

1) According to ethnomusicologists, why is music considered a universal, but not a universal language?

- ☐ **Musical activity is found in every human culture, but the meanings of such activity are interpreted differently from culture to culture, even person to person.**
- ☐ Like language, musical activity is a learned process, so a person must participate in that activity from birth to understand it.
- ☐ Not every culture has music, so music cannot be universal.
- ☐ Instruments cannot communicate the same meaning cross-culturally.
- ☐ As singing requires language and there is no “universal” language understood by all peoples, music cannot be a universal language.

2) In the early years of the study of world music, “armchair” scholars did not do their own \_\_\_\_\_.

- ☐ preparation
- ☐ analysis
- ☐ dissemination
- ☐ **fieldwork**
- ☐ representation

3) Ethnomusicological research is most strongly influenced by \_\_\_\_\_ and \_\_\_\_\_.

- ☐ anthropology, linguistics
- ☐ musicology, linguistics
- ☐ musicology, technology
- ☐ anthropology, technology
- ☐ **anthropology, musicology**

4) \_\_\_\_\_ is the assumption that one's own cultural patterns are normative, while those that differ are “exotic,” “strange,” or “abnormal.”

- ☐ **Ethnocentrism**
- ☐ Bi-musicality
- ☐ Cultural relativism
- ☐ Positivism
- ☐ Comparative ethnology

5) \_\_\_\_\_ is a research approach embraced by ethnomusicologists that encourages the acceptance of differing cultural perspectives.

- ☐ Bi-musicality
- ☐ Ethnocentrism
- ☐ **Cultural relativism**
- ☐ Positivism
- ☐ Anthropology

6) \_\_\_\_\_ is a research approach in which an ethnomusicologist learns to perform the music they study.

- ☐ Ethnocentrism
- ☒ **Bi-musicality**
- ☐ Cultural relativism
- ☐ Positivism
- ☐ Comparative ethnology