

Name: \_\_\_\_\_  
Surname: \_\_\_\_\_

### Reflection and Refraction (Marksheet)

2. Use the picture below to answer the next three questions. (Q.1 – Q.3 – Q.5)



Q.1. What is the name of the angle between the incident ray and the normal?

- a) Angle of incidence      b) Angle of normal      c) Angle of reflection

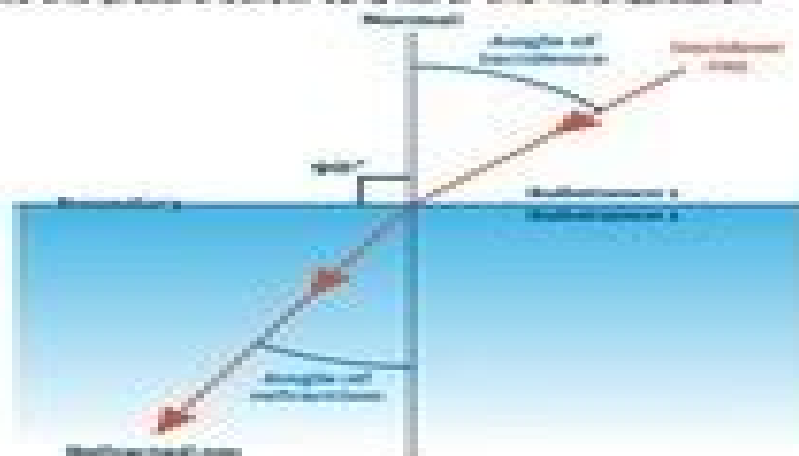
Q.2. What is the name of the angle between the reflected ray and the normal?

- a) Angle of incidence      b) Angle of normal      c) Angle of reflection

Q.3. \_\_\_\_\_ states that the angle of incidence is equal to the angle of reflection.

- a) The law of incidence      b) The law of reflection      c) The law of refraction

3. Use the picture below to answer the next question.



Q.4. Which of the following statements is false?

- a) Imaginary line that is perpendicular to the surface where the ray strikes is called Normal.  
b) When a ray enters a new medium (substance), the direction of the ray changes.  
c) The bending of a ray when it travels from one medium to another is called refraction.  
d) The angle of incidence is equal to the angle of refraction.

# Wave Reflection And Refraction Problem Answers

**Roger Borchardt**



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**Journal** Canadian Society of Exploration Geophysicists, 1990

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Rationality: The Critical View J. Agassi,I.C. Jarvie,2012-12-06 In our papers on the rationality of magic we distinguished for purposes of analysis three levels of rationality First and lowest rationality<sup>1</sup> the goal directed action of an agent with given aims and circumstances where among his circumstances we included his knowledge and opinions On this level the magician's treatment of illness by incantation is as rational as any traditional doctor's blood letting or any modern one's use of anti biotics At the second level rationality<sup>2</sup> we add the element of rational thinking or thinking which obeys some set of explicit rules a level which is not found in magic in general though it is sometimes given to specific details of magical thinking within the magical thought system It was the late Sir Edward E Evans Pritchard who observed that when considering magic in detail the magician may be as consistent or critical as anyone else but when considering magic in general or any system of thought in general the magician could not be critical or even comprehend the criticism Evans Pritchard went even further he was sceptical as to whether it could be done in a truly consistent manner one cannot be critical of one's own system he thought On this level rationality<sup>2</sup> of discussion we have explained earlier why we prefer to wed Evans Pritchard's view of the magician's capacity for piecemeal rationality to Sir James Frazer's view that magic in general is pseudo rational because it lacks standards of rational thinking

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