

 MATERIA	Filosofia
 ARGOMENTO DELLA LEZIONE	René Descartes (Cartesio) / Prima Meditazione – Delle cose che si possono mettere in dubbio
 LIVELLO	16-18 anni
 STRUMENTO	Insert Learning
 ATTIVITÀ	Creare video e testi interattivi

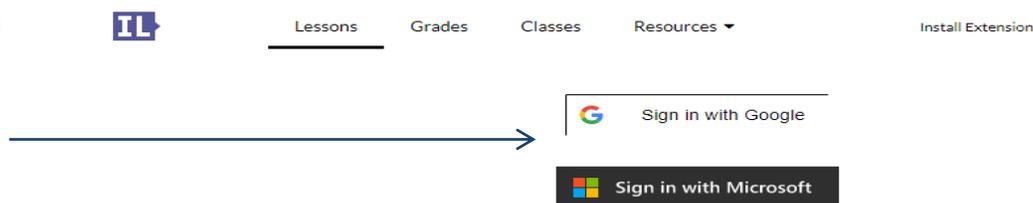
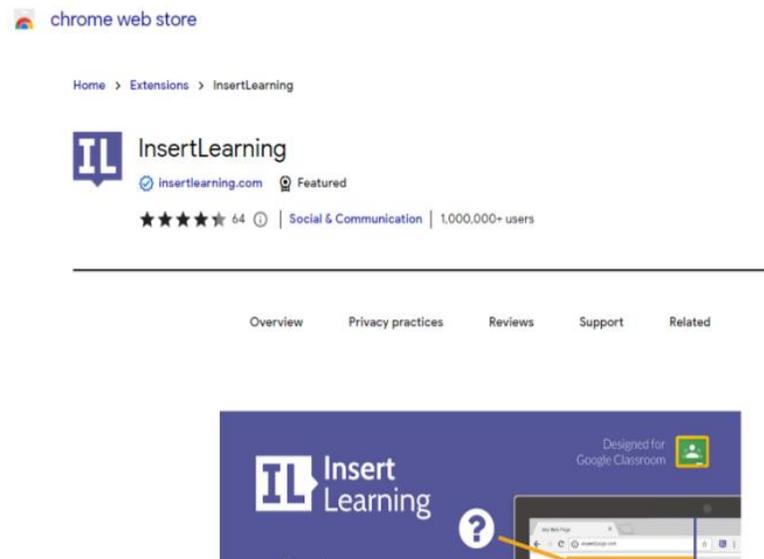
 **RISORSE:** Link utili sono inclusi nella sezione “Risorse” della sequenza pedagogica n°1.





PASSAGGI – PER INIZIARE

1. Andate su: [InsertLearning.com](https://insertlearning.com)
2. Cliccate su “Add to Chrome” (“Aggiungi a Chrome”) per installare l’estensione di InsertLearning.
3. Registratevi e accedete usando il vostro account di Gmail.





PREPARARE L'ATTIVITÀ

1. Scegliete il vostro contenuto (articolo/video/testo):
“Meditazioni Metafisiche sulla filosofia prima”,
Prima Meditazione.



Meditations on First Philosophy

by [Rene Descartes](#)

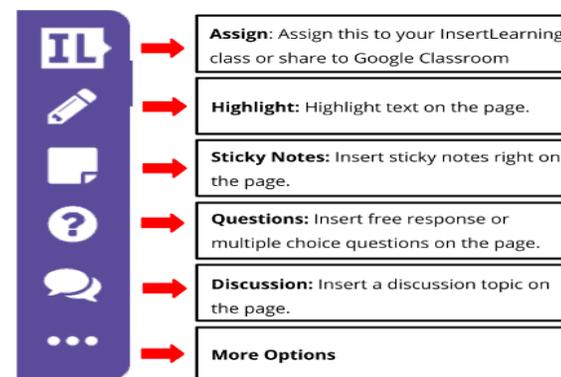
MEDITATION I

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.

2. Cliccate sul pulsante dell'estensione di IL in alto nella pagina.
Una volta cliccato, apparirà una barra sul lato sinistro dello schermo.



3. Inserite i video didattici nel testo.

- Cliccate su “Insert sticky note” (“Inserisci nota adesiva”) ed evidenziate “René Descartes”.

Meditations on First Philosophy

by René Descartes

- Una volta evidenziato “René Descartes”, apparirà un riquadro.

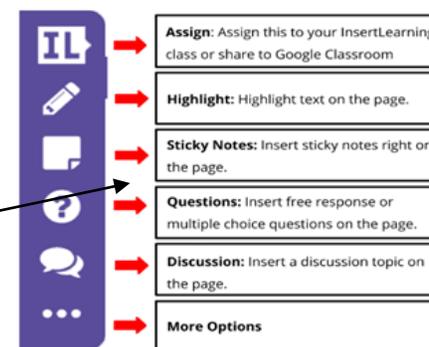
All’interno della casella, incollate il link di YouTube del video che volete mostrare.

- Cliccate su “Insert sticky note” (“Inserisci nota adesiva”) ed evidenziate “Meditation 1”

(“Prima Meditazione”).

- Una volta evidenziato “Meditation 1”, apparirà un riquadro.

All’interno della casella, incollate il link di YouTube del video che volete mostrare



Meditations on First Philosophy

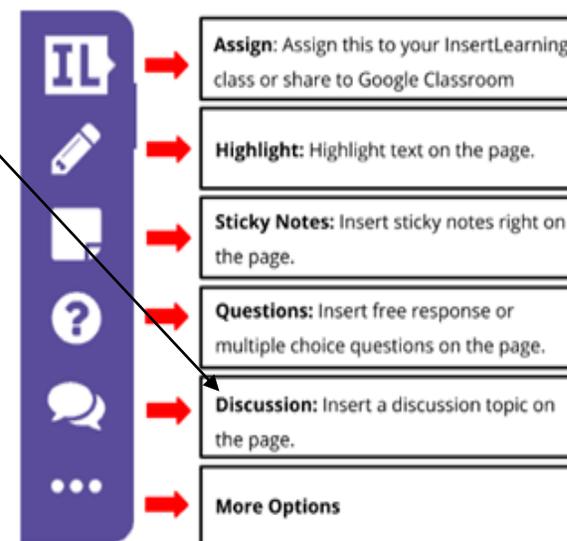
by René Descartes

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

MEDITATION I

4. Inserite le domande di discussione.

- Andate al paragrafo 4 ed evidenziate la prima frase.
Cliccate su “Insert discussion” (“Inserisci la discussione”) e inserite la domanda.
- Andate al paragrafo 6 ed evidenziate la prima frase.
Cliccate di nuovo su “Insert discussion” e inserite la domanda “Come possiamo essere certi che i sogni non siano reali?”.
- Andate al paragrafo 9 ed evidenziate la prima frase.
Cliccate su “Insert discussion” e inserite la domanda “È possibile che siamo tutti ingannati da un genio maligno?”.



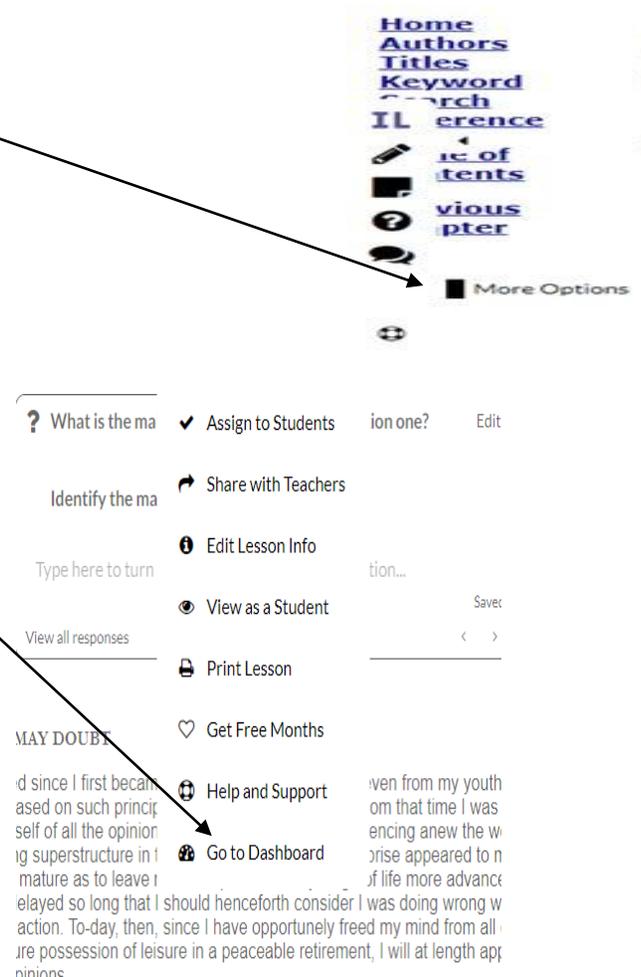


SALVARE E PUBBLICARE

1. Una volta che avete terminato di inserire il testo interattivo, cliccate su “More Options” (“Altre Opzioni”).
2. Cliccate su “Go to Dashboard” (“Vai alla Dashboard”).
3. Apparirà una copia del testo interattivo.
4. Cliccate su “Assign” (“Assegna”) per condividerlo con gli studenti.



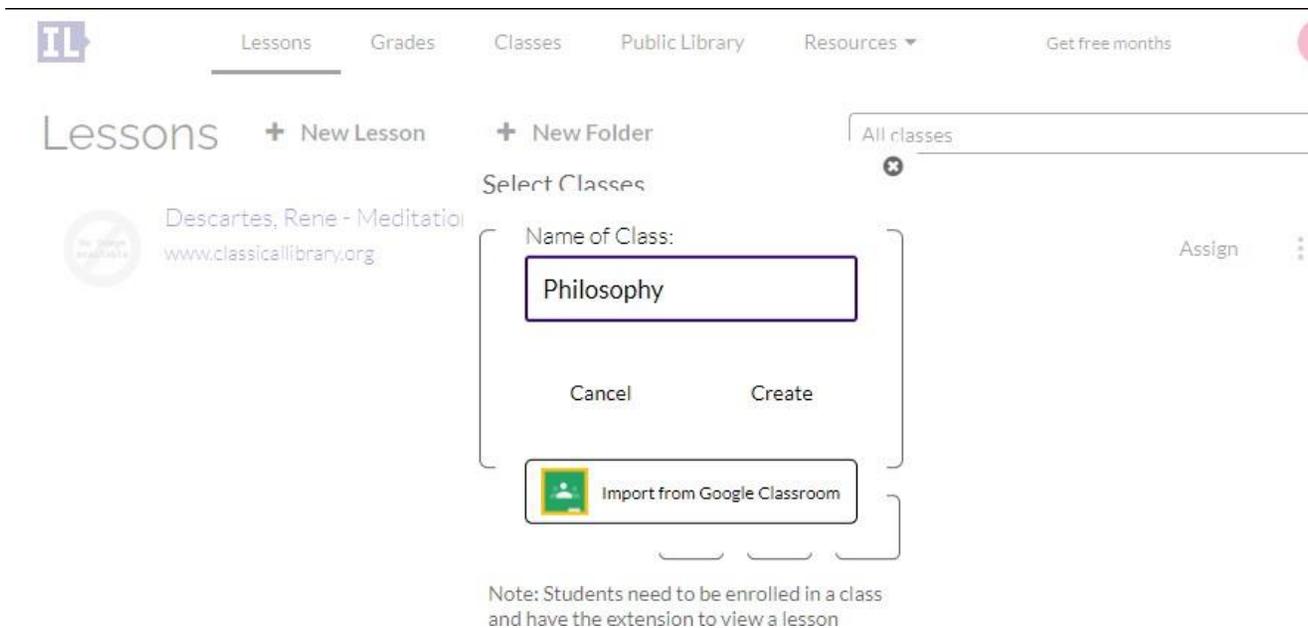
The screenshot shows the IL platform interface. At the top, there are navigation tabs: Lessons, Grades, Classes, Public Library, Resources, and Get free months. Below this, there are buttons for '+ New Lesson' and '+ New Folder', and a dropdown menu for 'All classes'. The main content area displays a lesson titled 'Descartes, Rene - Meditations on First Philosophy' with a link to 'www.classicallibrary.org'. An 'Assign' button is visible at the bottom right of the lesson card, with an arrow pointing to it from step 4 of the instructions.



The screenshot shows the 'More Options' menu in the IL platform. The menu items are: Home, Authors, Titles, Keyword Search, IL Reference, List of Lessons, Previous Chapter, and More Options. Below the menu, there is a list of actions: 'What is the main one?' (Assign to Students), 'Identify the main one?' (Share with Teachers), 'Type here to turn...' (Edit Lesson Info), 'View all responses' (View as a Student), 'Print Lesson', 'MAY DOUBT' (Get Free Months), and 'Help and Support' (Go to Dashboard). The 'Go to Dashboard' option is highlighted with an arrow pointing to step 2 of the instructions.



5. Quando cliccate su "assegna", potete creare una classe o importare le vostre classi da Google Classroom.



The screenshot shows the IL interface with the 'Assign' dialog box open. The dialog box contains the following elements:

- A search bar at the top with the text 'All classes' and a close button (X).
- A section titled 'Select Classes' with a list of items. One item is visible: 'Descartes, Rene - Meditation' with the URL 'www.classicallibrary.org'.
- A 'Name of Class:' field containing the text 'Philosophy'.
- 'Cancel' and 'Create' buttons.
- An 'Import from Google Classroom' button with a person icon.
- An 'Assign' button and a vertical ellipsis menu icon.
- A note at the bottom: 'Note: Students need to be enrolled in a class and have the extension to view a lesson'.

6. Chiedete agli studenti di iscriversi alla classe e di installare l'estensione di IL.



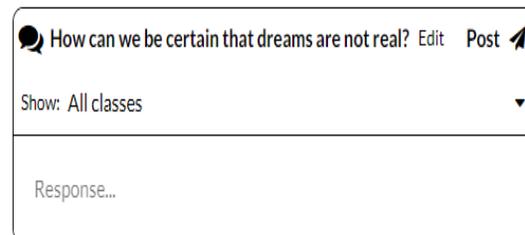
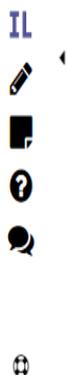
INFORMAZIONI AGGIUNTIVE

Potete vedere l'esempio qui:



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.



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.