

circumstances of his death aroused instant suspicion. Even staunch defenders of law and order condemned the injustice: "Whatever the rights and wrongs of what Chicano activists called an Anglo police riot, there was no excuse for what, according to the coroner's inquest, was the unprovoked killing of Salazar."⁵⁴ The incident incensed the Latino community in Los Angeles—the officer who shot Salazar was never charged with a crime, though negligence was obvious to many—and angry demonstrations continued for months.

Like the Black Panthers, after whom they patterned themselves, the Brown Berets were subject to intense police repression during this time, and like the black militant group, they gradually changed their emphasis from confrontation to more productive and concrete forms of community service, including educational projects and soup kitchens. Beset by internal dissension, the Brown Berets announced their disbandment in November 1972.

Most barrio-based organizations were considerably less conspicuous than the Brown Berets. Yet one of the most effective of these was the Centro de Acción Social Autónoma-Hermandad General de Trabajadores (CASA-HGT, Center of Autonomous Social Action-General Brotherhood of Workers), called by one Chicano scholar, "the most salient progressive organization functioning in the Mexican community" during the seventies.⁵⁵ Set up in Los Angeles in 1968 and headed by Soledad ("Chole") Alatorre and Bert Corona, CASA stressed working-class interests. Moreover, it advocated the transnational organization of ethnic Mexican workers without reference to formal citizenship status, a logical orientation given the development of a regional capitalism that seemingly made the Mexican-US border superfluous. However, during the early 1970s, increasingly dominated by "Young Turks" like Magdalena Mora (1952–1981), CASA moved steadily to the left, becoming a bulwark of Marxism before its demise in 1978. In spite of its brief existence, it had a substantial impact on many other organizations, even after the heyday of the movimiento. According to the historian Rodolfo Acuña, "CASA's legacy is that more than any other organization, it politicized more Chicano and Chicana activists who went on to become labor organizers and politicians in California."⁵⁶ Alatorre and Corona, meanwhile, eschewed the more ideological orientation of CASA, choosing instead to focus their efforts on assisting indocumentados in combating deportation and gaining permanent residency through La Hermandad Mexicana Nacional (The Mexican National Brotherhood), an organization established in the early fifties.

Another hotbed of working-class ferment was Chicago, where the Chicano movement was centered on Pilsen, an old Czech neighborhood situated on the southern periphery of the Near West Side that Mexicanos began settling in the late 1950s. Displaced by urban redevelopment, notably the construction of a University of Illinois campus in their midst, and neglected by City Hall, angry barrio dwellers eagerly embraced the movimiento.⁵⁷ The Chicano Moratorium Committee