

ROMANIAN REVOLUTION FROM 1989. SOME ASPECTS OF THE BEGINNING EVENTS IN TIMISOARA: CASE LASZLO TOKES [1]

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ABSTRACT. IN THIS ARTICLE WE INTEND TO BUILD AN OUTLINING THE EVENTS IN TIMISOARA, IN FRONT OF A PROTESTANT PASTOR LASZLO TOKES. THUS, USING DOCUMENTS, SCIENTIFIC ARTICLES WRITTEN IN THIS REGARD AND TESTIMONIES OF PERSONS DIRECTLY INVOLVED IN THESE EVENTS, WE MANAGED TO REACH THE CONCLUSION THAT THE PASTOR IS NOT THE MAIN PAWN OF THE EVENTS OF 1989 IN ROMANIA. WE ARE SURE THAT THIS EPISODE WAS EXAGGERATED OVER TIME BY DIFFERENT AUTHORS AND THE TITLE OF "HERO" ATTRIBUTED TO TOKES IS JUST RIGHT. ARTICLE DEMONSTRATES THAT TOKES WAS NOT THE INITIATOR OF ANTI-COMMUNIST PROTESTS AND EVEN THEIR BREAD EARNER.

KEY WORDS: REVOLUTION, TOKES, 1989, CEAUSESCU, COMMUNISM.

We can consider 1989 a year of essentially meaning that the level of Central and Eastern regime change occurred within states in the Soviet bloc. But the events of that year can be included easily in different types, with the exception of Romania. Why? If Poland can talk about a "velvet revolution" in Hungary about "revolution" in Bulgaria about "changing hybrid" Romania faces, yet with a mystery when trying to fit events into a pattern.

Vladimir Tismăneanu on the premise "Romanian revolution started in Timisoara, the spark is kindled courage of a man, Reverend Laszlo Tokes, a pastor of the Reformed Church (Calvinist) and part of the Hungarian ethnic minority"[2], but Alex Mihai Stoenescu contradicted, showing that "the revolution started in Iasi and courage Tokes is an invention, his attitude - beyond links with espionage Hungarian - the very opposite of the projected image in American universities by *Vladimir Tismăneanu, the Hungarian minority had no role in the violence in them Timisoara is caused and maintained professional Romanian citizens, mostly ethnic Romanian*"[3].

Laszlo Tokes, a Protestant pastor, still has a projection undeserved when discussing events in Timisoara in 1989. Thus, we want to focus on this episode and try to understand what his role was during the "Romanian Revolution" .

From the outset it is emphasized following aspect: parishioners who have supported the priest on 15 and 16 December 1989 were one and true revolutionaries were others.

Following the course of events in Timisoara on 15 December, I concluded that Laszlo Tokes, not only urged people to revolution but even asked to leave immediately after Mayor Moț assured him that you be evicted. This detail was confirmed by Sorin Oprea in a show broadcast on TVR Timisoara in December 2003: "Tokes, as far as I remember, he went to the window and said << folks go home, everything is in order>>, not na urged people to revolution. Or not at all never said die << come and stay together for democracy and freedom. Tokes tried to save his skin. Something like that happened>>. "[4]

Order of the intervention to evacuate the Reverend was given by the court following a request by the Timisoara Reformed Diocese of Oradea, represented by Bishop Laszlo Papp, on September 16, 1989. Tokes was informed dated September 1, 1989 and on that authorization has been withdrawn from operation[5] and that they must leave the apartment until work on September 15, 1989.

From documents study[6] observed that the refusal to leave the parish for Tokes was not new. This, from its start in Brasov and Dej, after repeated disciplinary violations, was removed from among priests because of his refusal to be moved to another parish for 25 months and lived without occupation[7].

"After refusing to move me, Tokes has not received salary, but he still kept his job"[8]. A normal thing since refused to move to another parish, move it deems illegal. Basically, he has demonstrated insubordination towards higher structures of the Reformed Church. "The community helped him. He was visited numerous times by the authorities. Him every week after church hold a briefing in saying who died, who was baptized, and, besides these news normal he told me that was visited on such inspector cults Teperdel, on such and such was Major invited to security ... such was his power that just did all the mystery of what was happening"[9].

Following the award rendered by the court Timisoara exhaust sentence, which expires on 15 September "on September 10th, at work, Tokes announced it and called parishioners to witness this unjust eviction"[10]. Although "the call" was understood a good time as a call to resistance against the totalitarian regime, Reverend did nothing else but to defend their own interests. These related to both the workplace and the apartment where he lived illegally since the priest had been removed from office and replaced by another reverend was elected.

The events begin to take off on 15 December 1989. In this morning around 8:00 hours, near the building appear faithful pastor, the majority of older people and women. They, however, note the presence of a militia guard and not have the courage to approach, as witness explained Arpad Gazda "walking in the area, they entered the pharmacy went out, entered the food came out"[11]. Alex Mihai Stoenescu develop an interesting hypothesis about the number of protesters attended high enough in front of the pastor "that morning, on the orders of Nicolae Ceausescu in Timisoara flea markets are closed. Decision arouses discontent underworld in the city and numerous small merchants coming from the country, primarily from Moldova to supply products of small traffic. This decision terminating the flea markets did nothing but raise even more people around the pastor's house. They were dissatisfied with Ceausescu's decision closing the flea markets, not the decision to reassign Pastor Tokes"[12].

The outline of events was traced after 16:00, according to Radu Balan "on 15 December 1989 at 16:00 secretary troubled propaganda Bolog Basil, told me that the data that they

possess in front of the house is pastor Laszlo Tokes gathered a number of 70-100 people, which does not manifest itself in any way"[13].

Nicolae Mavru case Tokes speaks in an interview with Alex Mihai Stoenescu. Mavru in December 1989 was a major and was employed as Head of the Investigation and Security Stakeout Timis County. This, December 16, captures the moment when, at the pastor's home, formed a group of protesters "identified by a beret with cord"[14] that were responsible for training the mass support for the pastor, "they appear and disappear, were not more than 10-15 people, but their disappearance was linked to an attempt to mobilize people in the city"[15]. From our point of view and studied documents and interviews we concluded that this task "to mobilize the population" was a total failure. In the first instance, those in the group with "beret cord" managed to raise an insignificant number of people (about 50), which show disinterest crowd to Laszlo Tokes: "some people it took to cursing"[16] those who urged them to be in solidarity with the pastor.

The afternoon of December 16, 1989 is considered the turning point of the movement "pro-Tokes" moving against the Communist regime in Romania. Do not understand that the pro-Tokes was represented by all persons on the spot because below we see some mistakes made by party members in Timisoara. Arpad Gazda's statement is essential in context or "the first chants << Down with Ceausescu! I was really scared >> November (it was still light - about 15 o'clock). We thought security by provocateurs, a demonstration of anti order to have a pretext to give long prison sentences ... the house I could see everything that was going out. Tokes I began to appease the street"[17]. Matei Adrian Kali's testimony, demonstrator in front of his house Tokes, it is essential to understand the pastor's reaction: "It went out the window, thanked for support and asked not to do the problem. Meanwhile my friend shouted << Down with Ceausescu >>, << and we chanted Freedom! Freedom! >>. Tokes appealed once again not to do problem, saying that the wife is hurt"[18].

These are reinforced by witness statements made at home Reverend stakeout report on 16 December 1989. The report found notes indicating that the priest asked the crowd to leave, and sending someone to display a text in the same way in the door, Hungarian and Romanian stating that Sunday, 17.12.1989, 10:00 can come to work. It's assured protesters that the mayor granted him freedom, he will receive wood and asked him to demonstrate elsewhere.

In conclusion: Laszlo Tokes parish priest wanted to stay in Timisoara does not hurt to be moved - things obtained in writing from the mayor Mot. The protesters wanted to keep protesting priest and for it to not be moved in Salaj - this has been assured in writing by the mayor mentioned above. Now that things have been "solved" why demonstrators remained in the streets to protest? Various statements by witnesses and study the Securitate Timișoara Stakeout report, and other documents, it appears that the demonstrators were manipulated to stay in the street with a primary goal to help the reverend, but with solving the "problem" interest in the reverend was passed at the rally against the communist regime.

With the passage of time - 26 years after the revolution - most people STILL on the assumption that Laszlo Tokes and is responsible for what happened in 1989. It is idolized in various writings of various authors. Tismăneanu is one of them.

By the above context we proved broadly Reformed pastor was not wick and mass anti trainer who protested against the totalitarian regime of Ceausescu.

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