



Light: Ray or wave?

How will we determine the nature of light?

Let's learn about the behaviour of waves and see if what we learn fits what we see!



Claim

Light is a wave.



Evidence

It behaves like another wave – the water wave: it diffracts, polarisation and refracts.



Reasoning

Put in: We can experiment and test our hypothesis: does light behave like waves? Can what theory explain observed phenomena regarding light?

1. Describe the motivation for comparing water waves to light waves:

- If the light is a wave, any general rule we describe by studying what we know about water waves should be observable with light. This analogy gives us a practical test. If all waves do X and light does X, then we can deduce that light is a wave.

2. What is oscillation?

Oscillation is a fluctuation around a central point.

3. What is polarization?

Polarization is the ability of an external factor to block the wave's transmission.

4. What is diffraction?

When a wave travelling through its medium encounters a small passage – a slit.

5. What is interference?

When one wave "hits" another wave, "superposition" occurs. Waves can double their amplitude or cancel each other out depending on the momentary properties of the two waves that hit each other.

6. compare water waves to light waves

Experiment that demonstrates	Water Waves	Light Waves

Optics The Study Of Light Answer Key

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The Metaphysics of Light in the Hexaemeral

Literature Isidoros C. Katsos, 2023-02-14 This volume critically re evaluates the received interpretation of the nature of light in the ancient sources Isidoros C Katsos contests the prevalent view in the history of optics according to which pre modernity theorized light as subordinate to sight oculocentrism by examining in depth the contrary textual evidence found in early Christian texts It shows that from Philo of Alexandria and Origen to Basil of Caesarea and Gregory of Nyssa the Jewish Christian commentary tradition on the hexaemeral literature the biblical creation narrative reflected deeply on the nature and physicality of light for the purposes of understanding the structure and purpose of material creation Contemplation of nature allowed early Christian thinkers to conceptualize light as the explanatory principle of vision rather than subordinated to it Contrary to the prevalent view the hexaemeral literature necessitates a luminocentric interpretation of the theory of light of Plato's Timaeus in its reception history in the context of late antique cosmology Hexaemeral luminocentrism invites the reader of Scripture to grasp not only the sensible properties of light but also their causal principle as the first manifestation of the divine Logos in creation The hexaemeral metaphysics thus provides the missing ground of meaning of the early Christian language of light

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