

Lecture 6 - Reflections

Language of Images

→ A Virtual Image is the location where the light *appears* to be coming from, when in fact the light is bouncing off the mirror from a different location

→ A Real Image is when the light *actually* comes from the image (rather than just appearing to come from there), though you may need a screen to see it

Flat mirrors have many uses because they show us clear and easy to interpret images.

Image in a Vertical Mirror

- If a point on the object is a distance X in front of the mirror, the corresponding point on the image will appear to be a distance X in the back of the mirror ($X_{\text{object}} = X_{\text{image}}$)
- The image point is on the extended normal (perpendicular) line from the object to the flat mirror
- If the observer shifts a bit, the perceived image position remains the same

How do we make a mirror?

- A layer of glass (transmits light)
- A layer of shiny silver painted on the back (reflects light)
- A layer of dark paint (stops transmitted light from escaping out the back)

→ Half-Silvered Mirror

- If the silver coating on a mirror is thin enough, the mirror can be made to transmit 50% of the light and to reflect the other 50%
- With proper lighting, a half-silvered mirror can show objects on one side of the mirror but not the other

Summary

→ Plane mirrors make virtual images (no light rays actually come from this location)

- Image and object are located the same distance from, but on opposite sides of the mirror
- Independent of where observer is

Big Ideas

- Specular reflection comes from smooth objects
- We see an image as a result of reflection
- Law of reflection: angle of incidence = angle of reflection
- In a flat mirror, image distance = object distance
- We can locate images by tracing back where the reflected rays originated

Reflections On Language

Zia Tajeddin, Thomas S.C. Farrell



Reflections On Language:

Reflections on Language Noam Chomsky, 1975 Noam Chomsky's work in linguistics has revolutionized our understanding of language. In these remarkable nontechnical *Reflections*, Chomsky considers the point and purpose of studying language and explores some of the more general intellectual implications that result from the study of linguistics. The questions he considers are the classical ones. From Plato to the present time, philosophers have been baffled and intrigued by how human beings with their limited and personal experience achieve such rich systems of knowledge, beliefs, and values, systems that guide their actions and their interpretations of experience. In answer to this fundamental question, Chomsky argues that the growth of language is analogous to the development of a bodily organ and is in large measure predetermined by genetic factors. Throughout these *Reflections*, Chomsky offers incisive analyses of the controversies raging today among psychologists, philosophers, and linguists over the acquisition of cognitive structures, the way language interacts with other mental organs, and the way cognitive structures enter into and guide human activity. He explores the social and intellectual factors that have led to the dominance of certain ways of thinking and asks why the study of mind and behavior has so often followed a path remote from the general approach of the natural sciences. In examining some of the implications of recent work, he suggests that the conception of man as totally malleable not only is false but also serves naturally as a support for reactionary social doctrines. Publisher

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