

SONGS IN THE KEY OF RESISTANCE

MAY ▼▼▼

▼▼▼ **DAY**

2026 ▶▶▶

SONG SHEET

*TITLES OF SONGS ARE HYPERLINKED TO AUDIO / VIDEO OF SONGS

La Voz de Dignidad

By the Peace Poets

This song was written with the Coalition of Immokalee Workers to lift up the beauty and power of workers declaring dignity. Used to express simply and clearly the voice of people in struggle IS the voice of dignity and liberty.

Aquí se oye la voz de dignidad!
Aquí se oye la voz de libertad!

Here you can hear the voice of dignity!
Here you can hear the voice of liberty!!

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 fair wages we've a right to thrive

We need justice across the land

We're building a movement across the land

Until All of Us Are Free

By Arnaé Batson

Inspired by the words of Fannie Lou Hamer— "Until I am free, you are not free either" during a speech she delivered at the founding of the [National Women's Political Caucus in Washington, D.C., on July 10, 1971](#)

None of us, none of us, no of us are free
Until all of us, all of us, all of us are free

No Están Solos

By Francisco Herrera, Emma's Revolution and The Peace Poets

This song was written in collaboration with migrant justice and anti-militarism organizers from the School of the America's Watch in front of Eloy Detention Center in Arizona. Always powerful song to sing to those who are inside and to each other as we bravely speak out and act for justice.

No están solos, no están solas
Juntos hacemos la Liberación

We Are the Movement

By the Peace Poets

A freedom love song to us: the movement for liberation. This is a song to GROUND, INSPIRE, AND CONNECT us when we gather online or in the streets to struggle for liberation. It's purpose is to express how simple and beautiful it is to be part of taking action for every single human's liberation.

We are the movement
Liberation moving
For every single human
We have come to win

CHICAGO ICE

By Airika Cross and Malu Brooks

This song was inspired by Chairman Fred Hapton's "I Am a Revolutionary" speech.

Ain't gonna die slippin' on no ice
Ain't gonna die playin' fascist games
'Cause I'm living for the people
I love them bad like Purple Rain
I'm getting high off the people
Ain't gonna let nothing bring me down
Power to the people
Power to the people now

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 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

People not profits
We're fighting for our lives
A living wage is what we need
And we're here to organize

Don't stand for their excuses

Don't listen to their lies

The workers haven't got a chance

Unless we organize

We Will Protect Each Other

By the Peace Poets with Francisco Herrera and Oona Valle
This song was written for migrant justice work in California and across the country. Used to ground the group in our commitment to each other and also to remember that the lands, waters and skies are always on OUR side.

We will... Protect Each Other

We will... be everything we need

The good land... The wild Water

The whole Sky... is always on our side!

Creole verse by Naika Loissaint with The Circle Keepers

Nou va pwoteje youn lòt,

E nou va tout sa nou va bezwen

Bon tè a, gwo dlo ak syèl la

You tout nèt, yo toujou avèk nou.

Spanish verse by Martin Urbach and Lu Aya

Nosotros nos protegemos

Somos nuestra sanason.

La tierra, el agua, el cielo,

Siempre nos guiarán

Workers over billionaires

By The Alliance of Californians for Community Empowerment (ACCE) grassroots member-led statewide community coalition working with The Peace Poets to write songs for a series of actions challenging economic inequity and the insanity of billionaires existing while people are hungry, houseless and struggling.

We built this city

We run this city

And we're gonna get our share

We know the truth that's why we're singing

People over billionaires

Workers over billionaires

Teachers over billionaires

RISE UP

By Charon Hribar and Jose Vasquez

“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, Freddie 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.

(Call and response)

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 we’re gonna rise up (2x)

We are the workers and we’re on the frontlines

We’re gonna end the injustice, now is the time

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)

Mean Things

By John L. Handcox, Adapted by Avery Book and Charon Hribar

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.”

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

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 the wealthy billionaires, debt and suffering everywhere...

...earth’s pollution on the rise, the sick and poor are left to die...

... to serve the Wall Street bottom line, our health and bodies on the line...

...Democracy it is our right and we won't give up the fight...

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

Rich Man's House

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

Rich Man's House Oral History Video

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 the ICE office
... Went down to DHS
... Went down to Congress
... Went down to the White House...

We Don't Need Billionaires

By Sarina Partridge

This song was written for mass actions on May Day 2026

We need dignity
We need care
We don't need
We don't need
No Billionaires

We need workers rights
We need our fair share
We don't need
We don't need
No Billionaires

We need clean water
We need clean air...

We need homes for all
We need a better mayor ...

We Get There Together

By Joshua Blaine

Josh wrote this song in 2022 as part of a We Cry Justice artists collective project of the Kairos Center and was inspired by Dan Jones' chapter from We Cry Justice, "A Mixed Multitude." He also drew from the poem by Aurora Levins Morales, "Red Sea," in which she challenges us to ask: what happens this time if we all cross together? This song has become an important song sung in protest spaces and gatherings calling for a ceasefire in Gaza. For a longer story behind the song, see the link above.

No one is getting left behind this time
No one is getting left behind
No one is getting left behind this time

We get there together or never get there at all
We get there together or never get there at all
We get there together or never get there at all

Mi Unica (teach as 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

Oye Mi Gente Medley

By: Songs in the Key of Resistance

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

We belong we belong we belong
We belong we belong together
We belong we belong we belong
We belong we belong together

We will protect each other
And we will be everything we need

No están Solos
No están Solas
Juntos hacemos la liberación
No están Solos
No están Solas
Juntos hacemos la liberación

La liberación

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 no President
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

Hasta la Huelga

Written by Cosecha and The Peace Poets to ignite excitement and commitment to build for a General Strike.

Pa'lante, Palante - Luchando sin pena-
Hasta la Huelga, Rompiendo cadenas!

Pa' que las familias se puedan Abrazar

Composed in collaboration with The Border Network Human Rights Network and The Peace Poets for actions in which families could hug across the border

A los muros de dolor, vamos a tumbar
Pa' que las familias se puedan abrazar
Every single wall, will crumble at our feet
We don't listen to division, 'cuz we are Family!

No Nos Moveran / We Shall Not Be Moved

This song is a classic of the labor and Civil Rights struggles spanning the 20th 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 20th 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...

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 hurting the workers...

Somebody’s hurting our children...

Somebody’s hurting our families...

Somebody’s hurting our people....

Our Liberation

By the Peace Poets

Your liberation is my liberation

And my liberation is your liberation

So let me hear the people say

Let’s Get Free (Let’s Get Free)

Let’s Get Free (Let’s Get Free)

What Do We Want

By Charon Hribar

This song was originally written with low wage workers in NC fighting for \$15 and a Union. It was written as a marching/direct action call and response song. It is a way to lift our collective voices and our demands in song.

What do we want right here today

Healthcare for all people

We'll march until we get our way

Healthcare for all people

What do we want (healthcare)

When do we want it (now)

What do we want (healthcare)

When do we want it (now)

Fair wages / Fair Wages

Housing / Affordable Housing

Voting / Full Voting Rights

Protect the land and water / Protect Our Future

End the war economy / End Poverty

Healing for all people / Peace Not War

Roll the Union On

By John Handcox

John Handcox was an African American tenant farmer, poet, and organizer for the Southern Tenant Farmers' Union in the 1930s.

We're gonna roll, we're gonna roll, we're gonna roll the union on

We're gonna roll, we're gonna roll, we're gonna roll the union on

If the boss gets in the way, we're gonna roll it over him
Gonna roll it over him, gonna roll it over him

If the boss gets in the way, we're gonna roll it over him
We're gonna roll the union on

If the bank is in the way...

We Are Ready

To the tune of Na Na Hey Hey Goodbye. This song was adapted by the PPC:NCMR during the 2022 mobilizing tour as campaign leaders prepared to organize a Mass Poor People's and Low-Wage Workers Assembly and To the Pools in June of 2022. It was a call by poor and dispossessed people, people of faith, and people of conscious, to say "we are ready" to make the power structures of this country say yes, when they are desirous of saying no.

We are, we are ready, we're ready

Here we come

We are marching, we are marching, we are marching

Here we come

We're truth telling...

Building power...

Workers power...

We'll keep fighting..

We Are Not Afraid

This song was birthed amidst resistance to state violence with orgs like The Justice Committe and Witness Against Torture in collaboration with The Peace Poets. It calls on the 'biggest we', the countless parts of creation that knows how to flow free, sustain balance and bloom beauty. We face terrifying enraging circumstances, by singing out this call for courage, rooted in knowing liberation is the destiny of creation.

We are not afraid

We are not afraid

We will live for Liberation

'Cuz we know why we were made!

(optional remix:)I know we're in pain

And I know that we're enraged

But we'll live for liberation

Cuz we know why we were made!

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

The People Are My Reason

By The Peace Poets

This song was written in community and collaboration between the Peace Poets & Black Lives Matter in Oakland, CA. This song helps to MAINTAIN FOCUS, reminding us that we are here to lift up our people.

The people are my reason

The people are my reason

The people are the reason I am never giving up

Cause you can't hide from freedom

You can't hide from freedom

You can't hide

You can't hide

Cause freedom's gonna come

Chants (Shared By We Count)

El pueblo, camina
Nuestra lucha no termina.

Alerta, alerta
El pueblo se despierta

El pueblo unido,
Jamás será vencido

No somos uno,
No somos cien
Somos millones,
Cuéntanos bien

[Si llueve]
Ni lluvia, ni viento
Detendrá al movimiento

Aquí estamos
Y no nos vamos

Sembrando Justicia

Se ve, se siente
Sembrando Justicia está presente

Se ve, se escucha
Sembrando Justicia en la lucha

La vida no se vende
El pueblo se defiende.

Arriba, abajo
Dignidad en el trabajo
Arriba, abajo
Respeto en el trabajo
Arriba, abajo
Justicia en el trabajo