CHICAGO — The young woman endured a few rou­tious moments about her appearance at the opening of her concert here. Then, in the voice of a child wheezing a fever, Joan Baez asked, “Do we have to talk about music again?”

Yes. With Joan Baez, in war and peace, civil rights and civil disobedience, Vietnam, black power and Negro rooting, the hippiex and the anti-war movement, her and her, the most important commitment, nonviolence. For not only does the presence of the loveliest of human voices and a face that could serve as an aura for serenity, she also seems blessed with a kind of power that can’t be taken, it is impossible to deny the sincerity of her dedication to her art and to her music.

Miss Baez was at her home in Carmel, California, where we talked about a new book, Study of nonviolence, which I spoke to her in person.

The ITInSTITUTE: right now it is in the midst of one of its summer sessions. The students, limited to 25 at a time, learn the philosophy and practice of nonviolent protest by open discussions of the writings of Gandhi and other practitioners of this form of social action.

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But many of the students, especially those who have been actively involved in various movements, have learned to think of nonviolence as a means of social change, not just a means of avoiding violence. They have learned that nonviolence can be a powerful tool for social change, and that it can be used to bring about social change without resorting to violence.

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The 26-year-old singer doesn’t feel that the surge of Negro violence means a failure, or an abandonment of the causes she believes are just.

“When I speak to her by phone. I don’t know what they sound like. . . just insane.

She said, ‘Many people in my country have heard of the Ku Klux Klan, but not many of them have heard of the nonviolent movement.’

She explained that the nonviolent movement is based on the belief that nonviolence is a more effective way of bringing about social change than violence is.

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