

## Monehedonizm Nedir? Ekonomi Sosyolojisi Perspektifinden 'Monehedonizm' Kavramının Değerlendirilmesi

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### Öz

Monehedonizm, bir ahlak felsefesi uzmanı olan Muhammet Caner İlgaroğlu'nun, parasalcı bir iktisat teorisi olan Monetarizm ile hazcı bir ahlak teorisi olan Hedonizm kavramlarını birleştirmek suretiyle elde ettiği bir kavramsallaştırma. Türkçe'de "Parasalhazıcılık" olarak ifade edilen Monehedonizm, paranın miktarının ve piyasaya arzının ekonomik dengeleri düzelteceği iddiasıyla yola çıkan bir iktisat teorisinin, tarihte hiç olmadığı kadar parayı değerli hale getirmesini ve onun, piyasayı belirleyen temel değer olması yanında giderek toplumsal yaşamda ekonomik, sosyal ve psikolojik tüm süreçleri belirleyen bir değere dönüşmesini eleştirel olarak ifade eden bir ahlak felsefesi kavramıdır. Söz konusu kavram ekonomi-toplum-ahlak ilişkileri ekseninde ortaya çıkan birçok soruna ayna tutmaktadır. Monehedonizm'in, paranın haz nesnesi olarak konumlandırıldığı ekonomik ve toplumsal yapılarda ortaya çıkan dengesiz gelir durumlarının, tüketim alışkanlıklarının ve sosyal ilişkilerin, ekonomi sosyolojisi penceresinden ele alınmasına imkân veren bir kavramsallaştırma olduğunu düşünmekteyiz. Bu makalede ekonomi sosyolojisi açısından değerlendirilmek suretiyle söz konusu kavramın, sosyo-ekonomik ve sosyo-psikolojik problemlerin tanımlanmasında ve çözüme kavuşturulmasında işlevsel olup olmadığı ele alınacaktır.

### Anahtar Kelimeler

Ekonomi Sosyolojisi, Ahlak Felsefesi, Monehedonizm, Monetarizm, Hedonizm.

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## What is Monehedonism? Evaluation of the Concept of ‘Monehedonism’ from the Perspective of Economic Sociology

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### Abstract

Monehedonism is a conceptualization obtained by Muhammet Caner Ilgaroğlu, a specialist in moral philosophy, by combining the concepts of Monetarism, which is a monetary economic theory, and Hedonism, which is a hedonistic moral theory. Monehedonism, which is expressed in Turkish as “Parasalhazcılık”, is an economic theory that starts out with the claim that the amount of money and its supply to the market will correct the economic balances, making money more valuable than ever before in history, and that it is the basic value that determines the market, gradually increasing economic, social and economic aspects in social life. The concept in question reflects many problems that arise on the axis of economy-society-moral relations. We consider that Monehedonism is a conceptualization that allows the unbalanced income situations, consumption habits and social relations that occur in economic and social structures where money is positioned as an object of pleasure to be addressed from the perspective of economic sociology. In this article, by evaluating it from the perspective of economic sociology, it will be discussed whether the concept in question is functional in defining and solving socio-economic and socio-psychological problems.

### Keywords

Economic Sociology, Moral Philosophy, Monehedonism, Monetarism, Hedonism.

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## Introduction

A prosperous solution of scientific or philosophical problems depends on their multi-faceted approach and analysis with the knowledge and experience of different experts from different disciplines. For this reason, interdisciplinary studies are now inevitable. The concept of monehedonism is a new and original concept that can be discussed from the common perspective of the disciplines of moral philosophy, economics and sociology. Especially in the field of social sciences, concepts play a key role in defining and describing the events and phenomena that will be the subject of thought. Moreover, making conceptualizations, on the one hand, provides the universalization of a branch of science, on the other hand, it allows the originalization of the civilization that contributes to that science (Ilgaroğlu-Turan, 2018).

This concept is a topic that Ilgaroğlu discussed in his article titled "Money-Hedonism from Ibn Khaldun's Notion of Morality", in his paper titled "Monehedonism as a Global Philosophy of Life" and in his video conference titled "The Loss of the Sentiment of Justice: Monehedonism", and he also mentioned in many of his works. For that reason, the aforementioned studies are the main sources of this study. In addition, to understand Ilgaroğlu's system of thought and benefit from the sections related to our subject, his other works also constitute our secondary sources. In addition, since we will include the concepts of Monetarism and Hedonism under separate headings, classical texts, books and scientific articles in which these concepts are discussed are also secondary sources for our study.

Rather than being based on a field research, the study contains a theoretical context and a conceptual evaluation is made in the context of the phenomena always observed in individuals and social relations. With this, economic sociology will be in the background that shapes our perspective when discussing the concept in question. The thought of sociology and economics on common problems started with the efforts of the classical names of sociology to make sense of modern capitalism and progressed with sociologists' intense interest in economic phenomena (Yıldız, 2020). Economic sociology is generally defined as a science that deals with economic events, facts and economic interests within the network of social organization and relations based on technological essence (Bozkurt-Güneş, 2013). Since the interaction of economic and social values, norms and relations comes to the fore in the analyzes of economic sociology, our findings will emerge in this context.

We will also include evaluations from the perspective of economic sociology to determine how the economic values that arise in relation to money being the dominant power affect social change. Thus, social change is a general

social event that almost everyone feels in their lives in one way or another. Especially the young generation, which is the representative of the next generation, learns about the adventure of change from the complaints of the older generation, which is the representative of the previous generation (Ari, 2021).

Evaluating monohedonism from the perspective of economic sociology involves understanding how it affects the general structure, values and social relations of society. This assessment not only focuses on economic outcomes but also considers impacts at the societal level.

In the article, first of all, what is understood from the concept of Monehedonism will be explained regarding Ilgaroğlu's related studies, and then the concepts of Monetarism and Hedonism will be examined under separate headings, and theoretical and practical inferences will be given about economic sociology.

### **1. What is Monehedonism?**

Monehedonism is derived from a combination of two words. The expression "mone" is derived from the economic theory "monetarism", which is called "parasalcılık" in Turkish, and hedonism is derived from the moral theory, which means "hedonism". Monehedonism, which literally means "monetary hedonism", is the concept of social science that Ilgaroğlu himself wants to bring to the literature (Ilgaroğlu, 2019). Monehedonism as a term; means a socio-cultural and socio-economic worldview in which money is accepted as an effective power and value, exists to the extent of the money one has and the pleasures that can be obtained with this money, adopting the capitalist economy and consumer society (Ilgaroğlu, 2019). This conceptualization includes two important existential dimensions of human being together. One of them is the existential inner world, which encompasses human's emotions, intentions and pleasures, and the second is the historical/social world of existence, which encompasses his/her entire social, cultural, economic and quantitative life. As a critical concept, Monehedonism expresses a moral devaluation that replaces the uncountable values with the countable (statistical) values, that is, reduces human values that cannot be expressed with numbers to the world of numbers. Monehedonist, on the other hand, corresponds to an instrumental person who is afraid of losing his/her comfort zone, loves material things that cannot give him/her love, loses his/her mind to his/her greed, and replaces his/her moral values with statistical values. Based on this definition, we can say that monehedonism is a global philosophy of life that prioritizes monetary pleasure in which almost everyone finds himself consciously or not. Since money is the measure of life and all vital values in this structure, money is the main factor that determines human life

and human pleasures as never before in history. Money is the greatest power and virtue in Monehedonism. Since reliability in the Monehedonist value system is reduced to the bank's credibility statistics, honesty to the economic record, and reputation to a strong credit score, people living in this value world are inevitably transferred to a brand new world of values in which moral values and sentimentality do not exist. In this world of statistical value, every object with monetary value becomes value itself and determines the position of the subject. Therefore, human takes place as a neutral contractor in this system and strives to reach the standards of the object in order to gain value. As a matter of fact, Ilgaroğlu calls the person who is a part of monehedonism and who cannot isolate himself from the monetary hedonistic socio-economic and socio-cultural structure in which he lives together, "monehedonist person". A monehedonist is a person who lives for the money he has and the pleasures he can get with this money and feels valuable in this context. For the monehedonist, money is not only a means to pleasure, but also an end to be enjoyed. (Ilgaroğlu, 2019; Ilgaroğlu, 2017). Therefore, monehedonist refers to today's people who have a new value and philosophy of life formed by the combination of monetarism and hedonism.

Ilgaroğlu includes Ibn Khaldun's evaluations about habits to emphasize how monohedonist morality effectively determines the socio-economic perception processes of the individual. In this context, he states that Ibn Khaldun emphasizes habits and that habits are embedded in a person's nature like a second nature that deeply affects all perception processes (Ilgaroğlu, 2019). We think that the definition of the concept of habitus given by Kamuran Gökdağ in the summary of his article focusing on the life of Ibn Khaldun through Pierre Bourdieu's concept of habitus and Ibn Khaldun's thoughts on this subject will help understand Monehedonism: "If Ibn Khaldun's principle of "human is the child of habits" is to be rephrased as a single concept, probably the most powerful candidate for this would be the concept of habitus. Habitus is a concept used to describe the sum of the social, political, cultural, intellectual and economic backgrounds involved in the existence of the subject, which turns into a certain disposition in practical relations (Bourdieu, 1977). This understanding largely coincides with Ibn Khaldun's understanding of the subject's habits in a broad and relational context as a set of ingrained historical dispositions that pass through but both surpass and precede practical relations." (Gökdağ, 2021).

However, Monehedonism contains some contradictions within itself. These can be understood through the following principles:

- a) The principle of the impossibility of the continuity of pleasure.

b)The principle of the impossibility of constructing spiritual pleasures with material pleasures.

c)The principle of the inexpressibility of pleasures in quantitative units.

d)The principle of the limitation of the possibilities of pleasure in the face of the unlimited demand of pleasure.

e)The principle of instrumentalizing the object of pleasure.

f)It is the principle of the impossibility of achieving pleasure on its own.

As it is known, hedonism is a moral theory that identifies happiness with pleasure in Ancient Greek philosophy and claims that the purpose of man in life should be to avoid pain and turn to pleasure. Monetarism, which we will discuss in the next chapter, is an American economic theory theorized by Milton Friedman (d. 2006) in 1970 and links the entire balance in the economy to money supply and demand. According to this theory, the demand for money is not just a means of exchange that individuals want to hold to meet the supply of current needs; It is the amount of money in terms of opportunity, power, and value that they want to keep in cash with their investment, transaction, precautionary and speculation motives (Ilgaroğlu, 2019; Ilgaroğlu, 2017; Ilgaroğlu, 2021). The power of money, which was an economic medium of exchange that initially emerged for the satisfaction of needs, has increased as the amount, variety, and quality of what you can obtain using it has increased. So much so that money has been a source of power in modern society more than ever before in monehedonist history.

## 2. Monetarism

The story of 20th-century macroeconomics begins with Irving Fisher. His books "Appreciation and Interest" (1896), "The Rate of Interest" (1907), and "The Purchasing Power of Money" (1911) fueled the intellectual fire known as monetarism. The first theory of monetarism is Irving Fisher's monetarism. The ideas of Fisher, his colleagues, and his students form the basis of monetarism. While the ideas for the quantity theory of money date back to David Hume, the equation of exchange and the conversion of the quantity theory of money into a tool for making quantitative analyzes and forecasts about the price level, inflation, and interest rates is the work of Irving Fisher (De Long, 2000).

Just after the First World War, other economists opposed the monetarist analysis of economic events by Irving Fisher and his colleagues. One of these economists is John Maynard Keynes. Keynes, in his work titled "Tract on Monetary Reform" (1923), stated that standard quantitative theoretical analyzes are completely useless and that these analyzes are probably correct in the long run, (way to summarize quantity theory: doubling the money stock

doubles the price level) but that this long term is misleading for current events. He explained the reason for this as "we are all dead in the long run". Most economists agreed with what Keynes said about monetarism (De Long, 2000).

Milton Friedman states in his 1956 work "The Quantity Theory of Money-A Restatement" that one of his main goals was to save monetarism, known as the "corrupt and rigid caricature" of economic theory in the interwar period, from the hands of economists such as "Robbins and Joseph Schumpeter" (1934). These economists argued that monetary and fiscal policies would be ineffective in tackling recessions and depressions because they would not create real welfare, but would only create false welfare that could lead to a longer and deeper depression in the future (De Long, 2000).

Monetarism is one of the contemporary economic ideas that argues that "money" is the most fundamental factor in determining production and prices. The theory was largely developed by the American economist Milton Friedman, who won the 1976 Nobel Prize in Economics. Monetarism is a follower of classical macro theory, although there are some differences between them, and it essentially differs from the basic principles of classical economics in two points. First; According to monetarists, the Classics' quantity theory explanation is inadequate. Latter; According to the monetarists' natural unemployment hypothesis, the economy is not always in equilibrium at full employment. According to this hypothesis, Monetarists have suggested that people may remain unemployed for a certain period as a result of seeking a better job or benefiting from unemployment benefits, so that there may be "natural unemployment" in the economy at any time. Despite these two fundamental differences between classical economics and monetarism, both theories accept that the most important source of inflation is the increase in the money supply (Aktan, 2010). Milton Friedman is an economist trying to revive the classical tradition against The Keynesian macro theory. The main proponents of monetarist macroeconomics are; Milton Friedman, David Laidler, Michael Parkin, Harry Johnson, Karl Brunner, Alan Meltzer, and Alan Walters (Bocutoğlu, 2012).

The main aim of Milton Friedman et al. was to revive the quantity theory of money approach that had been cast aside by Keynesian economists under the influence of the Great Depression of 1929. Monetarists criticized the Classical Quantity Theory in some aspects and argued that this theory was not sufficient to explain inflation. According to the classical macroeconomic theory, the classical quantity theory establishes a direct functional relationship between the money supply and the general level of prices. If the rate of circulation of money and the amount of production are assumed to be constant in the short run, if the money supply increases, for example, by 5%, the general level of prices will also increase by 5% (Bocutoğlu, 2013). According to monetarists, the

velocity of money (V) in the classical quantity theory formula expressed as  $MV = PT$  is not a constant, on the contrary, it is a stable function of some variables. Monetarism developed by Friedman's analysis is also called "Modern Quantity theory" (Aktan, 2010).

Friedman published a book he edited under the title "Studies on the Quantity Theory of Money" in 1976. With this study, Friedman essentially revealed the basic principles of monetarism (Friedman, 1968). In the following years, he further developed these theoretical views with his colleagues and students at the University of Chicago and confirmed these views with some empirical studies (Aktan, 2010).

Friedman, in his work titled "Studies on the Quantity Theory of Money" in 1976, explained the basic principles of Monetarism as follows:

a) There is a relationship between the growth rate in the money supply and the growth rate in nominal income, although it is not certain. The reason this relationship is not certain is that it takes time for increases in the money supply to affect income. It is also unclear how long this will take.

b) An increase in money supply affects nominal incomes in about 6-9 months.

c) In the short run, the nominal money supply can affect real variables. The effect of an increase in the growth rate of nominal income is first seen in production. This is then reflected in the prices. In the long run, the effect of the nominal money supply is mainly seen on the general level of prices and other nominal variables.

d) On average, the price effect occurs over time ranging from about 6 to 9 months. The total lag between the increase in money supply and inflation is between 12-18 months on average.

e) The relationship between the increase in the money supply and its reflection on nominal incomes and later on prices is not "very precise".

f) In the short run (about 5 or 10 months), changes in the money supply primarily affect production. The growth in the money supply over more than 10 months affects prices (Macesich, 1983: 4).

Monetarism shows changes in money supply as the main cause of changes in national income (Bocutoğlu, 2013). For example, it sees the unnecessary and excessive increase in the money supply by governments as the main cause of inflation, which is one of the contemporary economic problems. According to monetarists, most of the instabilities in the economy are of monetary origin, and therefore the monetary policy is more effective than other economic policy tools against economic problems (Aktan, 2010).



According to monetarist economists, since the nominal money supply has real results in the short run and nominal results in the long run and is the source of economic instability, the increase in the money supply should be tied to a certain rule, not the discretion of those who manage the central bank. This is called the "Constant Monetary Expansion Rule". According to the monetarist approach, rules should be at the forefront, not discretion, in the management of monetary policy. Friedman's "Fixed Monetary Expansion Rate Rule" is based on the principle that the central bank increases the money supply at a rate equal to the economy's long-term growth rate. This rule covers the following principles (Bocutoğlu, 2013).

a) If the central bank increases the money supply at a constant rate over time, the economy returns to the natural rate of unemployment at a constant rate of inflation. This equilibrium occurs at any point on the long-run vertical Philips curve.

b) Adopting the fixed monetary rate rule would eliminate the biggest source of instability in the economy. As long as the Central Bank does not cause erroneous monetary expansions, advanced capitalist economies will reach a stable equilibrium at the natural rate of unemployment.

c) Given the current economic information, interventionist monetary policy will be a factor that destabilizes the economy. This is due to changes in expectations and volatile delays caused by intrusive monetary policy.

d) If the natural rate of unemployment is neglected to change over time, the government will avoid setting a target inflation rate for fear of rising inflation.

Monetarist economists have argued that it is insufficient to explain the effects of monetary policy on aggregate demand only with the interaction of interest rate and investment expenditures and that monetary policy is effective on aggregate demand through many channels. In addition, these economists argued that there is a weak relationship between the nominal interest rate and investment expenditures, that real interest rates are the main determinant in the borrowing and investment decisions of economic actors, and accordingly, nominal interest rates cannot be an accurate indicator of real interest rates (Kasapoğlu, 2007).

In summary, the Monetarism approach is also important because it keeps Fisher's monetary views alive at a time when everything was buried under the ashes of Keynesian economic views. Rapid inflation throughout the 1970s and the first half of the 1980s shifted attention from Keynesian research, namely unemployment, to Fisher and Friedman's research area, inflation. The simultaneous coexistence of unemployment and inflation in the aforementioned period led many Keynesian economists toward income policy.

In addition, Keynesians recognized that income policy would likely have negative side effects on economic activity. Monetarist economists argue that the trade-off between employment and unemployment is not valid in the long run; They maintained the optimistic Classical view that economic efficiency, price stability, and the natural rate of unemployment could be achieved simultaneously (Bocutoğlu, 2012).

The views of the Monetarist school, with its contemporary aspect, have taken their place in the textbooks of US universities. The natural rate of unemployment and the long-run vertical Philips curve are discussed. It should not be forgotten that the Monetarist school of economics; which reincarnated the classical, marginalist, and neoclassical traditions and monetary economics played a decisive role in the emergence of the new classical economics, which contributed greatly to the development of the macroeconomic theory (Bocutoğlu, 2012).

### 3. Hedonism

Pleasure, one of the basic concepts of moral philosophy, from Ancient Greece to the present, "What should a person live for?" has always existed as an answer to the question. The main reason for this is that every person naturally has a hedonistic disposition. As a matter of fact, no one wants to live a life full of pain while getting pleasure. Pleasure is not a bad feeling per se. Emotions are neutral anyway. What makes them biased and turns them into good and bad is their image in the object to which they are directed (İlgaroğlu, 2019a). Like other emotions, pleasure turns into good or bad pleasure according to the quality of the mind, which is its source, and the object to which it is directed, and becomes virtue or vice depending on whether it is legitimate or illegitimate. Pleasure has a dangerous aspect that differs from other emotions, which is that it is an emotion that has the potential to completely take over the human character and turn into limitlessness. Although it is not easy to draw the boundaries of other emotions, almost none of them has the quality of self-feeding, growing with itself, and having the potential to turn from a snowball into an avalanche. (İlgaroğlu, 2019b). In addition, pleasure continues to exist in other emotions even though it is an emotion when looked carefully. In this respect, pleasure is such a basic feeling that it spreads to other emotions. When a person feels something, this feeling can give him pleasure. This can be either positive or negative emotions. For example, while the pleasure of trust is love; the pleasure of hatred is anger (İlgaroğlu, 2021). One of the situations that cause the complexity of the human psyche is this structure of pleasure. Pleasure manifests itself in different forms and intensities, depending on the situation of the objects to which it is directed. When pleasure is directed to an objective entity, it takes on different colors

when it is directed to a different, abstract, or mental object or concept. The mental and intentional state of the source of pleasure is another factor that determines the colors of pleasure (İlgaroglu, 2018).

Hedonism, called "Hazzılık" in Turkish, is the teaching of the Ancient Greek moral philosophy Aristippos, derived from the Ancient Greek word "hedone" meaning pleasure. The basic teaching of this philosophy movement, which was later developed by Epicurus, is the view that "the highest value in life is pleasure" (De Long, 2000). Hedonism, which claims that the ideal life for human beings is possible with pleasure, argues that pleasure is absolutely good, that human actions should be planned in a way that will provide ultimate pleasure, and that it is the most appropriate behavior to always turn to the one who gives pleasure. (De Long, 2000). According to Aristippos, the reason for every behavior is the desire to be happy. In the doctrine of hedonism, pleasure is inherently good; Pain is inherently bad. In a way, this teaching defines the superiority of pleasure over pain as happiness. Therefore, a hedonist's primary urge is to pursue pleasure and avoid pain. Accordingly, the necessity of life is a pleasure. Pleasure is the highest human emotion. But true pleasure is constant. Permanent pleasure can also be reached with wisdom. The most important difference in thought that separates Aristippos and Epicurus on pleasure is Aristippos' bodily pleasure; Epicurus, on the other hand, considers spiritual pleasure more important and ideal (De Long, 2000).

Epicurus was an intellectual philosopher who was well-educated and taught for a while. The main problems of his teaching of pleasure; can be listed as revealing what happiness is and searching for ways to achieve this happiness. Epicurus argues that happy life will emerge from pleasure. However, unlike Aristippos, he defines pleasure not with a positive charge but with a negative charge (Stroll, 1956). That is, from pain and suffering while your body is enjoying; The soul is also free from troubles and free. Therefore, what Epicurus means by pleasure is not "active and dynamic" pleasures like Aristippos, but "passive and static" pleasures. The result of this is the fact that Epicurus's understanding of hedonism avoids the excess of pleasures such as pleasure and eating-drinking. He argues that pleasures such as eating, drinking, and sexuality should be done on a very low level. One should eat little and drink little because if he eats and drinks a lot, he will eventually suffer from it. Likewise, in Epicurean hedonism, no pleasure that we will experience the pain of excess will make us happy. At this point, Epicurus categorizes human needs, therefore desires, into a triad. Natural necessities such as food and shelter; natural but non-essential needs such as sexual activity and overeating; necessities that are neither natural nor necessary, such as wealth and office (Stroll, 1956). The first of these is easy to meet because they are the things we do all the time. However, Epicurus emphasizes that we

should do these in moderation and that we should finally perform the activity without pain. Trying to meet our second and third types of needs can break our equanimity. 'Cause all of these needs lead us to pain (Stroll, 1956).

There are many social dynamics that prepare the ground for hedonism. For example, the most important of these is modernization. Modernization started in Europe, but over time it has become the common experience of all humanity (Akyüz-Çapcıoğlu, 2012). One of the most important steps for modernization is the Industrial Revolution. Because the Industrial Revolution has fundamentally changed the social structure and class balances. With the Industrial Revolution, production has increased and, accordingly, the need for raw materials and Sundays has been formed. As a result of this need, colonization activities have started. With the Industrial Revolution, for the first time in human history, societies began to get rid of the chains created by their productive forces. The revolution has made the productive forces able to realize an almost unlimited increase in goods and services (Ünsaldı-Geçgin, 2013).

Apart from modernization, the individual-centered and pro-individual attitude brought by him, capitalism and the consumer culture caused by capitalism, etc. facts also constitute the social basis of hedonism. In addition, it can be said that the process of secularization, which we can define as the loss of the influence of religions in public life and the decrease of their determinant on social institutions, also strengthens the hedonist understanding. As a result, individuals have emerged who want to get rid of social and cultural boundaries, pursue instant pleasures and excitements, whose whole goal is to achieve happiness and pleasure, and who attach extreme importance to materialism (Şengül-Aydınalp, 2021).

### **Conclusion and Evaluation**

Monehedonism refers to a perspective in which material gains and possessions are the primary motivation for economic decisions and behavior. Economic sociology, as a field that examines the interaction of social structure with the economic system, can consider this type of moral approach from various perspectives. Clearly, Monehedonism's focus on individual gain may reduce trust in social relations. People approaching each other only for material benefits can weaken the solidarity and social bonds of society. Monedonism can increase economic inequalities and lead to an unjust social structure. This can cause general discontent and social tensions in society.

Furthermore, it may reduce the tendency for businesses to focus on their social responsibilities. This may cause companies to focus solely on profit and ignore environmental, social or ethical responsibilities. It may also cause individuals to focus only on their own interests in the workplace. This can

make teamwork, collaboration and effective communication difficult in workplaces. Since the feature of monehedonism that encourages people to consume culture will lead individuals to constantly consume more goods and services, it may lead to the deterioration of personal values and an unsatisfied desire for consumption.

It is clear that the conceptualization of monehedonism is the product of a mind that contemplates modern and postmodern socio-economic conditions and makes philosophical inferences on the money-morality relationship in this context. Thus it is known that the monetarist economic policies of Friedman, called monetarism, had a serious impact in Turkey with the decisions of January 24, 1980. Therefore, we must state that the factual basis of this conceptualization is solid, based on the fact that the economic systems put forward by the theorists of the Chicago school were dominant in Turkey in the 1980s and the world just before that. It is also a fact that the power of money plays a dominant role in the life of societies in this economic ground where the monetarist approach, the idea of managing the economy with monetary policies rather than production and fiscal policies, comes to the fore.

In today's economic structure, which is dominated by a unipolar worldview governed by monetarist policies, money movements rather than production are discussed. For this reason, it is unthinkable for sociology to close its eyes to changes that are so closely related to human life and lifestyle. Therefore, the conceptualization of monehedonism expresses a unique approach that aims to show how people's lives and preferences reveal a moral value world in the current economic ground by approaching socio-economic phenomena based on morality. Accordingly, there are two very important factors that determine life and preferences today, which are monetarism and demand for pleasure. Ilgaroğlu rightly brings them together and arrives at the concept of monehedonism.

Monehedonist definition, on the other hand, refers to an individual whose personality is determined by economic relations and who constantly demands pleasure. Since monehedonism refers to a global philosophy of life, monehedonist typology can be encountered in almost every culture today. Monehedonism, which is a culturally encompassing concept, refers to all problems related to climate change, economic famines, and even health. Thus, the point where monehedonist culture has brought our world is obvious. For example, the problem of obesity and diabetes in health is the result of this culture. Monehedonists have conflicting wishes, such as let's eat more, not gain weight, look good, but keep the taste in our throat. It is almost impossible to isolate from this system.

It is also true that the globalizing monehedonist culture has deeper and more brutal aspects. Namely, economics is a rational science as much as mathematics and it is based on the rational aspect of human beings. It is assumed that decision-makers make rational decisions. However, on the contrary, the hedonistic side of man is mindless, he wants it right now. This leads the monehedonist to cunning, that is, to be both rational and get the job done quickly. Therefore, it can be said that cunning and persuasiveness are the virtues of the monehedonist. In addition to this, we should also mention that the monehedonist is hasty because his technology is faster than himself and fast life is the condition of success. For example, the call of philosophy to stop and think has no meaning here. That's why Monehedonism has developed a morality called personal development. This morality bears little resemblance to our classical morality. The virtue of this morality is enrichment in competition. However, our ancient morality regards enrichment in solidarity as a virtue. For the monehedonist, the loser is a loser. He has no role in society. That's why there is no spirit of solidarity. As it is understood, monehedonism consists of the conceptualization of the dramatic life of today's people who desire comfort and pleasure, and therefore spend their lives in pursuit of money.

In the monohedonist consumption society, individuals experience "numerical appreciation" by expressing their own values with numbers. Therefore, the numerical values they assign to themselves determine their status in society. In societies where monohedonist culture prevails, individuals gain as much value as the amounts in their bank accounts. As his financial (numerical) value increases, the monohedonist individual perceives others who lack this value as a commodity and attempts to buy them and use them as a means of getting pleasure or relieving stress (Durak-İrğat, 2016).

In this context, it is obvious that the conceptualization of monehedonism will play a key role in understanding and explaining today's societies and will help us. Economic discussions have gained a lot of space on the agenda of modern societies, money and material status make more or less all people's preferences, from spouse and friend preferences to political preferences, economists are highly valued and in demand in society, price changes of precious metals such as gold and silver are instantly followed by individuals of every profession and status, multinational companies dominate the world, it is an indisputable fact that in such an environment where records have been broken in the number of investors on the national stock exchanges and economic wars rather than military wars are now being discussed between countries, it will not be possible to Decipher an accurate, consistent and holistic analysis of society without economic analyses. In addition to his contributions to philosophy, the concept of monehedonism will also make significant

contributions to sociology, which strives to make a descriptive analysis of today's post-secular and post-modern information societies.

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