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**Social differentiation**: Social differentiation the process whereby an institutional activity becomes divided and more specialized in two or more separate institutional activities. Differentiation is a term derived from biology to describe the specialization of functions in society in a process of social evolution. For example, the separation and specialization of the economic function of production from the institution of the family which retains the functions of reproduction and infant socialization. In Parsons’ (1977) model of the social system this process is described in more abstract terms such as the differentiation of the polity from the societal community. Social differentiation is also referred to as structural differentiation in functionalist theories of Social Change.

Nineteenth-century evolutionary theories of social change (e.g. H. Spencer) saw differentiation as a fundamental principle of social development in biology and sociology whereby societies increase in size and complexity in adapting to the environment. Differentiation was accompanied by the functional need for increased integration and interdependence in more complex societies. In the writings of Durkheim, social differentiation is identical to the social Division of Labour. Contemporary theories of social evolution retain the concept of differentiation as central to the general development of adaptive capacity in industrial societies and, in the case of Parsons’ later work, to analyse the interdependence between the functional subsystems of modern society.

Social differentiation is the division of a social unit or its parts into interrelated elements. Social differentiation refers to the process of differentiation as well as to the results of this process.

Non-Marxist sociology has studied primarily the formal aspects of social differentiation. The English philosopher H. Spencer was the first to advance a theory of differentiation at the end of the 19th century, borrowing the term “differentiation” from biology and proclaiming it a universal law of the evolution of matter from the simple to the complex. According to Spencer, in human society the division of labour is a manifestation of the universal differentiation process. The French sociologist E. Durkheim considered differentiation resulting from the division of labour to be a law of nature and related the differentiation of social functions to the increasing density of population and the intensification of interpersonal and intergroup contacts.

The contemporary structural-functional school of non-Marxist sociology (for example, the American sociologist T. Parsons) views differentiation as both an actual characteristic of social structure and a process leading to the emergence of various forms of activity, roles, and groups that specialize in fulfilling certain functions indispensable for the preservation of the social system. Structural functionalism, however, leaves unsolved various problems concerning the causes and types of differentiation. In addition to functional there are taxonomic definitions of differentiation, which simply point out differences in roles, status, groups, and organization.

**Social integration:** Social integration is the process during which newcomers or minorities are incorporated into the social structure of the host society. Social integration, together with economic integration and identity integration, are three main dimensions of a newcomers' experiences in the society that is receiving them. A higher extent of social integration contributes to a closer social distance between groups and more consistent values and practices and bringing together various ethnic groups irrespective of language, caste, creed, etc., without losing one's identity. It gives access to all areas of community life and eliminates segregation.

In a broader view, social integration is a dynamic and structured process in which all members participate in dialogue to achieve and maintain peaceful social relations. Social integration does not mean forced assimilation. Social integration is focused on the need to move toward a safe, stable and just society by mending conditions of social disintegration, social exclusion, social fragmentation, exclusion and polarization, and by expanding and strengthening conditions of social integration towards peaceful social relations of coexistence, collaboration and cohesion.

Integration was first studied by Park and Burgess in 1921 through the concept of assimilation. They defined it as "a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments, and attitude of other persons and groups and, by sharing their experience and history, are incorporated with them in a common cultural life." While some scholars offered an assimilation theory, arguing that immigrants would be assimilated into the host society economically, socially and culturally over successive generations, others developed a multiculturalism theory, anticipating that immigrants could maintain their ethnic identities through the integration process to shape the host society with a diversified cultural heritage. Extending from the assimilation theory, a third group of scholars proposed a segmented integration theory, stressing that different groups of migrants might follow distinct trajectories towards upward or downward mobility on different dimensions, depending on their individual, contextual and structural factors

Compared with other dimensions of integration, social integration focuses more on the degree to which immigrants adapt local customs, social relations, and daily practices. It is usually measured through social network, language, and intermarriage. The most commonly used indicator of social integration is social network, which refers to the connection that immigrants build with others in the host society. While some researchers use the total number of immigrants’ friends as a measure, others use the frequency of interaction with friends. One thing worthy noting is that more and more studies differentiate local friends from immigrant friends because the former is considered more important in integrating immigrants into the local society than the latter.

Language is another important variable to access the degree of immigrants’ social integration. In the United States, for instance, the fluency of English is a widely used indicator and can be easily found in a report on immigration. Intermarriage is also an indicator of social integration.