and income. The document provides a detailed list of items that should be tracked, such as inventory levels, customer orders, and supplier invoices. It also outlines the procedures for recording these transactions, including the use of specific forms and the assignment of responsibilities to different staff members.

The second part of the document focuses on the analysis of the recorded data. It describes various methods for identifying trends and anomalies in the financial performance. This includes comparing current data with historical trends, as well as benchmarking against industry standards. The document also discusses the importance of regular reviews and audits to ensure that the records are accurate and up-to-date. It provides a step-by-step guide for conducting these reviews, from the initial data collection to the final reporting and analysis.

The final part of the document discusses the implications of the financial data for the overall business strategy. It explains how the recorded information can be used to make informed decisions about resource allocation, pricing, and marketing. The document also highlights the importance of transparency and communication in the financial reporting process, ensuring that all stakeholders have access to the necessary information to make their own assessments.

objetividade; é nesse terreno que pretendo travar a luta, fazendo-me *objeto fascinante*”¹¹

Na sedução procuro mostrar-me como plenitude de ser e tento fazer com que me reconheçam como tal, exigindo que o outro me ame e fazendo o possível para que meu projeto se cumpra. Mas, o outro me amando, decepçiono-me incondicionalmente por este amor. O desejo do amado é que o amante fundamente seu ser como um “objeto privilegiado”, mantendo sua subjetividade; mas, amando, ele experimenta o amado como sujeito e imerge-se em sua objetividade diante de minha subjetividade.

Uma vez que o amor se mostra impossível na tentativa de absorver o outro, preservando sua subjetividade, seu Ser-Para-Outro, o sujeito se volta para uma segunda tentativa, um segundo projeto. Ao invés de absorver o outro, projeto ser absorvido e perder-me em sua subjetividade. Este empreendimento traduz-se como atitude *masoquista*. Mas, neste projeto, é minha própria subjetividade que será “considerada obstáculo ao ato primordial pelo qual o outro irá fundamentar-me em meu ser; trata-se, antes de tudo, de negá-la com *minha própria liberdade*”¹² Meu desejo agora nada mais será do que assumir-me como objeto, entrego-me ao outro deixando-o comandar-me.

O masoquista experimenta seu ser-objeto na vergonha, ele a quer; é por ela que ele experimenta sua objetividade. O masoquista nega sua transcendência objetivando-se, sendo olhado e humilhado, a fim de sentir todo o peso e a solidez de ser Em-si. Nas palavras de Sartre: “O masoquismo caracteriza-se como uma espécie de vertigem: não a vertigem ante o precipício de rocha e terra, mas frente ao abismo da subjetividade do outro”¹³

Entretanto, o masoquismo é também um fracasso, afirma Sartre. O masoquista intenta apreender seu eu-objeto como o é para o outro; tentativa esta malograda por não ser possível apropriar-se da subjetividade do outro, mesmo “o masoquista que paga a uma mulher para que ela o açoite, trata-a como instrumento, e por isso, coloca-se em transcendência em relação a ela. Assim, o masoquista acaba por tratar o outro como objeto e por transcendê-lo rumo à sua própria objetividade”¹⁴ Ocorre muitas vezes que o masoquista, buscando sua objetividade, termina por deparar-se com a objetividade do outro encarando, desta forma, sua própria subjetividade.

outro, como também experimenta a alienação de seu ser na liberdade de outro.

Para que o sadismo pudesse realizar seu projeto, sua vítima deveria determinar voluntariamente o momento da humilhação no qual pedirá comiseração. Ao mesmo tempo, o próprio sádico quer ser o responsável pelo momento da humilhação.

“Descobre então que não pode agir sobre a liberdade do Outro, ainda que o obrigando a humilhar-se e pedir perdão, porque é precisamente na e pela liberdade absoluta do Outro que um mundo vem a existir, um mundo em que há um sádico, instrumentos de tortura e cem pretextos para a humilhação e a regeneração”¹⁷

O sádico somente alcançará seu fim quando a vítima lhe implorar o cessar da tortura, mas, ao permiti-lo, renuncia ao seu direito de decidir. Assim como o masoquismo – que deseja a subjetividade de seu verdugo, mas não o consegue por transcender o outro – é uma tentativa malograda de reconhecer seu ser-Para-outro, também o sadismo é um projeto que contém em si o fracasso; jamais este poderá objetivar o outro, sem reconhecê-lo como sujeito.

Considerações finais

Sartre aponta outras atitudes que o para-si tem diante do outro, tais como a linguagem, o ódio e a indiferença, mas, de um modo geral, todas estas atitudes reduzem-se a uma atitude de sadismo ou masoquismo.

Em todas estas atitudes, figura meu olhar sobre o outro: olhar objetificador, onde tento me apossar de sua liberdade. Esforço este impedido pelo *cárcere da carne*; pois perco de vista meu fim, subtraindo e perdendo-me em meu desejo, procurando subjugar e escravizar minha vítima. Em quaisquer destas atitudes somente alcanço o fracasso, pois aproprio-me do corpo do outro, e atinjo meu prazer, mas não o consigo assimilar, escapando-me assim, meu ser-Para-outro.

Visto deste prisma, somente podemos concluir que, para Sartre, não é possível uma relação com o outro de forma autêntica, pois somos a todo instante subjugados pelo outro por não nos reconhecer como sujeito (e vice-versa). Entretanto, mesmo crendo nesta impossibilidade, faz-se necessário

esclarecer que apesar de todo o conflito existente nas relações interpessoais, estas são necessárias. O outro é meu inferno, diz o autor de “O Ser e o Nada”, mas é ele quem me dá sentido; é ele quem me fornece um ser; único ser que possuo e que jamais poderei possuir.

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- ¹ João da PENHA, *O que é Existencialismo*, p. 89.
- ² Ibid., p. 90.
- ³ Jean-Paul SARTRE, *O Ser e o Nada*, p. 453.
- ⁴ Idem.
- ⁵ Ibid., p.454.
- ⁶ Ibid., p. 455.
- ⁷ Idem.
- ⁸ Robert OLSON, *Introdução ao Existencialismo*, p.203.
- ⁹ Thomas Ransom GILES, *História do Existencialismo e da Fenomenologia*, p. 297.
- ¹⁰ Robert OLSON, *Introdução ao Existencialismo*, p. 194.
- ¹¹ Jean-Paul SARTRE, *O Ser e o Nada*, p. 463.
- ¹² Ibid., p. 470.
- ¹³ Ibid., p. 471.
- ¹⁴ Ibid., p. 472.

Abstract. This study examined the effects of a self-management program on the performance of a group of 10 students with mild to moderate mental retardation. The program was designed to teach students to monitor and record their own behavior, set goals, and receive self-reinforcement. The program was implemented over a 12-week period. Results showed that the program had a positive effect on the students' performance, with significant improvements in task completion and accuracy. The program was well-received by the students, and they showed high levels of motivation and engagement. The results suggest that self-management programs can be an effective intervention for students with mild to moderate mental retardation.

Keywords: self-management, mild to moderate mental retardation, task completion, accuracy, motivation, engagement

Students with mild to moderate mental retardation often have difficulties with self-management skills, such as monitoring and recording their own behavior, setting goals, and receiving self-reinforcement. These difficulties can lead to poor performance in school and other settings.

One way to help these students is to teach them self-management skills. This can be done through a variety of methods, including direct instruction, modeling, and self-management programs.

Self-management programs are designed to teach students to monitor and record their own behavior, set goals, and receive self-reinforcement. These programs can be implemented in a variety of settings, including classrooms, homes, and community settings.

The purpose of this study was to examine the effects of a self-management program on the performance of a group of 10 students with mild to moderate mental retardation. The program was designed to teach students to monitor and record their own behavior, set goals, and receive self-reinforcement.

The program was implemented over a 12-week period. Results showed that the program had a positive effect on the students' performance, with significant improvements in task completion and accuracy. The program was well-received by the students, and they showed high levels of motivation and engagement.

The results suggest that self-management programs can be an effective intervention for students with mild to moderate mental retardation. Further research is needed to determine the long-term effects of these programs and to identify the most effective components of these programs.

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Conclusion. This study examined the effects of a self-management program on the performance of a group of 10 students with mild to moderate mental retardation. The program was designed to teach students to monitor and record their own behavior, set goals, and receive self-reinforcement. The program was implemented over a 12-week period. Results showed that the program had a positive effect on the students' performance, with significant improvements in task completion and accuracy. The program was well-received by the students, and they showed high levels of motivation and engagement. The results suggest that self-management programs can be an effective intervention for students with mild to moderate mental retardation.