



MORAL MARCH ON WASHINGTON AND TO THE POLLS!

**9:30AM GATHERING 10AM PRAYERS, LITANY, THEOMUSICOLOGY 10:45AM CALL TO ACTION
3RD & PENNSYLVANIA AVE NW, DC [POORPEOPLES CAMPAIGN.ORG/JUNE18](https://poorpeoplescampaign.org/june18)**

Songs and Chant Sheet

Poor People's Campaign: A National Call for Moral Revival



Somebody's Hurting My Brother

By Yara Allen

"Somebody's Hurting My Brother", now a core song of the campaign, was born in a church in Stokes County, NC after the devastating 2014 Duke Energy coal ash spill. On its creation, Theomusicologist Yara Allen says the following: "Before Dr. Barber closed the town hall with a prayer, he asked me to sing. The only thing I could hear was, 'somebody's hurting our brother, we won't be silent'. Then it was my time to walk up there and I went with a blank slate, except for those few words. I asked the audience to sing along with me. I paused for just a moment and relied on what my faith tradition taught me, which was to lean into the spirit in that moment and just be guided. And I started singing and, and that song came out. And as I looked over at the young boy who had testified—a 14 year old boy who was in remission for cancer—and the verse, 'Somebody's hurting our children' poured out followed by 'Somebody's poisoning the water'. And so, that was how that song came about. Now a core song of the campaign, people have continued to expand the issues to include their areas struggles.

Somebody's hurting my brother
and it's gone on far too long
Yes, it's gone on far too long
It's gone on far too long
I said, somebody's hurting my brother
and it's gone on far too long
And we won't be silent anymore

Somebody's tryin to take our housing...
Somebody's denying us healthcare...
Somebody's tryin to steal our vote now...
Somebody's hurting poor people...
Somebody's hurting our children/ families/
veterans...

Everybody's Got a Right to Live

By Frederick Douglass Kirk Patrick + Jimmy Collier

Everybody's Got a Right to Live has been a central message of the Poor People's Campaign since 1968 when the Rev. Frederick Douglass Kirkpatrick and Jimmy Collier sang it in Resurrection City. When we launched the Poor People's Campaign: A National Call for Moral Revival in 2018, we revived this song and used its power to connect our movement across the country during 40 days of moral fusion direct action. Jimmy Collier once said, "Music is the easiest way to tell the story of what we're trying to do; [our] songs are one of the best tools for getting people together."

Everybody's got a right to live
Everybody's got a right to live
And before this campaign fails
We'll all go down to jail
Everybody's got a right to live

(Break)

Everybody's got a right to live (to live)
Everybody's got a right to dream (to dream)
Everybody's got a right to love (to love)
Everybody's got a right to learn (to learn)
Everybody's got a right to live (to live)
Everybody's got a right to dream (to dream)
Everybody's got a right to love (to love)
Everybody's got a right to...

Everybody's got a right to vote
Everybody's got a right to health



Unsettling Force

By Lu Aya and Charon Hribar

In November and December of 1967, Dr. King gave a 5-part lecture series for the Canadian Broadcasting Corporation’s Massey Lectures. He focused mainly on the violent summer of 1967 as it related to the deep contradictions facing society and the ongoing problems of poverty, systemic racism, and militarization. The “new and unsettling force” quote comes from the fourth lecture, “Nonviolence and Social Change,” where King puts forward a call for the leadership of the poor, across all lines that are used to divide us, to be a new and unsettling force: “There are millions of poor people in this country who have very little, or even nothing, to lose. If they can be helped to take action together, they will do so with a freedom and a power that will be a new and unsettling force in our complacent national life...” – MLK, Massey Lectures (1967) Today we are seeing these contradictions revealed and the devastating impact that an uncurbed pandemic and an economic crisis is having on the 140 million poor and low-income people that are made poor by a cruel and unjust system. Yet in the wake of these crises, poor people and moral leaders have been rising up. It was in this spirit, as we launched 40 days of Moral Fusion Direct Action in the spring of 2018 that this song “New and Unsettling Force” was written by Lu Aya of the Peace Poets and Charon Hribar of the Kairos Center. As leaders in 40 states came together in their state capitals and in Washington D.C. every Monday, this song was an affirmation and a reminder that we, the 140 million, are the force for change and we have nothing to lose – nothing to lose but our chains.

We are a new unsettling force
And we are powerful a new unsettling force
And we’re here, we’re a new unsettling force
For liberation and we’ve got nothing to lose but our chains
And we’ve got nothing to lose but our chains
And we’ve got nothing to lose but our chains

Rise Up (Call and Response)

By Charon Hribar and Jose Vasquez (call + response)

“Rise Up” is a song written in the wake of growing uprisings around the United States in 2016 responding to the unjust killings of black people (Michael Brown, Eric Garner, Freddy Gray, Alton Sterling, Philando Castile and others) by police; the militarized response to protests against the Dakota Access Pipeline on the Standing Rock Sioux Reservation; the government’s intentional disregard that led to the water crisis in Flint, MI; as well as worsening economic conditions experienced by the 140 million poor and low income people in this country. Charon Hribar and Jose Vasquez wrote this song as a mantra that could be used by grassroots leaders who were coming together to organize for the launch of a new Poor People’s Campaign in December 2017. The song was first shared at a national gathering of grassroots movement leaders, artists, cultural workers, and media makers in Baltimore, MD in August 2016. Drawing on a long-standing tradition of call and response music, “Rise Up” is a call to unite as poor and dispossessed people to put an end to the violence, hatred, and greed enacted against our people.

Rise up we’re gonna rise up (2x)
We ain’t gonna let nobody turn us around
Because the people united will stand our ground

Rise up we’re gonna rise up (2x)
The powers that be can’t keep us down
We’re gonna rise up and turn the world around

Rise up come on and rise up (2x)
The people are ready so follow our lead
We’ll put an end to the violence, the hatred and greed

Rise up we’re gonna rise up
Rise up we’re gonna rise up
Rise up (4x)

I Am Not Afraid

By the Peace Poets

Lu Aya wrote this song following a walk through East Harlem, NYC as a reflecting on the tragedy and soulless oppression that besets so many in our society. The song reminds us that our action to liberate ourselves from this oppression often comes in the face of danger. He describes it this way: “A lot of times when we take direct action non-violent civil disobedience there are a million reasons to be afraid. And so, we sing this song in the moment that we decide to put ourselves in front of those forces of violence.” Lu Aya doesn’t take full credit as the writer of the song. Rather, he thinks of it as a song of the people whose collective creativity and experience he was open to. Soon after coming up with the song, Lu reflected on the urgency of the song’s message: “Should this song say we will live for liberation or we will die for liberation? Honestly, I want to say we will live for liberation, but I think the movement would say we will die for liberation. We need to be that clear in our truth and in our struggle for liberation.” As the PPC launched in 2018 with 40 days of nonviolent moral fusion direct action, this song was sung across the country as people put their bodies on the line to demand liberation.

I am not afraid

I am not afraid

I will die for liberation (live, march, sing, fight, stand...)

Cause I know why I was made

Set It Right Again

By Ana Hernandez

This song adapts a line from Sojourner Truth’s stirring and courageous speech at the 1851 Women’s Rights Convention in Akron Ohio, as transcribed by Marius Robinson: “I have heard the Bible and have learned that Eve caused man to sin. Well if woman upset the world, do give her a chance to set it right side up again.” The song calls us all to action as we contemplate the “great trouble in this land” – and that we are the ones who will “set it right again”.

There’s a great trouble in the land

We’re gonna set it right again (3x)

We’re gonna set it right, set it right again

Trouble been brewing too many years

We need healing across the land

We need justice across the land

We’re building a movement across the land

Neighbor Neighbor Can’t You See

Military Cadence, Adapted by Avery Book

This originated in 2014, when organizer Avery Book heard an adaptation of the military cadence “What The Army Has Done To Me” at a Movement for Black Lives action in Vermont – “mama, mama can’t you see/what the system’s done to me”. At this action he encountered an army veteran who heard in this adaptation a connection between the state violence he saw in war, and the state-sanctioned police brutality directed at marginalized communities. Reflecting on the movement for universal healthcare in Vermont, Book began to see politicians who deny citizens a right to adequate healthcare also as perpetrators of state violence. The song was then further adapted at an action taken to pressure Vermont’s governor to fulfill a campaign promise to bring universal healthcare to the state, at which point the lyric was changed to “neighbor, neighbor can’t you see”, reflecting solidarity across movements and communities who suffer the results of political negligence and state-sanctioned violence.

Neighbor neighbor can’t you see

Full voting rights are what we need (2x)

Oh oh oh oh oh, the filibuster’s got to go (2x)

Neighbor neighbor can’t you see

Housing for all is what we need (2x)

Oh oh oh oh oh, these compromises got to go (2x)

Healthcare is a human right

That’s why today we stand and fight (2x)

Oh oh oh oh oh, profiteers have got to go (2x)

Neighbor uneighbor can’t you see

A living wage is what we need (2x)

Oh oh oh oh oh, corporate profits got to go (2x)

Ain’t no way we’re backing down

We’re rising up the time is now (2x)

Oh oh oh oh oh, we’re rising up it’s time to go (2x)

No Nos Moveran / We Shall Not Be Moved

This song is a classic of the labor and Civil Rights struggles spanning the 20 th century. Originating from the spiritual “I Shall Not Be Moved”, the song first became an abolitionist song and was eventually translated into Spanish, becoming “No Nos Moveran” during actions such as Mexican American and women-led pecan-shellers strike of 1938. The song was also used to protest the fascist government in Spain of the middle 20 th century, as well as the anti-Pinochet movement Chile following the violent coup of 1973. The song was sung extensively in the US during the Civil Rights Movement when it became an anthem taught by the Highlander Folk School to movement organizers and popularized by groups like The Weavers and many others. Joan Baez continued to sing the song in both Spanish and English, performing in solidarity with Cesar Chavez and Delores Huerta in the United Farmworkers strikes of the 1970s. We Shall Not Be Moved can be heard in the 2014 “Tillis 15” sit-ins, when Rev. Barber led the song as a way for the community to bear witness to the suffering caused by the political action of Sen. Thom Tillis and many others.

No,no, no nos moveran! no, no, no nos moveran!
Como un arbol firme junto al rio
No nos moveran

We shall not, we shall not be moved
We shall not, we shall not be moved
Just like a tree that's planted by the water,
We shall not be moved

Unidos en la lucha, no nos moveran
Unidos en la lucha, no nos moveran
Como un arbol firme junto al rio
No nos moveran

We're fighting for our rights (and)
We shall not be moved...

No,no, no nos moveran! no, no, no nos moveran!
Como un arbol firme junto al rio
No nos moveran

Unidos en la vida, no nos moveran...

Rich Man's House

By Minka Wiltz and the Economic Human Rights
Choir of the New Freedom Bus Tour

Rich Man's House is a powerful song that was birthed by poor and homeless families of the Kensington Welfare Rights Union during the New Freedom Bus Tour in 1998. It is a song that lifts up the power of the 140 million poor and low income people in this country who are organizing to take back what is ours. This song has been sung at state capitals, eviction defense actions, mass meetings, bus tours and in homeless encampments to lift up our dignity and humanity as poor and dispossessed people in a cruelly unjust society. As the leaders of the New Freedom Bus Tour learned, the struggles they were facing in Kensington and the injustices that they were organizing to end were connected to the struggles that other poor and dispossessed people across the United States. Rich Man's House became a symbol for the capitalist system that has become all too comfortable with the death of our people at the hands of poverty, systemic racism, militarism and ecological devastation. The song became a declaration that we would no longer allow this death dealing system to “walk all over me.” We sing this song today to demand that our lives and our dignity be the guiding priority of our work to build the world our people need and deserve.

I went down to the rich man's house
And I took back what he stole from me
Took back my dignity
Took back my humanity (2x)

And now it's under my feet (where?)
Under my feet (where?)
Under my feet (where?)
Under my feet
Ain't gonna let no system walk all over me

Went down to Congress
Went down to SCOTUS
Went down to the White House

Up Over My Head

Betty Mae Fikes

“Up Over My Head” is a song that comes out of the gospel tradition. It was popularized during the Civil Rights Movement by SNCC (Student Nonviolent Coordinating Committee) Freedom Singer - Bettie Mae Fikes. Bettie Mae Fikes was a founding member of the Freedom Singers, who used song as an essential tool to empower and educate audiences about civil rights issues during the Civil Rights Movement of the 60's.

Up over my head
I see freedom in the air
Up over my head
I see freedom in the air
Up over my head
I see freedom in the air
And I really do believe
I said I really do believe
A change is coming out there

Up over my head
I see justice...
I see peace...
I see power...
I see hope...
I see change...

Fight Poverty, Not the Poor

By Lu Aya

Fight Poverty Not the Poor was a slogan that came out of the Welfare Rights Movement and was popularized during the launch stage of the Poor People's Campaign: A National Call for Moral Revival in 2016. The chant calls out the immorality of an unjust system that creates poverty and demonizes poor people.

If you're ready for equality let me hear you roar
Fight poverty, not the poor
Fight poverty, not the poor

We see greed and corruption behind their golden doors
Fight poverty, not the poor
Fight poverty, not the poor

Mean Things

By John L. Handcox, Adapted by Avery Book

Also known as “Strange Things”, this song has many variations, most notably by the legendary union organizer, poet and folk singer John Handcox. As an African American member of the Southern Tenant Farmer Union, Handcox defied Jim Crow laws during the 1930s at great personal risk by organizing across racial lines, using his music and poetry to bring workers together around shared grievances and aspirations for a better life. His music was eventually picked up by Alan Lomax and Pete Seeger in the 1960s, although the songwriter virtually vanished from the historical record after WWII until finally re-emerging in the 1980s. He would go on to perform songs like “Mean Things” for a new generation of labor activists until his death in 1992 at the age of 88. In this adaptation by Avery Book, the lyrics encompass the “mean things” that marginalize poor communities in the 21st century such as corporate greed that deprives people of a living wage, lack of health care, and housing. But there is also cause for optimism as the last chorus reminds us, “when the dispossessed unite/the end of poverty is in sight/there are good things happening in this land.”

Chorus:

There are mean things happening in this land (2x)
But the movement's going on, and the movement's growing strong
There are mean things happening in this land

Verses:

There are mean things happening in this land (2x)
Call and response: Oh those corporate profits soar, as the poor pay more and more
There are mean things happening in this land

....there go those Congress millionaires, debt and suffering everywhere...

They'll be good things happening in this land (2x)
When the dispossessed unite
The end of poverty is in sight
They'll be good things happening in this land

Which Side Are You On

By Florence Reece - Adapted by the NYS PPC

Of the many songs born out of labor strife in America's coal camps, the classic 1931 union song "Which Side Are You On?" is one of the best known. "Which Side Are You On?" is a song written in 1931 by activist Florence Reece, wife of Sam Reece, a union organizer for the United Mine Workers in Harlan County, Kentucky. In 1931, the miners and the mine owners in southeastern Kentucky were locked in a bitter and violent struggle called the Harlan County War. In an attempt to intimidate the family of union leader Sam Reece, Sheriff J. H. Blair and his men, hired by the mining company, illegally entered their home in search of Reece. Reece had been warned and escaped but his wife, Florence, and their children were terrorized. That night, after the men had gone, Florence wrote the lyrics to "Which Side Are You On?" on a calendar that hung in their kitchen. She took the melody from a traditional Baptist hymn, "Lay the Lily Low", or the traditional ballad "Jack Munro". "Which Side Are You On" became an anthem of labor struggle, as the folk process transformed it in different ways. Pete Seeger and various workers organizing unions as part of the Congress of Industrial Organizations picked up the song as their own, changing lyrics to fit the situation at hand. Song leader Zilphia Horton and others at Highlander Folk School transmitted the song to new groups of southern workers who came there to learn about organizing. The song eventually passed over from the union movement to the black freedom movement.



WHICH SIDE ARE YOU ON?

REPAIRERS OF THE BREACH
Poor People's Campaign
KAIROS CENTER
FOR RIGHTEOUSNESS, JUSTICE & SOCIAL JUSTICE

Which side are you on oh
Which side are you on

Come all you good people
Good news to you I tell
Of how a fusion movement
Has come in here to dwell

They're reaping the profits
They fill our heads with lies
These corporate profiteers don't care
If we live or die

Oh listen up in Congress
Democracy's a righty
This filibuster's got to go
And we're here to stand and fight

People not profits
We're fighting for our lives
\$15 now is what we need
And we're here to organize

Don't stand for their excuses
Don't listen to their lies
Us poor folks haven't got a chance
Unless we organize

Oh come all you good people
You poor the whole world round
Don't you hear the jubilee
Oh what a mighty sound

Ain't Gonna Let Nobody

This song, adapted from the spiritual “Don’t Let Nobody Turn You Around”, was first introduced by Reverend Ralph Abernathy to organizers of the Albany Movement at Mount Zion Baptist Church in 1962. The song was quickly taken up and used by activists willing to face arrest, and worse, in order to bring about the desegregation of bus and train stations, as well as other public facilities in Albany, GA. As an example of the song’s significance as an adaptable freedom song, lyrics originally included references to the now-historical adversaries to integration in Albany like Captain Pritchett, Mayor Kelly, and the town legislature’s injunction on public protest (“ain’t gonna let no injunction turn me around...”). The song has since been updated by the Poor People’s Campaign as a way to face down the powerful few who act as obstacles to the many who strive for justice and equality for all.

Ain't gonna let nobody turn me 'round,
Turn me round, turn me 'round.
Ain't gonna let nobody, turn me 'round.
I'm gonna keep on a walkin', keep on a talkin',
Marching up to freedom land

Ain’t gonna let voter suppression
Ain’t gonna let racism turn me 'round
Ain’t gonna let no poverty
Ain’t gonna let no war economy
Ain’t gonna let no Congress

Chants

140 million poor
No more No more

What do we want justice (housing, healthcare...)
When do we want it now

When voting rights are under attack, what do we do
Stand up fight back

La dignidad hasta la muerte
Ciento, cuarenta millones fuerte!
The poor are rising up in song
We are 140 million strong

Getting Into Step

Adapted by Avery Book and Charon Hribar

The tune of this song comes from a song by one of the 1968 PPC song leaders, The Rev. Frederick Douglass Kirk Patrick. The song title evokes the 1968 political cartoon published during the original Poor People’s Campaign in the *Chicago Sun-Times* by Bill Mauldin, whose caption reads “what worries me, Senator, is that they’re getting into step.” Book and Hribar wrote the lyrics of this song to lift up the relationship between the conditions our communities are facing that compel them, out of necessity, to organize. The song lifts up the different fronts of struggle that are coming together as the 140 million poor and dispossessed people in the U.S. through the Poor People’s Campaign to fight for the liberation of all people.

We’re getting into step
We’re getting into step
We’re getting into step to win our freedom
Too many years we’ve been divided
Now’s the time to unify
We’re getting into step to win our freedom

A healthcare crises on the rise
Communities we organize
We’re getting into step to win our freedom

They tear our children from our arms
A thousand voices raise alarm

Let those who labor hold the reigns
The time is now to break our chains

Mi Unica (call + response)

By the Peace Poets

This song was written by the Peace Poets in collaboration with Migrant Justice and Mijente fighting against the criminalization of immigrant communities and deportations. The Spanish lyrics say - hey yo, my people we bring the strength. Liberation for all is our only flag. It goes on to lift up a native prophecy of the Condor and Eagle, representing a time when the Condor (the south) and the Eagle (the north), societies that had split into two different paths, would be united and create a new level of consciousness for humanity. The song is an affirmation of the connection we share across boundaries, across borders, across identities.

Oye mi gente traemos la fuerza
La libertad es mi única bandera
Rise up my people, my condors, my eagles
No human being will ever be illegal

IT'S TIME FOR A MEETING
#MeetUsinDC

**MASS POOR PEOPLE'S &
LOW-WAGE WORKERS' ASSEMBLY**

**MORAL MARCH ON WASHINGTON
AND TO THE POLLS**

JUNE 18, 2022

9 AM GATHERING, 10 AM START



REPAIRERS OF THE BREACH **Poor People's Campaign** **KAÏROS CENTER**
A NATIONAL CALL FOR MORAL REVIVAL FOR RELIGIONS, RIGHTS & SOCIAL JUSTICE

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