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SOCIOLOGY (TEST CODE : 1528)

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Medium Eng/Hindi	English	Registration Number	973996
Center		Date	

INDEX TABLE			INSTRUCTIONS
Q. No.	Maximum Marks	Marks Obtained	<div>1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).</div> <div>2. The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH & HINDI</div> <div>3. The number of marks carried by a question/part is indicated against it.</div> <div>4. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.</div> <div>5. Word limit in questions, if specified, should be adhered to.</div> <div>6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.</div>
1 (a)	10		
(b)	10		
(c)	10		
(d)	10		
(e)	10		
2 (a)	20		
(b)	20		
(c)	10		
3 (a)	20		
(b)	20		
(c)	10		
4 (a)	20		
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5(a)	10		
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(e)	10		
6(a)	20		
(b)	20		
(c)	10		
7 (a)	20		
(b)	20		
(c)	10		
8(a)	20		
(b)	20		
(c)	10		
Total Marks Obtained:			

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EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

1. Write a short note on each of the following in not more than 150 words.

10 x 5 = 50

- (a) Elaborate S C Dube's views on village society in Shamirpet.

S.C. Dube provides a functional perspective in studying village society in Shamirpet.

→ Views on village society:

* Kinship groups: Dube highlights presence of ritual, fictive, putative kinship which highlights members access to various relationships.

* Village solidarity: During times of crisis, help etc. caste consciousness is dominated by village consciousness (e.g. help in migration to cities, referral for a job.)

* Village patriotism is high: names have village name associated to it which provides villagers a sense of identity.

Dubeys views have been criticised by F. G. Bailey who mentions that village solidarity is temporary and village politics is routine. caste consciousness, as reflected by Bevilacqua's study of Siripuram, is deciding residence (Agraharam & Ubari) which is undermined by Dube's over functional studies of village.

1. (b) Briefly discuss the various dimensions of inter-caste conflict in India.

Inter caste conflict refers the antagonistic relationship based on differential caste positions, changes in caste hierarchy and new forms of caste mobilisation.

→ Dimensions of inter caste conflict

* Caste mobility due to modernisation: M.N.

Scrinivas in his study of Sanskritisation refers this as secular hierarchy i.e. dissociation of division of labor from caste perspective.

(ex: Non-Brahmins getting white collar jobs).

* Inter caste marriages: urbanisation,

compatibility based marriages leads to

inter caste marriages which creates conflict and social boycott (ex: Khep Panchayats)

* Caste based political mobilisation : use of caste in politics creates polarisation and communalisation (ex: Bhirna-Koregaon issue).

* Reification of caste identities : Democracy, modern values creates new identities of backward caste who mobilise and act as pressure group. (ex: Dalit Utkarsh Samaj).

Caste experiencing upward mobility creates friction both at : inter caste and intra caste levels leading to dialectics in the Indian society.

1. (c) Bring out the conceptual difference between 'Caste' and 'Varna'.

M.N. Srinivas, via adopting British
anthropological approach to study caste system
in Indian villages, criticises European scholars
and Indologists of studying Varna in the
name of caste studies.

→ Conceptual difference:

* Srinivas highlights caste ~~and~~ as a
'localised phenomena' whereas Varna is an
all India phenomena (ex: Bhoomijar
Brahmins : caste ; Brahmin : Varna)

* Varna are only 4 according to
Vedas whereas caste are in 1000s.

- * Caste is generally named after profession (ex: LUKAR, SUNAR) but varna have established universal name (ex: Brahmin, Kshatriya etc.)
 - * Caste is temporary and subject to change based on secular hierarchy i.e. good harvest makes farmer Kshatriya, bad harvest makes him Shudra.
 - * Varna provides caste all India association (ex: Jats of Haryana are identified by Marathes of Maharashtra as both ~~are~~ claim same varna i.e. Kshatriya).
- Thus, MNS focuses Indian sociology towards study of caste and challenges Western notion of Varna as a closed system.

1. (d) Sanskritization involves 'positional change' in caste system without any 'structural' change. Analyse.

Sanskritization, as explained by M.N. Srinivas in his study of society amongst Goorgs, refers to a reference group behavior by lower placed group in caste hierarchy in order to adopt values, culture of higher placed caste group (ex: Brahmins).

→ Involves positional change but no structural change.

Srinivas highlights that Sanskritization is a localized phenomena. ~~But~~ Modern education, democratic decentralisation etc. causes certain lower placed groups to achieve secular hierarchy. They start

imitating upper caste behavior i.e. vegetarianism, rituals, religion which then helps them acquire ritual hierarchy (based on lifestyle). But, this is restricted to micro level and doesn't affect entire caste group.

→ Though structural change is observed as:

Political mobilisation, based on numerical strength causes entire caste group mobility. (ex: Lingayets are now Brahmins). Micro level changes impact Macro level changes.

Thus, Sanskritisation can be observed both at village (micro) level and at national (macro) level.

1. (e) Critically examine Louis Dumont's understanding of the Indian caste system.

Louis Dumont's provides an ideological perspective based on binary opposites theory i.e. 'purity and pollution' to study caste system which is based on Hindu religion, unique to Indian society and is consensually agreed by all in the society.

→ Dumont is criticised by :

* M.N. Srinivas counters Dumont based on the presence of mobility in caste system via his theory of Sanskritisation. (ex: Kayasths of Bengal experienced upper caste mobility)

* Andre Beteille, in his study of caste, class and power highlights to presence of distributed inequality as opposed to Dumont's perspective of cumulative inequality with Dalits.

* Berremen, in his study of Brahmins of Uttarakhand negates the concept of purity and pollution. Brahmins are eating meat, having alcohol and Dalits are practising vegetarianism.

* Book view of Dumont differs from empirical reality via field studies.

Dumont was criticised by many Sociologists for being deterministic but his contributions provided ideological perspective to Indian Sociology.

3. (a) GS Ghurye liberated the study of Indian society from the colonial biases and laid the true foundation of the discipline of sociology in India. Substantiate this statement.

20

G.S. Ghurye is called the father of Indian sociology. He studied Indian society from indological (caste, tribes), diffusionist (cultural) and nebularist (freedom struggle) perspective.

→ liberated Indian society from colonial bias:

Euro centric scholars like Metcalf, O Powell considered Indian society as backward, disunited, village as isolated self sufficient units etc. They appreciated Western political states due to presence

of central authority which was absent in Indian society.

George countered colonial biases via:

* Culture as unity factor : as against Western centralised authority i.e. king, Indian culture acts as the homogenising factor. In his study of Indian Sadhus, George highlights the role of religious preachers in travelling to different parts and propagating cultural values.

* Theory of Triads : George highlights presence of triads of texts (Rigveda, Yajurveda,

Samaveda), triad of values (Satvik, Rajasik, Tamasik) etc. to highlight commonness between Indian villages refuting village isolation theory.

* Knowledge over education: Ghurye criticised the ~~less~~ wrong conception of literacy that makes Western thinkers portray to call Indian society illiterate. Ghurye highlights presence of Ashrams which provide holistic and value based education which is better than European materialistic knowledge.

* Urbanisation: Ghurye highlights the scientific rationality present in ancient Indian society. Drainage systems, street

planning was seen as early as Harappan civilisation.

* Syncretic culture: Gherge highlights that just like every stream merges into one ocean, Indian cultural variations combine to form Hindu tradition.

* Gherge negated colonial bias against tribes and called them backward Hindus who are at early stage of evolution.

Gherge was criticised by M.N. Srinivas, Bettelheim for his book view approach and over emphasis on culture but Gherge truly liberated Indian sociology from Eurocentric biases.

3. (b) "Social inequality in India has multiple dimensions." Explain this statement in the light of the views of Andre Beteille on caste in India. 20

Social inequality refers to inaccessibility towards social resources by different social groups based on their unequal positions in economic, political or social hierarchy.

Andre Beteille, ~~criticised~~ ^{criticized} Louis Dumont's theory of cumulative inequality with his Dalits due to farthest position from Brahmins. He provides distributed inequality as a concept highlighting changing caste-class dynamics, impact of modernization etc. in his study of caste in Sripuram, Tanjore.

→ Multiple dimensions of social inequality:

Beteille applies Weberian theory of ~~as~~ class, status and party to Indian society via perspective of caste, class and power.

* Caste as social capital : Beteille studies Brahmins at Sripuram and their control over other social institutions like land, culture, religion etc. in pre-colonial times. This placed them at the apex position in society.

* Class as social capital : Beteille argues that post colonisation society has various modes of mobility, democratic institutions

and modern values. This leads to mobilisation by Non-Brahmins. Affluence grows and they bought lands from Brahmins. Now Brahmins and non-Brahmins engage in business activities highlighting that class is cutting through caste dynamics.

* Power as social capital : democratic mobilisation is superior in Non Brahmins, Adi Dravids due to their numerical strength. They capture power in village, state and Centre. Brahmins and other upper caste have to come to them for favours. This increases their social capital.

→ Distributed inequality :

Beckie, via this theory highlights that different social capital dominates in different social institutions. Brahmins are still not giving cooked food to Non Brahmins and class is assuming importance even in similar caste during marriage. Saliks are still living in outskirts of village (Chauri) but are employed as laborers in the field.

Beckie ~~via~~ reflects that caste class news is portraying dynamic relationship in rural India. ~~caste~~ ^{class} is not replacing caste but caste is assuming new roles due to distributed social inequalities.

Untouchability refers to extreme form of social boycott wherein extreme forms of pollution (in division of labor, rituals, residence) are concentrated with the lowest ~~caste~~ ^{social} group.

→ Ambedkar's perspective towards untouchability

* Annihilation of caste : Ambedkar believes that untouchability stems from exploitative caste system. This system preaches inequality and is based on Hindu religion. To remove untouchability, caste as a system should be abolished.

* Legal ~~protection~~ ^{method} to achieve that :

Ambedkar believed that Caste based division of labor must go. All India exam for pilot and mandatory inter caste marriage will abolish caste & based prejudices.

→ Gandhi countered untouchability via:

* Transformation of exploitative caste system:

He believed in changes within the society and preached compassion, inter dining, inter marriages and change of hearts to provide untouchables with respect.

AB. Ambedkar views were reflected in constitutional protection, reservation but since society didn't completely modernise, untouchability persists.

5. Write a short note on each of the following in not more than 150 words.

10 x 5 = 50

(a) Give an account of Rajni Kothari's study of the relationship of caste and politics.

Rajni Kothari provides a dynamic view to study the relationship between caste and politics in Indian society.

→ Relationship:

* Reification of caste identities: caste based mobilisation are facilitated by including more caste groups that are similarly placed in social hierarchy. (ex: Many subcastes combine as Jats / Marathas to demand reservation)

* Caste as a pressure group: traditional role of caste as a status group is replaced by caste mobilisation. Now, caste emerges as

a pressure group demanding jobs, employment in return of votes. (ex: Bahujan Samaj Party)

* Caste giving rise to new sects: lower caste joins to form newer sects (ex: Sanatani Dharm Sabha, Dera Sacha Sauda) which influences policies and politics.

* Politicisation of caste and casteisation of Politics: both functional to each other and thus persist and facilitate each other.

Thus, there are functional, dysfunctional relationship between caste and politics which are also reflected by thinkers like M.N. Srinivas, Andre Beteille etc.

5. (b) Elaborate on 'Daniel Thorner's' division of the agrarian population of India into different class categories.

Daniel Thorner provides a Marxian perspective to study Agrarian class structure present in a post independent Indian society.

→ Thorner's division of agrarian population:

Based on ownership of land, type of output and degree of self labor, Thorner divides agrarian society into Maalik, Kisan and Majdoor.

	Maalik	Kisan	Majdoor
Ownership of land	owner	on lease	no ownership
Return on asset	rent.	profit	wage
Self labor	No	maybe	always

Based on Thoenes' study in villages of U.P., he concludes that Maalik's are generally upper caste group i.e. Brahmins and Kshatriyas.

Kisan generally belongs to lower Kshatriyas and Vaishyas and share associational (leaser) relationship with owners (Maalik)

Lower caste (i.e. Shudras), tribal peasant are generally dependent on Maalik and Kisan and are extremely poor.

Thus, Thoenes highlights strong nexus between caste and class in agrarian society due to advent of modernity.

5. (c) "Patriarchy is a result of socialization". Comment.

Patriarchy refers to dominance of males over productive potential, reproductive roles and sexuality of females. Western patriarchy is driven by economic domination whereas Indian patriarchy is driven by religion, culture, caste etc.

→ Patriarchy as result of socialization:

- * Childhood: female infanticide, naming of girl child to show softness (ex: Komal, Namrata) depicts expectation from girl child
- * Education: private technical education to male child whereas government non-technical

education to females impacts their employability skills and makes them inferior.

* role models : females are appreciated

when they are sacrificing, committed to cause of family (ex: Sati Savitri, Mother India).

Deviant attributes like outspokenness, economic independence are discouraged.

* Marriage and family : patriolocality, dowry

further degrades women's role to that of men. Dual burden of work (domestic and job) and drop out after pregnancy impacts women's role.

Patriarchy impacts female role in

every stage making them dependant to male authority.

5. (d) Caste as a social capital is functional as well as dysfunctional to the Indian society. Discuss.

Caste refers to the hierarchical position of a status group in the ladder of Indian society. Caste provides prescription to its members and deviance is discouraged.

→ Caste as a social capital is functional:

* Providing identity: members associate themselves to their caste group and feel a sense of belongingness (ex: Brahmin surname).

+ Provides kinship benefits: members of a particular caste group provides economic capital (ex: loans/credit), guidance, residence (ex: Maheshwari hostels) to same caste.

* Provides social solidarity : marriage based on caste prescription, rituals etc. acts as social batter (ex: Jat Mahesabha).

→ Though dysfunctional as:

* Dominant caste : issues of minority is subdued and monopolisation over social resources is observed (ex: Vokkaliga in Karnataka).

* Caste communalisation : violent conflicts, antagonism rises (ex: Bhime Koregaon).

* Misuse of technology : Punjabi Matrimony.com further creates caste orthodoxy.

Caste is a dynamic association which portrays functions and dysfunctions in contemporary society.

5. (e) Elaborate on Iravati Karve's classification of regional kinship variations.

Iravati Karve's uses indological perspective to study cultural differences in Indian society based on regional kinship variations.

→ Regional kinship variations:

* North Indian Kinship pattern:

Kinship terms are particularistic (patrilineal kin different from matrilineal kin). Difference between cross and parallel cousins. Village

exogamy and caste endogamy is practised.

Patrilineal society with male as focus of family

* South Indian kinship:

Generalistic kinship terms i.e. patrilineal kin same as matrilineal kin. Cross generational marriages can happen. Cross cousins can marry. Other forms like matrilineal (ex: Nairs in Kerala is present). Generally patrilineal society.

* Central and Western kinship:

Mix elements of both North and South. Levirate (marrying widow of brother) is common.

* North Eastern kinship:

Different forms of tribal marriages. Religious prescriptions are less. Patrilineal, matrilineal, dormitory system exist.

Thus, Khasi shows variety of kinship patterns providing uniqueness to Indian society.

7. (a) "Modern society is characterized by departure from tradition and religion to individualism and rational organization of society". In the context of this statement, discuss to what extent the institution of marriage in Indian society has undergone changes. 20

Yogendra Singh, while studying modernisation of Indian tradition highlights the structural changes that will occur in Indian society due to modern institutions, modern values and modern interaction.

M.N. Srinivas counters Yogendra Singh to highlight that tradition and modernity will coexist in Indian society as technological and instrumental modernity has occurred but value modernity is still not happening leading to dynamic relationships in institution like family, marriages.

→ Changes in institutions of marriage :

* Neolocality over patrilocality : high migration due to ~~mod~~ modernisation has made households of married couples different from the male's father (ex: Bihari couple moving to Pune after marriage).

* Love marriages and compatibility factors :

Caste prescription for choosing of partner is reducing since in a nuclear family, compatibility is utmost required for tension management.

* Alternate forms of marriage : Same sex marriages, serial monogamy (multiple marriage in succession) are emerging. This challenges

the traditional consanguineal (related by birth) definitions to define marriage and family.

* Cross cultural marriages: Technology

facilitates cross cultural interactions (ex: shadi.com, Tinder) leading to mixture of cultures and diffusion of modernity.

→ Though tradition still persist as:

* Technology facilitating caste orthodoxy:

Punjabi Matrimony.com, Jat Matrimony.com etc.

Promotes caste/religion specific marriages.

* Politicisation over marriages: accusations

of forced conversions creates communal disharmony leading to threat perception

in case traditional prescriptions are not followed.

* Love - cum - arranged marriages : synthesis of tradition and modernity where caste prescription and compatibility both exist.

* Social boycotts by khes panchayats : coercive in nature but agreed in society in case inter caste marriages are practised.

Marriage remains an institution which is still driven majorly by tradition which is reflected by the fact that only 5% inter caste marriages take place in India and in states like MP, it's close to 1%.

7. (b) "The transformation of the tribes into castes in India is conceived to occur through certain methods that have been diversely conceptualized." Elaborate. 20

Tribes and their association with caste group have been a subject matter of Indian sociology with diverse studies highlighting association, dissociation, assimilation etc. between them.

→ Transformation of tribes into caste:

* Tribes as backward Hindus: Bhave

reflects that tribes are in early phase of evolution and natural progression will make them part of caste structures (ex: Hanuman, Sugriva later became part of tribe).

* Tribal isolation for later integration:

Verrier Elwin provides a tribal isolationist approach to develop tribes for integration in larger society. He argues that sudden exposure will lead to tribal exploitation by non-tribes and tribal culture will erode.

* Tribal panchsheel by Nehru: He argues

that tribes should be excelled in their own expertise, tribal self rule should be respected and developmental activities beyond their carrying capacity should not be imposed on them.

* ~~are~~ Variable methods for integration:

L.P. Vidyarthi highlights that different tribes are at different stages of integration. Central Indian tribes (ex: Sahariya, Gond) have assimilated caste characteristics. North Eastern tribes are antagonistic / apathetic to caste as they follow Christianity / Islam. Southern Tribes have lived in isolation and must be allowed to live in isolation.

* Tribes in different phases of assimilation.

Elvin categorises tribes as partially assimilated, fully assimilated or completely secluded based on the historical connection between tribe and caste society (ex: selling tendu leaves, turmeric in villages).

* Gandhian conception of revolting tribes:

Gandhi blames missionary activities for putting caste societies in negative light. This creates conflict between caste and tribes and gives rise to Naxalism, insurgency, secessionist movements.

Tribal integration into major mainstream.

Caste society is driven by complex realities like new tribal consciousness, tribal autonomy and tribal role in modern society. Policies and approaches should target twin objectives of integration without assimilation.

7. (c) "There is a general trend towards commodification of women at the cultural level in India." Explain. 10

Commodification of women refers to treating women as means to achieve material benefits in capitalist modern society.

→ General trend of commodification of women at cultural level:

* In cinemes, web series: explicit vulgarity, item songs creates commodity fetishism towards women and they are considered an object of lust and patriarchy.

* Nandy, a socio psychologist calls this as a constructed need of modern society.

* Click bait advertisement over social media:

Women are used to attract patriarchal mindset. Clicking on these ads takes the user to unsecured websites and data is compromised.

* ~~o~~ Though, rising gender consciousness has made female better aware which leads to social media campaigns like #MeToo, sexual harassment at workplace still persists.

8. (a) What do you understand by secularism in the Indian context? Discuss the socio-economic factors responsible for anti-secular trends in India. 20

* Indian secularism, in legal terms refers to the equal protection of all religion by state and no discrimination against any individual based on their beliefs, faith and worship.

→ Sociological analysis of Indian secularism:

* Reducing role of religion in social institutions & secular values are expected in work environment. Division of labor is based on achievement criteria and marriage family is driven by compatibility.

* Modernisation diverting attention from religion:

Working over time in secular offices, no religious prescription by state and increased migration globally has caused lesser time towards religious practices. (ex: exams during religious festivals).

~~→~~ Though, as fast modernists argue that religion, in a society like India will not be replaced but will coexist with secularism.

This provides sense of identity, social membership and meaning to life in modern societies, but it also has given rise to anti-secular trends in India:

→ Socio Economic Factors:

* Role of technology: Bible app, online aarti, e-Darshan etc. highlight the dynamic nature of religion in using scientific innovations for its propagation.

* Rising inequalities: extreme exploitation, concentration of resources and religious discrimination causes lower groups seeking refuge in religious sects/cults (ex: Dera Sacha Sauda).

* Functionality to politics: regional disparities leads to growing sense of dissatisfaction. Homogenisation and polarisation based on religious identities is occurring in India. (ex: targeting of minorities in election campaigns).

* Rising revivalism and fundamentalism :

Impact of modernity and erosion of religious values cause orthodox sections to indulge in violence in the name of preserving religion.
(e.g. rise in terrorism)

* Absence of role models : process of

socialisation doesn't preach secularism. Parents regularly take children to temples making them religious.

Anti-secular activities are both functional and dysfunctional. M.N. Srinivas highlights that Indian consciousness allows for secular values in office but religious values at home.

8. (b) Critically analyse if contemporary Indian society is dominated by the 'nuclear family' structure. 20

Nuclear family refers to a social unit consisting of only immediate consanguineal and affinal kins ~~with~~ ^{having} limited interaction with extended kinship group. (ex: family consisting of parents and children only).

→ Nuclear family structure in Indian society:

* Facilitates capitalism: Marxists believe that nuclear family is a great fit to the system of industrialisation. expensive cost of living, desire of private capital, ~~the~~ ^{migration} converts joint family structure to nuclear family structure.

* Byproduct of land reforms : Land ceiling norms ~~was~~ reduced joint ownership of rural lands. This facilitated breakdown of ~~the~~ joint families and emergence of nuclear families as reflected in census 2011.

→ Though sociologists argue against overgeneralisation of nuclear family in India as:

* Transitional nature of nuclear-joint families
Studies reflect that while migration causes formation of nuclear families, marriages/pregnancy causes ~~for~~ jointness. Grandparents shift to urban areas during pregnancy, taking care of mother or child.

* Nuclear household - Joint kinship : I.P.

Desai, in his study at Mahua highlights that even though households of kind are different, jointness is observed during festivals etc.

* Class based differences: Upper class

owning businesses portray joint families and households. Middle class and lower class, experiencing migration are generally experiencing nuclear family and household.

* Technology facilitating jointness : growth

of social media (ex: facebook, whatsapp groups) connects individual with extended kinship.

Household might be different but value

jointness is observed.

S.C. Dubey, in his study of family and household, highlights that modernity is not necessarily converting into nuclear family structure in societies. Temporary jointness and temporary nuclearity is the ~~new~~ norm of modern Indian society. This dynamic relationship is studied by sociologists like A.M. Shah, Z.P. Desai etc.

8. (c) Write a short note with a sociological perspective on the problems faced by the Kashmiri Pandit community. 10

Kashmiri Pandits community refers to the Hindu society which lives in Kashmir valley having unique lifestyle, food habits which are different from majority Muslim community.

→ Problems faced :

* Growing alienation : After mass exodus in late 20th century, numbers ~~are~~ remaining are few and scattered.

* Loss of cultural consciousness : Post exodus, some settled in Delhi, Mumbai, Hyderabad, Jammu etc. This leads to diffusion in other culture and loss of original culture.

- * Communal hatred : going back to their original home invokes a sense of antagonism and a feeling of distrust with majority.
- * Lack of political security : Political will to relocate them back has been limited and efforts are not being taken on large scale.
- * Issues of socialisation : Younger Kashmiri Pandits are unaware of local dialects, food, culture.

Kashmiri Pandits face a fear of Ghettoisation in case of relocation. Social solidarity between majority and minority communities must exist for social harmony.