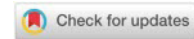


TERRORISM AS A FORM OF ALIENATION OF MAN FROM MAN

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Abstract: The paper gives an overview of the phenomenon of terrorism as a form of man from man alienation starting from the ancient philosophical schools and ending with Hegel, Marx and Fromm.

In the paper is used the method of analysis of the philosophical (ethical) aspects of human alienation from man with special reference to Hegel, Marx and Fromm theory of alienation as a general phenomenon in interpersonal relations and terrorism as a special form of human alienation of man from man.

According to philosophers, especially to Hegel, Marx, and finally Fromm, modern man is a slave to objects, be they immovable and movable objects, and above all, a slave to money, as objects. As a slave to objects, running after them and grabbing them in order to have as many, as possible and as modern, better, bigger, etc. man forgets himself. He is alienated from himself, from his generic being and instead of enjoying life, he is enslaved to it. By alienating oneself, the man alienates himself from other people, as well. Alienated people do not live emotionally with their fellow citizens. They live next to them. They are lonely in the crowd around them. Individually or organized in social groups: associations of citizens, parties or states, understood as human organizations, ie national societies, they, in the struggle to have, strive to have alien: alien power, alien space, alien territory, alien natural wealth, oil, gas etc. Loaded with that aspiration, they work to conquer alien. Striving for alien, they often reach for it.

People who own alien, strive to preserve their ownership. There is a conflict between those who strive to take the ownership of other and those who want to keep it as their own. The conflict evolves to unintended proportions. The fruit of the evolution of the conflict, among other things, is terrorism, as the highest form of man from man alienation in peace time.

Contemporary forms of terrorism, as a form of man from man alienation, have their own historical evolution. The philosophical-historical approach to them will contribute to a deeper understanding of terrorism as a form of alienation of man from man, which is very important for its prevention in the present and the future.

Keywords: man, alienate, alienation, terrorism.

Field: Social sciences

1. INTRODUCTION

Terrorism is essentially an organized and systematic use of violence to cause fear and personal insecurity among citizens and to create disorganization in the functioning of the state apparatus designed to undermine the authority of the state, all in order to achieve certain political and economic goals. At the heart of terrorism is terror. It is a collection of brutal and terrifying acts of violence that cause people to feel fear and insecurity. (Townchend, 2018). The most commonly used acts of terror are murder, kidnapping, planting explosive devices in public buildings - shopping malls, schools, roads, bridges, telecommunications equipment, water supply, vehicles, military facilities and installations; causing fires, etc. To achieve their nefarious goals, terrorists also use diversions against objects that contain hidden forces such as dams on artificial lakes, oil and its derivatives tanks, oil wells, chemical installations and nuclear power installations. There is a real danger that they will also use weapons of mass destruction (nuclear, radioactive, chemical and biological).

Alienation of man from man is a mass phenomenon in the modern world. It is present in every privately owned economic system, oriented towards material, ie monetary measures of human social value. The most typical of that is capitalism. The struggle for profit is predominant in it. Man, in capitalism, is more focused on having as much money or property as possible, and usually both. Greed is a ubiquitous phenomenon in human relations. It leads to a psychopathological condition that resembles the case when a person drinks seawater. The more he drinks, the more thirsty he is. Fromm would say that society is seriously ill. In a ill society, morality is also ill. The insatiable desire to acquire property gave birth to numerous moral deviations. Among them, of course, in the first place, comes the alienation of man from man. The alienated person has no sense of living together, of comradeship, of friendship; it is difficult to make social contacts and it is difficult to adapt to the social environment in which he lives. Such

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people often fall into depression and autism. In such situations, they become alienated from other people. Alienated, they distance themselves from the activities of other people and avoid participating in everyday social life. Dissatisfied with themselves and frustrated, they readily accept terrorism as a means of self-affirmation and join terrorist organizations, firmly convinced that by belonging to a terrorist organization they can "find themselves" and achieve their goals in life.

As a term that encompasses acts of violence for the purpose of intimidation and without sparingly breaking the resistance of the one to whom it applies, terrorism first appeared at the time of the French Revolution, when the terms terror and terrorism encompassed certain actions of the Jacobin dictatorship. Terrorism later flourished in Russia as a method of combating tsarist rule before October Revolution, and after Revolution, during the Civil War. Between the two world wars, terrorism was used by fascist regimes in Germany, Italy, and Spain, when the most modern means of destroying and distorting people's consciousness were used in the implementation of measures of violence, pressure, and reprisals.

At the end of twentieth century and in the beginning of the twenty-first century terrorism became a massive and better organized evil. Terrorist does not choose its victims and many innocent people suffer from their actions. Terrorism is a very large crime against peace, against the freedom of the peoples, against their peaceful life (Madrid train bombings – 2004, Utoya youth camp attack, Norway, 2011). September 11th 2001 has become the date used most frequently by the politicians, diplomats, military and by the ordinary citizens across the world. The horrible terrorist attacks against the United States (World Trade Center, New York) have profoundly shocked the world community by the innocent victims of these attacks. 3,000 lives, 3,000 innocent people who were going about their work in the moment of the attacks is something which produced a lot of grief in the psyche of each honest man and woman in the world (Risteski, 2002).

Numerous contradictions faced by the modern world, especially after the end of the Cold War, have pushed terrorism to the forefront of the world stage as a method for individual, socially alienated groups to impose their will by creating intimidation and fear among citizens, to put pressure on states and or on certain social groups in them, in order to achieve their political or economic goals. In carrying out terrorist activities, terrorists use all possible means of armed violence, from cold steel and firearms, to bomb diversions of vehicles and plants and means of mass destruction (chemical and biological weapons).

Terrorism surpasses national borders. In the contemporary time the security of many countries is endangered by terrorism. Preventing and combating terrorism requires coordinated action by the counterterrorism forces of many countries in the world. Effective implementation of such actions requires in-depth knowledge of terrorism as a form of man from man alienation.

2. PHILOSOPHICAL ASPECTS OF MAN FROM MAN ALIENATION AND TERRORISM

The phenomenon of alienation of man from man has been the subject of philosophical analysis for almost two millennia. Aristotle in his work "Politics" stands for cohesion of people within the community, starting from the family, to the state as the highest community of cohesive people. "He who cannot live in a community or who does not need anything, because he is self-sufficient, is not part of the state. He is a beast or a god." (Aristotle, 1984). But man is neither a beast, nor a god, but a man. If he, as a person, cannot live in a community and in a state as an organized community, he is an alienated person.

Alienation was intensely practiced by the Neoplatonic philosophy school. The most prominent representative of this school is Plotinus. According to him, man, acting evil, distances himself from the "One," from God, and with that he alienates himself from other people as creatures of God and part of the "One." The man has to return to "One" and he will return to him by doing good to other people or, in other words by disalienation (Hegel, 1983). Later, other philosophers and philosophy schools partially engaged themselves in alienation.

But the deepest analysis of this phenomenon is made by Hegel in his *Phenomenology of the Spirit* (Hegel, 1979). According to Hegel, the term alienation means the alienation of the spirit, ie its highest manifestation, as a self-consciousness of man, and the transformation into a thing, ie objectivity. The objectification of the spirit (by human labor) was necessary in history as a past, as something that had already happened for the concretization and self-development of the spirit. But the spirit from its appearance and otherness, ie from its objectification - alienation must return to itself as a human self-consciousness, ie to be disalienated. Therefore, for Hegel, the abolition of alienation means the abolition of objectivity, as man's turning to objects. He clearly saw the dehumanization of life brought by human victories over nature. The human world seems to slip away from man in this industrialized, mechanized and automated world, and instead of friendship, understanding, easing the heavy burden that life has

placed on his shoulders, he encounters new enemy forces that do not come from nature, but from man.

According to Hegel, in his contemporary society, there is a kind of poverty that was not known before. It is poverty from excessive wealth. In that society, one misfortune piles up on another. If in the direct relation to nature man is upright before the enemy forces which it contains and which he can overcome with the power of his mind. In the new world, created by man, he is alienated from himself and opposes himself. Man's labor separates and moves away from him. The productive forces of man do not serve to satisfy his needs, but become commodities that need to be transformed into money on the market. Money becomes the embodiment of the value of labor objects. What they have in common and transform them into commodities is their common denominator. The man who has money has everything he needs. He is the master at whose signal all the goods are ready to be pushed to be made available to him. Hence the race for money, for property comes. In the race for money, man forgets about himself, forgets about others around him. He is alienated from himself, from his generic being, and he is alienated from other people, as well. Thus alienated he lives the life of a loner in the crowd of people around him. He lives next to them, not with them. The alienated person does not love other people. They are not his friends, but his competitors, and thus enemies.

Hegel's ideas were elaborated by Marx. He distinguishes four phases of alienation: alienation of man from the objects of his labor, then alienation of man from the conditions of production of products, alienation of man from himself and finally, alienation of man from other people.

The third and fourth phases of alienation are the most important for our analysis. As a result of the first two phases of alienation, the working man feels free to act only in the performance of his life functions - in eating, drinking, sexual intercourse and, in the best case, in his apartment, in its arrangement and decoration. In his human functions he feels like an animal. What is inherent in the animal becomes the destiny of man, and the human becomes what is the destiny of animal."(Marks, 1974). Thus begins the third phase of alienation in which the worker alienates himself, his human essence. He loses his personality and humanity and morally degrades.

Finally, the fourth phase of alienation occurs: the alienation of man from other people. They become aliens to him, enemies who want to take advantage of him, to turn him into a means of achieving their goals. Instead of camaraderie, sympathy and help, he expects from other people only hostile, inhuman actions, which forces him to treat them in the same way (Josifoski, 1985).

Hegel and Marx's ideas on the alienation of man from man were directly taken up by the American philosopher and social psychologist Erich Fromm in his works "Healthy Society" and "To Have or to Be."

In "Healthy Society" the definition of alienation is given. According to Fromm, "alienation is a way of experiencing in which a person experiences himself as an alien being. It, could be said that person have become estranged from herself. She does not experience herself as the center of her world, as the creator of her own works, but her actions and their consequences have become her masters, to whom she obeys them and who even worries and adores them. The alienated person is not in contact with himself, just as he is not in contact with other persons. She, like others, experiences herself as objects are experienced; with the senses and common sense, but, at the same time, without establishing a productive connection with herself and with the outside world (From, 1980).

According From modern man is a slave to objects, whether immovable and movable objects, and above all, a slave to money, as objects. As a slave to the objects, running after them and grabbing them in order to have as many as possible and as modern, high-quality, larger, etc. man forgets himself. He becomes alienated from himself, from his generic being, and instead of enjoying life, he enslaves it. By alienating himself, the man alienates from other people as well. For him, the other person is a foreigner and a possible competitor, and also an enemy in the fight for things, for property, for money, for power, for authority etc. One has to fight against the enemy." The basic elements, in the relations of individuals in the mode "to have," are: competition, antagonism and fear. In a property-based relationship, the antagonistic element stems from the very nature of that relationship. "If property is the basis for my sense of identity being I am what I have; the desire to have must lead to the desire to have many, to have more, to have the most. In other words, greed is a natural consequence of the orientation towards property The greedy, regardless of what is the content of his greed, will never have enough, nor be satisfied with what has been achievedApart from that, considering the fact that what we have can in some way be taken away from us, we must have as much as possible to ensure our existence from such a danger. But everyone can have more, everyone must be afraid of the aggressive intentions of their neighbor who could take away what she has. To prevent such an attack, the man must become as powerful and preventively aggressive as possible. In connection with this, since the acquisition of property, even in its maximum scope, will never hold the check with unlimited desires, there must be rivalry and antagonism among individuals in the struggle to acquire the most. And the struggle will continue even when the

state of absolute abundance is reached: those who have less physical health, attractiveness, giftedness, talent, will bitterly envy those who have more” (From, 1998). The mode of possessions and greed as a consequence necessarily lead to antagonism and struggle not only between individuals but also between social groups, nations and states.

The ways, means and methods of struggle to have are different, numerous and extensible, starting from the hidden and openly non-antagonistic, to extremely antagonistic. The latter is used by terrorists, as protagonists of terrorism, as the highest degree of alienation of man from man in time of peace.

3. FROM ALIENATION TO TERRORISM

According to the theory of alienation, alienated people do not live emotionally with their fellow citizens. They live next to them. They are lonely in the crowd of people around them. Individually or organized in social groups: associations of citizens, parties or states understood as human organizations, ie national societies, they strive to have someone else in the struggle: someone else’s power, someone else’s authority, someone else’s space, someone else’s territory, someone else’s natural wealth, oil, gas, etc. Loaded with that aspiration, they work to conquer other people’s values. Striving and working in that direction, they often reach out to others values. By striving for the other people’s goods and reaching for them, they are directly alienated from the people to whom it belongs. “He who aspires, who wants to take another’s good, does not adopt himself, does not make friends with the owner of another’s, does not make himself his friend, his comrade, etc., but on the contrary, makes himself his small or great enemy, as Nietzsche says in his work “That is What Zarathustra Said” (Nietzsche, 1976). People who are owners of alien to others, strive to preserve their own, and alien to others who in turn strive to have it. There is a conflict between those who aspire to take the other’s good and those who want to keep it as their own. The conflict is evolving to unintended proportions. The fruit of the evolution of the conflict, among other things, is terrorism. As the most illustrative example of this we will take Islamic terrorism. (Maszka., 2028). He is directed against the western countries because he sees in them a danger for his property, or rather, for the natural resources of the Islamic countries, a danger for their culture, for their traditions. Islam, or Islamic countries, protect their values from the West, and Islamic terrorists are the most extreme or, to put it bluntly, the most alienated part of the defenders of Islamic values.

In Islamic terrorism, we have a case of terrorism operating from outside in countries that are victims of terrorism, or in short, foreign or international terrorism. The largest known and most dangerous terrorist organization of international terrorism is Al Qaeda (Topich W.J., 2018). Let us recall only the attacks on the World Trade Center and the Pentagon on September 11, 2001.

Opposite it stands the internal or political terrorism used by certain antagonized social groups organized as political parties or anti-government movements in the states. Such are the Red Brigades in Italy, Sendero Luminoso in Peru, Boko Haram in Nigeria, Hezbollah in Lebanon, Fire Cells in neighboring Greece and others. The well-known terrorist group Gemidzii, which had its cells in Thessaloniki and Istanbul, belongs to that type of terrorism in Macedonian history.

4. TERRORISM AS A FORM OF ALIENATION

Let’s go back to the alienation. Terrorism is the highest form of man from man alienation in peace time. Terrorists attack, kill, demolish and so on, not taking into account that innocent people suffer from their actions, “neither guilty, nor obliged”, as our people would say. They do not take into account that among the victims can be found their friends, relatives, acquaintances, fellow citizens. Their goal is to cause fear, disorder and disorganization in the state, in the government, in the society.

Terrorists are characterized by a bad attitude towards other people, with insensitivity, rigid, ruthlessness, cruelty and bloodshed. The psychological motivation of terrorists as individuals is based on their personal dissatisfaction with their own life in the social environment and their firm belief that by belonging to a terrorist organization they can achieve their life goals. They are convinced that people outside the terrorist organization, to which they belong, are their enemies. That belief is often so strong that terrorists simply do not treat their victims as human beings and do not feel remorse after the terrorist acts (Krstic, 2015). In such cases, it is a matter of maximum degree of man from man alienation.

Terrorist organizations, in relation to the rest of the society to which they belong, represent a kind of “parallel world” or “shadows of the world” with alien morality. They promote their “just struggle” to build an “ideal society” based on their moral convictions and views. At the same time, they do not choose the means to achieve their goals. The absence of such an ideal society and the feeling of powerlessness to

build it, creates in them frustration, followed by anger towards other people. As a result, they are isolated from them and flee to their parallel world in which they find a way out of isolation, alienation and despair by being seen as promoters and fighters for goals that are higher than the goals of people, society and the world in which they live (Krstic, 2015).

In the "parallel world" of terrorist organizations, terrorists live life. It is not the life of normal socialized and non-alienated people, but the life of people alienated from the rest of the world, from society, from other people. But whatever he is, he is still life. It is the life of people who destroy the other world and its values, who, driven by the urge to live, flee from the freedom of the other world in their "parallel world."

According to Fromm, "the urge to live and the urge to destroy are not mutually exclusive factors, but are inversely related to each other." The more the urge to live is suppressed, the stronger is the urge to destroy. The more life is realized, the less is the destructive force. Destruction is a consequence of a lifeless life. "All the individual and social conditions that contribute to the suppression of life create a passion for destruction, and this, so to speak, forms a large stockpile that feeds man's special hostile aspirations, either towards others or towards himself" (From, 1983).

Extremely alienated from other people, terrorists use all possible means for their destructive actions. The readiness for destructive action is directly proportional to the degree of frustration and alienation of the terrorist from the social environment.

Numerous unresolved economic, social and political problems in the world bring the degree of alienation among members of various social groups to the highest possible level. Maximized alienation can lead some anarchist terrorists to refrain from using even the most dangerous means of mass destruction. The danger of these means also exists in conditions of existence of extreme terrorist organizations whose number is increasing. It is getting bigger and bigger day by day. This imposes the need for countries to take the most energetic measures to deal with terrorism, both nationally and internationally, with the mediation and active participation of international organizations and institutions. (Risteski, 2004)

5. INSTEAD OF CONCLUSION

Modern terrorism as a form of alienation of man from man has its own evolution. The philosophical approach to it, as a form of alienation of man from man will certainly contribute to a deeper penetration into his essence. This, in turn, is of great importance for its more comprehensive perception and understanding, which, without a doubt, will contribute to more effective prevention and more effective fight against it.

If terrorism is a form of alienation of a person from a person, the prevention of terrorism should be sought in the forms and ways of disalienation of a person from a person, as a dialectical opposite of alienation.

When it comes to alienation, as a form of terrorism prevention, there is a difference between alienation in external or international terrorism and in internal terrorism.

From an ethical point of view, the most acceptable way of preventing foreign or international terrorism is, not to reach out to others goods and values, not to try to take it or change it by force. Internationally it should to avoid interference in the internal affairs of other countries. The use of pressure and force, to get someone else, to change someone else's values, always leads to alienation. Things should be left to the development of the world spirit, as Hegel would say, or rather, to the evolution of social relations that are perfected just as the human body is perfected, writes Herbert Spencer (Tubic, 1978). That evolution leads to the rapprochement of states and peoples and to the creation of a world or, rather, planetary community of peoples and states, to the equalization of living standards, standards of freedom, organization of government, democracy and so on.

The process of peaceful globalization leads to emphasize peaceful, non-violent, unforced globalization. The process of globalization as an element of the evolution of the development, of relations between nations and states in the world, leads to the mixing of cultures, to the exchange of values, to the acceptance of those values that most correspond to the human generic being. Globalization is an inevitable and unstoppable natural process. Enormously developed information technology and technique enables the exchange of information, thoughts and ideas. Enormously developed traffic, especially air traffic, allows people to easily travel to the most remote parts of the Planet Earth, to get to know other countries and peoples. Getting to know each other, people get them to be rapproched each other. Rapprochement is a form of man from man disalienation. It is based on mutual understanding and respect between nations as groups of people and between states as organized communities of people.

Globalization is the result of the evolution of relations between states leading to the creation of a planetary community of peoples living in peace, coexistence and cooperation. In this regard, Immanuel

Kant in his work "Mind and Freedom," writes that "there is no life on Earth without joint action, without joint work and living together. This life principle also applies to the relations between the states, regardless of the number, the system, the geographical configuration, the cultural mentality and the tradition. Cooperation and coexistence, at the same time, but in different spaces and systems, is a natural law that strengthens the role of people in the development and mobility of their natural abilities. The natural need for coexistence between states leads "even in the inevitable antagonism between them to find a state of peace and security" and, in the end, after much desolation and fall, and even general internal exhaustion of their strength, to do something that the mind without such sorrowful experiences could say: to get out of the state of lawlessness of savages and enter into the union of nations" (Kant, 1974, according Sulejmani, 1976).

Today, the world, through the processes of globalization, is moving towards the realization of Kant's vision for the union of nations. The Planet Earth on which that union of nations will live will be a field for cultural competition between them, as the great Delchev imagined the world. Terrorism as a form of alienation between people leads to a state of "savagery lawlessness" in which "man to man is a wolf," as Hobbes puts it. In the world, as a field for cultural competition between nations, there will be no place for terrorism as a form of alienation between people, or, if there is, there will be very little.

As for internal (domestic) terrorism, as a form of alienation from man to man, according to Marx and Fromm's concept of alienation it will be overcome by developing the productive forces and creating social conditions in which the hunger for wealth, for money, for power and success will be harmonized with the development of people's creative impulses, with the comprehensive cultivation and enrichment of the content of life, with the progressive release of the initiative of individuals in economics, science, art, politics, etc., by developing stable and harmonious interpersonal relationships based on mutual trust, tolerance and friendship, or in short, by building a new humanistic consciousness in a society (Radevski, 1984) based on moral solidarity in human relations that will replace a society based on having egoism created in the relentless struggle for money, for profit (Giller, 2012).

Man is the greatest value of every human community, of every society. If no people, no human community, no society. Therefore, the relationships between people in every human community, and of course, the global society, as a global social group, should be based on the principle of humanism. Humanism implies love of man to other man, taking care of everyone in society, friendship and fraternity among the people, solidarity, trust and mutual respect in human relations, respect human rights and fight for their achievement, respect for human freedom and dignity (Paullusen C., 2020). Humanism, as an ethical ideal and as ideology, proclaims human rights, brotherhood and equality among peoples and nations; respect of every individual faith in man, in his creative powers, his abilities. The ultimate goal of humanism is the humanization of man, which means complete elimination of animal in him as a person, until they reach the state contained in the few words of the great humanist, Russian writer Alexei Gorky Maksimovich that read: "Man - that sounds proud"(Risteski, 2013).

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