Early American Immigration Unit: South Asia and the Middle East

Overview:
This two-day unit focuses on early South Asian and Middle Eastern immigration to America prior to 1965. Exploring these groups helps teach the complex history of immigration to the United States. The unit highlights the cultural backgrounds of Punjabi Sikh immigrants, Muslim Bengali immigrants, and Arab immigrants. Students will review American immigration law and consider the complicated connection between race and citizenship during the late 1800s-early 1900s. By engaging with primary sources, students will learn about the experiences of these immigrant groups in America. The unit demonstrates that immigrants' religious and cultural beliefs both adapted to, and changed in, the American context, influencing the larger fabric of life in the United States. Intended for high school students, the unit includes a map quiz and exploration of various primary source materials.

Essential Questions:
Day 1: How does the law influence our understanding of citizenship? What does it mean to be a citizen? How does one become a citizen?
Day 2: What can we learn about a group of people through their art? How does cultural production help shape group identity?

Subjects:
American History

Standards:
- North Carolina Standards for American History:
  - AH.B.1.3 Critique multiple perspectives of American identity in terms of oppression, stereotypes, diversity, inclusion, and exclusion.
  - AH.C&G.1.2 Critique the extent to which various levels of government used power to expand or restrict the freedom and equality of American people.
  - AH.G.1.3 Explain the reasons for and effects of forced and voluntary migration on societies, individuals and groups over time.

Materials:
- Homework: Pre-Unit HW Worksheet
- Introduction to Sikhism and Islam in the U.S PowerPoint
- 4 separate group worksheets with associated materials
- Homework: Day 1 Worksheet
- Note: This curriculum assumes that students have access to a computer and the internet at home, and that that the teacher has the ability to broadcast a PowerPoint and pull up webpages in the classroom.

Duration:
Two days, each day includes 50 minutes of in-class work and about 20 minutes of homework.
Note: Curriculum can be adapted so that homework is done in class, and the unit is spread out over three days.

Additional Reading:
For teachers who wish to delve deeper into this topic, below are some reading recommendations. Note that no outside preparation is necessary to teach this lesson, these readings are entirely optional.
- Vivek Bald, *Bengali Harlem and the Lost Histories of South Asian America*
- Aminah Al-Deen, *History of Arab Americans: Exploring Diverse Roots*
- Edward Curtis, *Muslims in America: A Short History*
- https://pluralism.org/sikhism
- https://pluralism.org/introduction-to-islam

Procedure:

Pre-Unit HW

1. There are two goals to this homework assignment: first, to introduce students to the two regions of the world that we will be focusing on during this unit, and second, to develop geography skills. Students will read brief historical information about colonialism in South Asia and the Middle East, and then take two online map quizzes to familiarize themselves with the geography of those areas. Instruct students to follow the worksheet instructions and email you with two screenshot attachments of their completed map quizzes. (Estimated time: 15 minutes)
   a. South Asia map quiz: https://online.seterra.com/en/vgp/3166
   b. Levant region map quiz: https://online.seterra.com/en/vgp/3049?c=WEAHF

Day 1: Immigrants from South Asia and American Legal Code

2. Pop-quiz (5 minutes). As soon as students enter the class, have them take out a piece of paper and answer the questions on the board:

   Pop quiz questions Q1: List as many countries in the region of South Asia that you can remember! (A1: Afghanistan, Bangladesh, Bhutan, India, Nepal, Pakistan, Sri Lanka, Maldives) Q2: What is the other region of the world we are focusing on during this immigration to the United States unit? (A2: The Middle East) Q3: What time period are we focusing on? (A3: The late 1800s-early 1900s).

   This assignment is not graded but is intended to encourage students to recall their homework. A few minutes after class has started, call on students to go over the answers.

3. PowerPoint Intro to Sikhism and Islam in the United States (10 minutes): Tell students: "We will be learning about two South Asian groups today: Punjabi Sikh immigrants to California, and Muslim Bengali immigrants to the United States. We will begin by learning more about these groups' cultural backgrounds and religious beliefs. <PowerPoint>

4. Immigration Law Timeline Review (15 minutes): Now that we've learned that South Asians have immigrated to the United States since the 1800s, and the cultural and religious context of those communities, let's learn about the legal obstacles these

immigrants faced on the path to citizenship. Tell students: "We are going to focus on five acts that were particularly influential on Asian American immigration before 1965: the Nationality Act of 1790, the Naturalization Act of 1870, the Chinese Exclusion Act of 1882, the Immigration Act of 1924, and the Immigration Act of 1965.

Pull timeline up on projector: https://immigrationhistory.org/timeline/. Model for students how to summarize one of the acts. Read aloud the timeline description of the Immigration Act of 1965, and then give the following context:

"After the Immigration Act of 1965, non-white immigration to the United States increased drastically. The South Asian population in the United States was one of many that grew considerably. However, there is frequently a misunderstanding that there were no South Asians in the United States prior to 1965, and that is not the case. People found work arounds to navigate strict immigration laws. The 1965 law favored highly educated immigrants, whereas earlier immigrants were often more working class."

Put students into groups to research the remaining acts. Assign each group one of the immigration acts. Below are a few key points you'll want to make sure that students understand:

1. Nationality Act of 1790: This law limits citizenship to white Americans. This sets a precedent for citizenship being tied to whiteness.

2. Naturalization Act of 1870: This law extends citizenship to African Americans, creates a binary where citizens can only be white or Black, and race is only understood in these terms.

3. Chinese Exclusion Act of 1882: This was the first law to single out and specifically target a particular group.

4. Immigration Act of 1924: This law establishes restrictive quotas, further limits immigration and makes immigration from non-European countries very difficult until 1965.

Tell students to navigate to the timeline, read the information provided, and then do additional research to see what they can learn about the law in question. Ask each group to share with the class.

5. Group Research (15 minutes): Say to students: "Now we will explore some of the ways that these groups creatively navigated citizenship and belonging in the United States, particularly in terms of understanding racial classification systems at the time."

Divide students into 4 groups. Two groups will be researching Indian Sikh immigrants to California, and two groups will be researching Bengali Muslim immigrants to the east coast, including New York City and New Orleans. Each group will have different materials and should prepare a summary of the sources that they reviewed. Hand out worksheets with group assignments. After 10 minutes of group work, ask each group to

present for one minute. Each group should briefly summarize their article and share interesting points.

6. Group Discussion (5 minutes): Discuss how the cases of Muslim Bengali and Sikh Indian immigrants were shaped by the American legal framing of citizenship at the time. How were these immigrants understood racially? Did their religious identity influence their racial classification? If so, how? How did the racial categories placed on these groups influence the communities and neighborhoods that they settled into, and where they worked? What parallels and differences do you see to our immigration system today?

Day 1 Homework

7. Explore the *Turath* website with the homework worksheet. This homework assignment is intended to familiarize students with the website, and for the topic of discussion (immigrants from the Middle East) for the next day: https://www.turath2020.org.

Day 2: Arab Immigration and Cultural Expression

8. Warm-Up (5 minutes): As students enter the classroom, have music playing from the *Turath* music playlist: https://www.turath2020.org/music. Have a Do Now written on the board for students to free-write to for a few minutes. "If you had to move tomorrow to a new country, what music do you think would comfort you or remind you of home? You can write about a specific song, a genre, or an instrument."

Group Discussion: Have students discuss their answers to the Do Now..

Tell students: "Yesterday, we discussed immigration from South Asia to the United States. Today, we will be focusing on another group during the same time period, early immigration from the Middle East to the United States. Learning about these two groups helps us understand the diversity and long history of immigration to this country. 'Arab' is an ethnic term used to describe some people in the Middle East. The group we will be talking about today is comprised of Arab immigrants from the areas today known as Lebanon, Syria, Jordan, and Palestine. Most of these immigrants were Christian, and some were Muslim. "

9. Video on Arab Musicians & Discussion (7 minutes): Explain that we will be focusing on cultural production of immigrants to understand the relationship between art and group identity, looking at musical examples from Arab communities. Scroll down on the https://www.turath2020.org/music page to "*hafla* [pronounced: huf-lah] & *mahrajan* [pronounced: mah-rah-john]." Write the terms down on the board. Play the video (Play from 0:20-3:06).

Afterwards, ask students to define these terms (*hafla*= party, informal music; *mahrajan*= a formal concert). Point out the importance of religious community, in this case Arab churches, for cultural production and community. Note that most Arab immigrants in this time period were Christian, but about ten percent were Muslim.

Ask: "Do you think we have the equivalent of *hafla* & *mahrajan* categories of music today? What do they look like? What are more professional spaces for music, and what are more casual ones? Do you think these categories are as relevant for contemporary music? Can you think of any contemporary music circuits? What different cultures influence contemporary pop music?"

10. Biographies Research in Small Groups (20 minutes): Divide students into small groups and ensure that they have access to a computer. Explain to students: "Each group is going to be assigned an Arab artist to explore and present to the class. Your job is to make up a particular show that this artist is playing and convince us all to go. For instance, maybe this artist is playing at a *hafla*, which is going to be super fun and festive, and the talk of Dearborn, Michigan. Or maybe it's a fancy classical oud concert In Brooklyn, New York. We'll vote at the end on whose concert we want to see!"

    Show students the "Biographies" section of the Music exhibit. They should use the Biographies Research handout to produce a 2-3-minute presentation and a digital poster to advertise the event. Students should create their poster on Microsoft Power Point.

11. Presentations (15 minutes): Each group presents. End presentation with a vote on which concert the class wants to see!

12. Exit Ticket (3 mins): Have students write a short paragraph to hand in to you on their way out of the classroom. They should answer the following questions: "What did you learn today about Arab immigrants through their music and art? How did cultural production and music help shape the identity and experience of Arab immigrants in the United States?

Name:

Date:

Pre-Unit HW-
Introduction Early American Immigration Unit: South Asia and the Middle East

Instructions: Read the text below and then follow instructions to complete tasks 1-3.

In this unit we will be studying the stories of immigrants to the United States from South Asia and the Middle East in the late 1800s and early 1900s. During this time period, European powers colonized large portions of the world. Colonialism is when one group controls another group, often exploiting the other group for raw resources.

Before 1947, a large portion of South Asia was a British colony. India and Pakistan gained their independence in 1947, and Bangladesh won its independence in 1971. In this unit we will study immigrants from regions of South Asia which today are the countries of Bangladesh, India, and Pakistan.

A large portion of the Middle East was also divided into colonies during this time period. Several European countries colonized the Middle East including Britain and France. In this unit we will talking about immigrants from regions of the Middle East which today are the countries and territories of Lebanon, Jordan, Syria, and Palestine. Lebanon, Jordan and Syria all won their independence in the 1940s.

1) There are 8 countries that are considered part of the region of South Asia today. Play the map quiz game with the link below to identify the 8 countries. Play until you get 100%, and then **email me a screenshot** of your score!

   https://online.seterra.com/en/vgp/3166

2) There are 5 countries/territories that are considered part of the Levant region of the Middle East today. Play the map quiz game with the link below to identify those 5 places. Play until you get 100%, and then **email me a screenshot** of your score!

   https://online.seterra.com/en/vgp/3049?c=WEAHF

Group Research:
Group 1- Sikh Indian Immigrants & Their Connection to Mexican Americans

Read the following news article and prepare answers to the following questions so that you are ready to share with the class. You do not need to write full answers but take notes so that you are ready to present as a group.

1. What factors brought immigrants from Punjab, India together with Mexican Americans?

2. How does this community think about its history today?

The Washington Post- National
"Punjabi Sikh-Mexican American Community Fading into History"
By Benjamin Gottlieb, August 13, 2012
NOTE: The article below is an excerpt of the original, it has been edited for this class activity.

The first marriages between Punjabis and Mexican Americans occurred in the early 1900s, after waves of men from Punjab — a geographic region straddling the Indian-Pakistani border — immigrated to the United States by way of Canada.

Although their numbers were initially small, estimated in the few thousands, the Punjabis, who were mostly Sikh, quickly adapted to life in the farming communities of the United States, particularly in California's Central and Imperial Valleys. Despite their contributions to California's farming industry, early Punjabi immigrants were heavily discriminated against both economically and socially, said Vinay Lal, a professor of history at UCLA.

The California Alien Land Act of 1913 prevented all "aliens ineligible for citizenship" in the state to own agricultural land. Strict immigrant laws also prevented Punjabis living in the United States from bringing wives from India, creating a distinct problem for the community.

"They would have gone to India to find brides and brought them back," Lal said. "But when they passed the Asian Exclusion laws, it became impossible for them to leave."

Traditionally, Punjabis had marriages arranged by their families. But facing strict immigrant quota laws, the then-newly immigrated Punjabis — overwhelming majorities of whom, were Sikh, at nearly 85 percent — were forced to turn elsewhere. Mexican women were accessible in the border cities of the United States.

According to Karen Leonard's book, "*Making Ethnic Choices: California's Punjabi-Mexican-Americans*," records show that some 378 marriages, mostly bi-ethnic Punjabi-Mexican couples, were carried out in California, a nexus of the Punjabi-Mexican community.

Although official numbers for the population do not exist, these families averaged between 5 to 6 children apiece. Many of those children, however, did not decide to marry within the newly formed community. Netervala, who has lived in California for more than 50 years, is happily married to an Indian Parsi, and her children were raised as Zoroastrians with very little Mexican influence.

That's not to say that the community has completely disappeared. For example, the former mayor of El Centro, California, David Singh Dhillon, was a third-generation Punjabi-Mexican.

But the vast majority of children born to Punjabi fathers and Mexican mothers in the early 20th century have assimilated with the greater Indian community now thriving in California, explained Jasbir Singh Kang, founder of the Becoming American Museum in Yuba City, which celebrates Punjabi history in California.

"It's true that most of the community has assimilated, but that's not saying we are ethnocentric," said Kang, whose family hails from India's Punjab state. "We cherish that history – the connection between Punjabis and Mexicans – and we are very proud of it." Kang, a physician and Sikh leader in Yuba City, considered one of the first Punjabi locales in America, said the passage of the Luce-Celler Bill of 1946 – which granted citizenship to people of Asian and Indian origin – permanently altered the Punjabi-Mexican Diaspora.

The act allowed Punjabi landowners to bring wives back from India, thus negating the necessity to marrying outside their community. And when Punjabi women began coming to the United States, the Punjabi-Mexican community confounded them, Leonard said. "They even kicked out the Mexican women from the gurdwara, even though those Mexican women helped fund it," Leonard said.

Today, the Punjabi community in California is one of the largest in the world, estimated at nearly 250,000. For the descendants of the nation's Punjabi-Mexican couples, many have decided to identify themselves as either Mexican or Indian, Netervala explained, because it provides a more concrete identity. Her two brothers and sole sister all have Mexican spouses.

"Looking back – when you're young, you don't appreciate or realize the wealth that the two cultures brought together," Netervala said. "But, if you'd ask me, I'd say the [Punjabi-Mexican] community is distinctly American."

Group Research:
Group 2- Sikh Indian Immigrants & Bhagat Singh Thind's Pursuit of Citizenship

First read the summary from the Pluralism Project of Bhagat Singh Thind's citizenship case and then explore a few of the primary source materials from his life at the link below.

Prepare answers to the following questions so that you are ready to share with the class. You do not need to write full answers but take notes so that you are ready to present as a group.

https://www.saada.org/browse/collection/bhagat-singh-thind-materials

1. What factors were considered in Thind's citizenship case?

2. What items did you explore in the collection? How do they influence how you view the case?

Bhagan Singh Thind: Citizen or Alien?

Summary: One of the major legislative tests of eligibility for citizenship was the case of Bhagat Singh Thind, a Punjabi who had come to the U.S. in 1913. He had been granted a certificate of naturalization but it was later contested. The case went to the U.S. Supreme Court, which ruled that Bhagat Singh Thind was not white and therefore his citizenship was revoked. As a result of the ruling, the Justice Department began proceedings to de-naturalize Sikhs who had already obtained citizenship. Since Sikhs were no longer considered citizens, they were not allowed to own land.

In the first two decades of the 20th century, Sikhs were affected by the debate over eligibility for citizenship. According to statutes enacted in 1790, free "white" persons were eligible for naturalization. After the Civil War, people of African descent were included by exception. But "white" remained the norm. By 1915, courts across the nation were adjudicating cases, with Japanese, Syrians, Bengalis and Punjabis all pressing claims for "whiteness."

One of the major legislative tests of eligibility for citizenship was the case of Bhagat Thind, a Punjabi who had come to the U.S. in 1913, married an American woman, and served in the armed forces during World War I. He had been granted a certificate of naturalization by the District Court of Oregon. But the Oregon Bureau of Naturalization contested the matter. The case went to the U.S. Supreme Court.

The Supreme Court ruled against Thind's citizenship on the basis of race, despite the argument that Indian and European peoples shared a common "Indo-European" racial background. Although experts testified that Thind was a Caucasian, the court ruled that not all Caucasians are "white," at least in the perception of the "common man." The framers of the naturalization law, the judges maintained, did not have Indians in mind. "The words of familiar speech, which were used by the original framers of the law, were intended to include only the type of man whom they knew as white."

The case was clearly about race, not about religion, but it deeply affected the Sikh community. In the wake of the *Thind* decision, the Justice Department began proceedings to de-naturalize some of the 69 Indians, mostly Sikhs, who had already obtained citizenship. There were also moves, especially in California, to take land from Indians who owned or leased property. Suddenly the 1913 law that forbad aliens from owning land applied, without ambiguity, to the Sikhs. Some Sikhs were able to circumvent the act by joint ownership with American wives or partners, but the climate was not conducive to the further growth of the Sikh community. As a "white wall" went up in America, the early era of immigration from the Punjab came to an end.

Group Research:
Group 3- Muslim Bengali Immigrants

First read the summary of Vivek Bald's book, *Bengali Harlem* and then explore at least two of the cities he documents at the link below.

Prepare answers to the following questions so that you are ready to share with the class. You do not need to write full answers but take notes so that you are ready to present as a group.

http://bengaliharlem.com/category/cities/

1. According to the article and Ullah's family history, how did some Bengali immigrants arrive in the United States?

2. Describe in-depth the stories included in one of the cities listed on the website.

NBC News
"'Bengali Harlem' Documentary Explores an Early Wave of South Asian Immigration"
By Lakshmi Ghandi
NOTE: The article below is an excerpt of the original, it has been edited for this class activity.

When filmmaker and writer Vivek Bald first met actor Aladdin Ullah in the early 2000s, he was instantly intrigued by the story of Ullah's family. The actor and comedian said his father, Habib, was born in what is now Bangladesh and arrived in New York in the 1920s when he jumped off a British steamship he and other South Asian men were working on.

"I had a whole series of historical questions that I thought his father's story raised," Bald recalled. "Was his father part of a larger migration of South Asians — particularly of South Asian Muslims — to the United States that had just not been recorded in history?"

Ullah and Bald's exploration of this history is the subject of "*Bengali Harlem*," a book, web project and upcoming documentary, which received a grant to finish production earlier this year from the Center for Asian American Media.

"What stood out to me was that his father came here after that really strict anti-immigration law was passed in 1917," Bald said. "And he lived out the majority of his adult life in the United States during the height of exclusion between 1917 and 1965."

Bald said it "became clear" that Aladdin Ullah's father was part of a trend of predominately Muslim and Bengali workers on ships.

Bengali men — primarily those from what is now Bangladesh — were often employed as ship workers by British companies throughout the 1910s and 1920s. Working as seamen in that era was both thankless and dangerous, Bald noted. "They were breaking up coal and shoving it into furnaces," he said. "They would spend hours and hours in the belly of the steamship shoveling coal where the temperatures were over 100 degrees."

Many of the workers were also very young, with some only being about 14 or 15, according to Bald's research. The thankless conditions lead many of them to jump ship whenever possible and New York offered them a chance to "disappear" into the existing social fabric, Bald said.
He estimates that between 700 and 1,000 South Asian ship workers settled in the United States between the 1920s and 1950s.

Due to the strict segregation of the era, many ended up in northern Manhattan neighborhoods like Harlem and would often marry African American or Puerto Rican women. Several of the Bengali ship jumpers would also later move to Detroit to work in the auto industry.

One of the biggest challenges to retracing Habib Ullah's story was that he was in his 50s when his son Aladdin was born and died when his son was still quite young. From what Bald and Ullah have been able to determine, Habib Ullah was probably born in the early 1900s and came to New York as a teenager.

As Bald began to try to retrace his journey, he encountered obstacles common to sorting through old records, such as names being spelled incorrectly on shipping records and immigration papers and then again in digitized archives.

"By the time they get to us in the present day, as historians or people doing family research, there are so many distortions in the archives," he said. "You have to develop ways to get them in multiple levels."

Ultimately, Bald hopes that bringing the story of the Bengali ship jumpers of the early 20th century to the screen will inspire Americans to rethink the way they view the South Asian immigrant story of the last 150 years. Because little was known or written about these early immigrants, the story of the South Asian experience in the United States was incomplete, he said.

"I started to see a different history in which there has been a continuous and unbroken migration to the United States that has been predominantly Muslim and Sikh," Bald said. "I feel that it put the post-1965 migration into a larger context in which it is not the dominant narrative."

Group Research:
Group 4- Bengali Immigrants & Their Connection to African Americans

The Baltimore newspaper the *Afro-American*, published an article in 1925 about a group of seamen who had gone on strike against their employers. Most of the seamen in question were from India. The *Afro-American* was one of the leading Black national weekly newspapers at the time. While most newspapers covered the story as a mutiny, and portrayed the seamen negatively, the *Afro-American* was the only paper who sent a reporter to speak to the men on strike, rather than the ship's captain. The article explained the poor working conditions on the ship, and that the captain had not given the crew workers food prepared according to the "Mohammedan Faith (a term used at the time for Muslim)."

Author Vivek Bald explains the significance of this moment in his book *Bengali Harlem*: "The six seamen were presented here as human beings and, specifically, as workers of color, whose stories were important and whose actions were logical, reasonable, and even commendable. Their dietary observances were not the focus of ridicule or voyeurism but were rather aspects of their faith that their captain was wrong to deny them… The affinity that the Afro-American showed for these Indian "mutineers" was not isolated; this was a historical moment in which African American and Indian nationalist leaders were coming to recognize and articulate the connections between their struggles (136)."

Read the following news article clip from the *Afro-American* and prepare answers to the following questions so that you are ready to share with the class. You do not need to write full answers but take notes so that you are ready to present as a group.

1. What factors may have led this newspaper to be sympathetic to the seamen?

2. How does the newspaper describe the seamen?

INDIA SEAMEN ARRESTED; TELL HARROWING TALE

Five Dollars Monthly Wage And Meatless Diet Caused Near Mutiny On Ship

STORY SMACKS OF OLD TIME SEA SAILOR YARNS

Brutality And Hard Life Of Jack London S tories Are Recalled At Police Station

Six men, alleged to have been chief instigators in a near mutiny on the British S. S. Tenburger, laying at Cottman's Pier, were arrested by officers of the Police Boat, Robert Carter, and held for the British Consul here.

The men, all of Mohammedan faith, were taken into custody following a complaint made by Ienika Ruiga, captain of the ship. He called the Eastern police station, declaring that the men were spreading seed of discontent among the crew about wages and rations, and fearing that they would do him bodily harm, he ordered their arrest.

Five Dollars A Month

Only one of the men, Mohammed Hassen, age 30, could speak English. He informed police that the men had not been satisfied since leaving Calcutta, India, declaring that their wages only amounted to five dollars a month. They were allowed meat only twice a week and at that time they only received four ounces each. In addition, he said they did not get enough potatoes and onions, and whenever given cigarettes, of which he and his companions were very fond, money was taken out of their wages to pay for them.

Cooked Own Food

The men, because of their religion, could not eat the food prepared by unbelievers. They, therefore, cooked their own food in the fire room of the ship. Throughout the twenty-four hours they were detained at the Eastern police station, they refused to eat anything until arrangements were made for them to cook for themselves.

Had Red Whiskers

Siad Zacuah, oldest member of the party, though dressed in overalls, wore the turban customary of his country. Another peculiar feature was his red whiskers, a contrast to his ebony complexion. The other men gave their names as Dezo Mohammed, age 24; Hassen Sumar, age 19; Ali Mousam, age 40; and Hassen Siad, age 28. The men posed for an AFRO photo prior to laying their grievance before the consular authorities.

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Name:

Date:

<u>Day 1 HW-</u>
<u>Introduction to the *Turath* Website</u>

Tomorrow in class we will be exploring the cultural production of Arab immigrants from the Middle East in the late 1800s and early 1900s. Tonight, you will explore a website which showcases that history. Go to https://www.turath2020.org/ and answer the following questions:

1. Read the home page description. How many Arabs immigrated to the United States between 1880 and 1940?

2. Click on the "Music" exhibit. Read the "Introduction" and the "Record Labels section." What different audiences did Arab American musicians cater to? Where and how did they produce records?

Biographies Research Handout

Navigate to https://www.turath2020.org/music, and select "Biographies" on the left-hand menu.

Group 1: Alexander Maloof
Group 2: Russel Bunai
Group 3: Hanan Harouni
Group 4: Muhammad Al-Bakkar
Group 5: Olga Agby
Group 6: Naim Karakand

1. Research your artist: Read their biography, listen to one of their songs under the "Playlist" section of the music exhibit, and research them to try and find one additional website with information on your artist.

2. Plan the concert: What type of concert is your artist going to have? Where is the venue? What type of music? Who is the intended audience?

3. Make a concert flyer: Use PowerPoint or another program that allows you to create visuals. Where is the concert located? What type of music will be played?

4. Prepare your group presentation. In addition to your flyer, you should have a few biographical talking points about your artist: where were they born, where do they live currently, what type of music do they play, etc.