







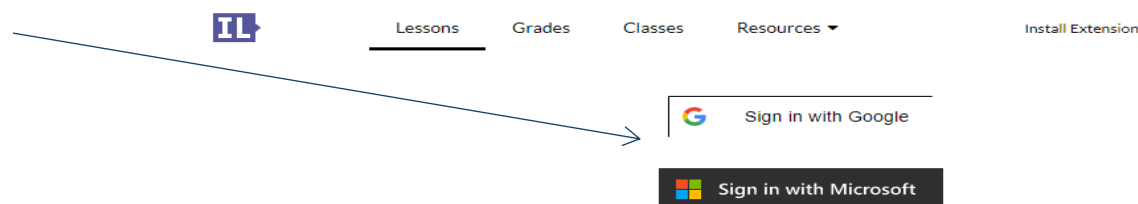
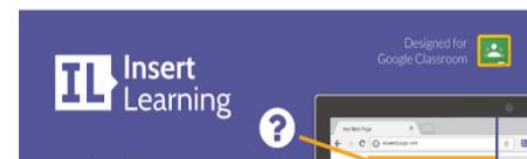
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|---|-------------------------|--|
|  | PRZEDMIOT | Filozofia |
|  | TEMAT LEKCJI | Kartezjusz – Medytacja 1 - Co można poddać w wątpliwość |
|  | WIEK | 16-18 lat |
|  | NARZĘDZIE | Insert Learning |
|  | AKTYWNOŚĆ | Interaktywne wideo z tekstem |
|  | ZASOBY: | Przydatne linki znajdują się w sekcji "Zasoby" w sekwencji pedagogicznej nr 1. |

ROZPOCZĘCIE PRACY

1. Wejdź na stronę [InsertLearning.com](https://insertlearning.com)
2. Kliknij "dodaj do chrome", aby zainstalować rozszerzenie insert learning.
3. Zaloguj się przy użyciu konta Gmail.



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PRZYGOTOWANIE AKTYWNOŚCI

1. Wybierz treść internetową (artykuł/wideo/tekst)

Medytacje o pierwszej filozofii - Medytacja 1

2. Kliknij przycisk rozszerzenia IL u góry strony.

Po kliknięciu rozszerzenia IL, po lewej stronie ekranu pojawi się pasek.

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Meditations on First Philosophy

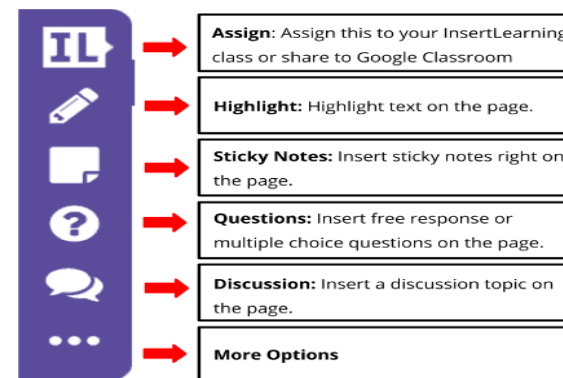
by [Rene Descartes](#)

MEDITATION I

OF THE THINGS OF WHICH WE MAY DOUBT

1. SEVERAL years have now elapsed since I first became aware that I had accepted, even from my youth, many false opinions for true, and that consequently what I afterward based on such principles was highly doubtful; and from that time I was convinced of the necessity of undertaking once in my life to rid myself of all the opinions I had adopted, and of commencing anew the work of building from the foundation, if I desired to establish a firm and abiding superstructure in the sciences. But as this enterprise appeared to me to be one of great magnitude, I waited until I had attained an age so mature as to leave me no hope that at any stage of life more advanced I should be better able to execute my design. On this account, I have delayed so long that I should henceforth consider I was doing wrong were I still to consume in deliberation any of the time that now remains for action. To-day, then, since I have opportunely freed my mind from all cares and am happily disturbed by no passions, and since I am in the secure possession of leisure in a peaceable retirement, I will at length apply myself earnestly and freely to the general overthrow of all my former opinions.

2. But, to this end, it will not be necessary for me to show that the whole of these are false—a point, perhaps, which I shall never reach; but as even now my reason convinces me that I ought not the less carefully to withhold belief from what is not entirely certain and indubitable, than from what is manifestly false, it will be sufficient to justify the rejection of the whole if I shall find in each some ground for doubt. Nor for this purpose will it be necessary even to deal with each belief individually, which would be truly an endless labor; but, as the removal from below of the foundation necessarily involves the downfall of the whole edifice, I will at once approach the criticism of the principles on which all my former beliefs rested.



3. Wstaw filmy instruktażowe do tekstu.

- Kliknij przycisk "Wstaw karteczkę" i zaznacz "Rene Descartes"

- Po podświetleniu "Rene Descartes" pojawi się okienko.

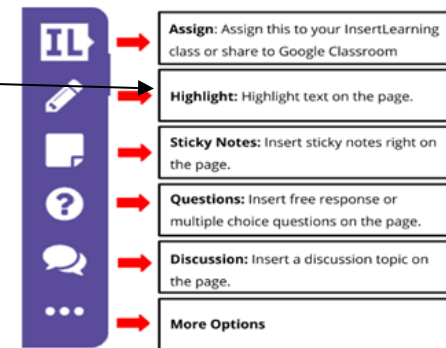
Wewnątrz pola wklej link YouTube do filmu, który chcesz pokazać.

- Click the "Insert sticky note" button and Highlight "Meditation 1"

- Po podświetleniu "Medytacji 1" pojawi się okienko.


Wewnątrz pola wklej link YouTube do filmu, który chcesz pokazać.

Meditations on First Philosophy
by Rene Descartes



Meditations on First Philosophy

by Rene Descartes

Type here or paste anything: images, YouTube links, embed codes... 

MEDITATION I

4. Wstaw pytania do dyskusji

- Przejdź do akapitu 4 i zaznacz pierwsze zdanie.

Kliknij przycisk "Wstaw dyskusję" i wprowadź pytanie do dyskusji.

- Przejdź do akapitu 6 i zaznacz pierwsze zdanie.

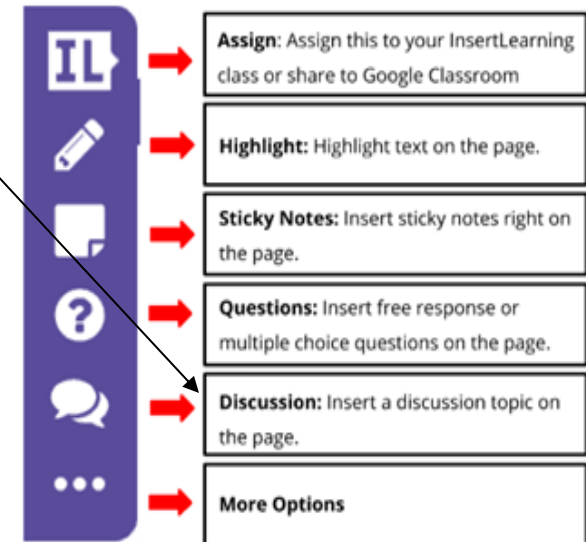
Kliknij przycisk "wstaw dyskusję" i wprowadź pytanie do dyskusji

(Jak możemy być pewni, że sny nie są prawdziwe?).

- Przejdź do akapitu 9 i zaznacz ostatnie zdanie.

Kliknij przycisk "wstaw dyskusję" i wprowadź pytanie do dyskusji

(Czy to możliwe, że zostaliśmy oszukani przez złego demona?)





ZAPIS I PUBLIKACJA

Interaktywny tekst jest gotowy do użycia w klasie z uczniami.



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Meditations on First Philosophy

by [Rene Descartes](#)

MEDITATION I

? What is the main goal of Descartes in Meditation one? Edit

Identify the main idea of the text.

Type here to turn this into a multiple choice question...

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OF THE THINGS OF WHICH WE MAY DOUBT

1. SEVERAL years have now elapsed since I first became aware that I had accepted, even from my youth, many false opinions for true, and that consequently what I afterward based on such principles was highly doubtful; and from that time I was convinced of the necessity of undertaking once in my life to rid myself of all the opinions I had adopted, and of commencing anew the work of building from the foundation, if I desired to establish a firm and abiding superstructure in the sciences. But as this enterprise appeared to me to be one of great magnitude, I

3. All that I have, up to this moment, accepted as possessed of the highest truth and certainty, I received either from or through the senses. I observed, however, that these sometimes misled us; and it is the part of prudence not to place absolute confidence in that by which we have even once been deceived.

4. But it may be said, perhaps, that, although the senses occasionally mislead us respecting minute objects, and such as are so far removed from us as to be beyond the reach of close observation, there are yet many other of their informations (presentations), of the truth of which it is manifestly impossible to doubt; as for example, that I am in this place, seated by the fire, clothed in a winter dressing gown, that I hold in my hands this piece of paper, with other intimations of the same nature. But how could I deny that I possess these hands and this body, and withal escape being classed with persons in a state of insanity, whose brains are so disordered and clouded by dark bilious vapors as to cause them pertinaciously to assert that they are monarchs when they are in the greatest poverty; or clothed in gold and purple when destitute of any covering; or that their head is made of clay, their body of glass, or that they are gourds? I should certainly be not less insane than they, were I to regulate my procedure according to examples so extravagant.

How can we be certain that dreams are not real? Edit Post

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5. Though this be true, I must nevertheless here consider that I am a man, and that, consequently, I am in the habit of sleeping, and representing to myself in dreams those same things, or even sometimes others less probable, which the insane think are presented to them in their waking moments. How often have I dreamt that I was in these familiar circumstances, that I was dressed, and occupied this place by the fire, when I was lying undressed in bed? At the present moment, however, I certainly look upon this paper with eyes wide awake; the head which I now move is not asleep; I extend this hand consciously and with express purpose, and I perceive it; the occurrences in sleep are not so distinct as all this. But I cannot forget that, at other times I have been deceived in sleep by similar illusions; and, attentively considering those cases, I perceive so clearly that there exist no certain marks by which the state of waking can ever be distinguished from sleep, that I feel greatly astonished; and in amazement I almost persuade myself that I am now dreaming.