

## Consequences of Social Change in Japan: Lessons for Bangladesh

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### Abstract

*Japan has achieved rapid progress in many social improvement, there is a remarkable process of social changes much of the progress has resulted from the increased public awareness created by effective social mobilization. To erect a structural illustration of the Japanese society, assimilate the major distinguish features to be found in Japanese life which shown a number of communities--industrial enterprise, government organization, educational institutional, intellectual groups, religious communities, political parties, village communities, and so on. This article draws the consequences of social changes in Japan and lessons for Bangladesh which led process with other possible pathways to social development such as through education and enlightens. Continued progress or changes may become difficult without larger public awareness and an improvement in social service delivery. To discover whether Japanese educators are utilizing the autonomy provided by this decentralization effort to explore aspects of social change via international understanding, human rights, and multicultural schooling. This is a comprehensive valuation of the changes in socio-economic conditions of Bangladesh. Some significant gaps yet to be filled in achieving the development and social change in Bangladesh for its inventive approaches in fighting scarcity and its successes in such areas of Social problems.*

**Key words:** Social change, Japan, Development, Contemporary society, Social Group, Intellectual Transformation.

### Introduction

Everything is shifting, especially the societies and cultures. Culture and the societal institutions which transmit traditions to succeeding invention

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are themselves conventional forces. Even so, the ethical norms and social values, the culture and social establishment, of any society, all transform throughout time. The social changes varied, due to factors both internal and external reasons. Japanese social changes was profoundly steeped in feudal culture until 1854 when Commodore Perry force open the Japanese trading gateway to the insensitively distinctive, industrialized Western cultures. In the case of Japanese culture, the revitalization, the idiosyncratic doctrines of Protestantism, sanguinity, the political reasons of the enlightened period and especially in the case of Bangladesh, the economic limit background obstruct to smooth out the twist intermediary period from the traditional social system to the industrial and urban society. Japan was forced by circumstances to grab up with Western customs, technologically and intellectually, in less than one hundred years, a transition which the West completed in several centuries. Useful tasks were mainly undertaken having been inspired by the spiritual spirits and also by the on-going, social and cultural values. Traditional humanitarian activities have changed a lot in view of the gradual changes in the political and socio-economic sphere. Now social revolutionize works involve professionalism, inquiries, supervision arrangement and attract specialism.

### **Background of the study**

Social and intellectual transformations taking place in Japan are very important. Several are strongly related with the expansion of diligence. After the Treaty of Shimonoseki the government to subsidize Iron and Steel works in northern Kyushu, which came into manufacture in 1901 and significantly prolonged Japan's heavy industrial sector. Similarly, textile and other consumer-goods industries expanded to meet Japanese needs. Increasing numbers of Japanese were attracted to urban industrializations. Besides, domestic foodstuff production was short to support the populace increases. Agricultural productivity, after early improvements, slowed and stagnated, and it became necessary to import food. The urban inhabitants formed movements of social analysis and remonstrations.

In the countryside the principal reflection of Japan's growing involvement in the world economy was the increased production of silkworms, which increased farm income. Urban areas of Japan provided the bulk of the laborers for the new industries, and daughters from agricultural families were found in many fabric plants. But the early 20th century was not a time of agricultural prosperity because of the colonial

contest attention to slow down domestic agricultural prices. Farmers also were handicapped by growing fragmentation of holdings and increasing tenancy. The increasing number of tenants resulted in an extension of tenant organizations, especially during and after First World War a financial fright in 1927 provoked rural circumstances and indebtedness, even before the collapse of the American silk market in 1929 brought catastrophe for farmers and workers equally. In social terms, the countryside remained underprivileged, conventional, and basically undeveloped.

Social changes were found in the large urban hub, where an increasing labor force and new middle class were meticulous. The Tokyo-Yokohama area was devastated by the great Kanto earthquake of September 1923, and the region's reconstruction as a modern metropolis symbolized the growth of the urban society. Cultural interests during and after World War, were uniformly global and principally American in motivation. Western composition dancing, and sports became admired, and increasing urban living standards and expectations formed the need for more and better higher education. Women in office work and other new occupations, and the growing of a feminist movement, however unsuccessful, marked the beginning of changes in the family system.

The educated class of Japan rose in accumulation and strength. Currents of thought included Western-style democracy and the new radicalism of the Soviet Union; the Marxist influence went far beyond the ranks of the struggling Communist Party which was rapidly compact by the police. The economic well-being of the urban classes depended on the continued expansion of international trade and the change among the society started.

### **Objectives, Methodology and Limitations of the study**

The general objectives of the study are to examine the changing patterns of the contemporary social system in Japan. In addition to the main objective I would like to compare with the social change of contemporary Japan and what lessons can Bangladesh learn from them. Several methods and techniques have been applied to conduct this study. The methods and techniques applied for this study are literature review, interviewing, and open ended questionnaire survey have been utilized. Each and every method has been applied in times of need and situation of the study. I also work out the major indicators in order to measure socio-economic conditions for this study. The period of information collections

was from March 25 to April 3, 2014. The foremost limitations of the study are associated with the sample size. Only selected contender might not sufficient to generalized the findings to compare the social system and change with Japan and Bangladesh.

### **Literature review**

Literature review is also an important part before conducting any research as well as study. To determine the proposed study, a number of literatures have been reviewed. It is mainly based on primary and secondary sources of information. Many social scientists have focused on social changes and development as the followings ways:

**Tadao Umesao** (1990) in his book, “**The roots of contemporary Japan**” explain Japan is recognized as a major economic power stands as a technological advances nation. But why from among all the countries in Asia, was it small island country that becomes so successful. Many believe that Japanese civilization an imitation of western civilization, while others see it as off-shot of Chinese civilization. The Japanese developed their civilization by carving the way for modernization from earlier as the medieval age.<sup>1</sup>

**Roger Buckley** (1998) in his book “**Japan Today**” explains the development of Japans postwar system and its economic advances against a backdrop of social and cultural stability and assesses the recent premierships, weighing the record and prospects of the ruling party against the serious challenges it faces to its lengthy period in office. Japans increasing industrial and financial power have forced the nation to reassess its earlier approaches to foreign and defense policies and the author discusses the changes in Japan's external relations<sup>2</sup>.

**H. Paul Varley** (1984) in his book “**Japanese Culture**” marked high praise as an accurate and well-written introduction to Japanese history and culture. This widely used undergraduate text is now available in a new edition. Thoroughly updated, the fourth edition includes expanded sections on numerous topics, among which are samurai values, Zen Buddhism, the tea ceremony, Confucianism in the Tokugawa period, the story of the forty-seven ronin, Mito scholarship in the early nineteenth century, and mass culture and comics in contemporary times<sup>3</sup>.

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1 Umesao, Tadao (1990), *The roots of contemporary Japan*, Translated by Eileen B. Mikals-Adachi, The Japan Forum, Tokyo.

2 Buckley, Roger (1998) *Japan Today*, Cambridge University Press, 1990.

3 Varley, H. Paul (1984) *Japanese Culture*, 4th Edition (Updated and Expanded), university of Hawai Press, Honolulu.

**Tadashi Fukutake** (1989) in his book “**The Japanese Social Structure: Its Evolution in the Modern**” begins by the Japan's feudal structures at the mid nineteenth, retained vitality to make a difference in the development of contemporary Japan. The feudal conditions were reflected in the structure of Japanese families and post-feudal feministic structure to a modern urban industrial society. The strains created by transformation, still working themselves in Japan's society<sup>4</sup>.

**Takeie Sugiyama Lebra and Willian P. Lebra** (1983) in their book “**Japanese Culture and behavior**” denote that every chapter offers insights into one aspect or other of contemporary Japanese life. Newly included are discussions on such topics as dinner entertainment, skiing cross-culturally, male chauvinism as a manifestation of love in marriage, and domestic violence<sup>5</sup>.

**Michael E. Porter** et al (2000) in their book **Can Japan Compete?** World-renowned competition strategist explained why American assumptions about Japan have proved so inaccurate, what Japan must do to regain its strength, and what its journey can tell us about how to succeed in the new global system. Japan's economic success was overwhelmingly credited to the Japanese government and its unique management policies. The influence of Japanese government and management strategies makes a must read for competing in the global economy<sup>6</sup>.

**Patricia Mari KATAYAMA** (2004) - **Talking about Japan: Q & A.** This bilingual volume answers 230 questions about all aspects of Japan: land and nature; origin and history; government and economy; way of life and society; culture; clothing; culinary life and housing; life and customs; and more<sup>7</sup>.

### **Contemporary Japan: Toward a classless society**

At present various deeply rooted misconceptions about Japanese society or more commonly japons culture are circulation in Europe with one of the widest spread being the image of Japan as a recently developed nation.

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4 Tadashi Fukutake (1989) *The Japanese Social Structure: Its Evolution in the Modern Century*, University of Tokyo Press.

5 Takeie Lebra (Sugiyama), William P. Lebra (1986), *Japanese Culture and behavior*, University of Hawaii Press.

6 Porter, Michael E. et al. (2000) *Can Japan Compete?* Perseus publishing, Cambridge.

7 Katavama. Patricia Mari (2004) - *Talking about Japan: Q & A*, Third Edition. Tokyo: Bilingual Books.

But conducting research into various periods of Japan's long history. It becomes a primitive country to become a modern nation. Instead Japan is seen as paving the way for its own unique modernization long before it initiated close contact with the west. In the early eighteenth century Kyoto, Osaka and Tokyo were already among the largest cities in the world. Commerce and industry in these cities were flourishing and both the economic and social systems were in the process of modernization. The education system was particularly advanced with a literacy rate of over 50 % of the population. Family life has undergone remarkable changes in the past forty or so years since the Second World War, with the greatest change seen in the relationships among family members. In size the average family has decreased from five members in the pre war period to a mere three at present. Patriarchal authority and primogeniture (succession of the eldest son), specified in the Meiji constitution, were abolished with the new civil code of the post war constitution. This constitution also recognized the equality of men and women and calls for improvement in the status of women. Construction of new towns offering new urban environments throughout the country but also in the new lifestyle of people in farming, mounting and fishing villages which have been changed by the effects of the urbanization phenomenon.

The most outstanding characteristics of contemporary Japanese society can be summarized as the continuous progression toward a classless society. This fundamental change is evident in all areas of life be they cultural, social or economic. The series of reforms instigated after the Second World War, nullified all class distinctions. Before the war Japan like European countries had five aristocratic ranks: duke, marquis, count, viscount, baron—all of which were eliminated with the abolition of the aristocratic hierarchy in 1947. In Europe the aristocratic titles are still in use today but in Japan nothing pertaining to the aristocracy remains, not even in the innermost thoughts of the populace. The single most conspicuous principle governing contemporary Japan is egalitarianism, which does not recognize any distinctions in social class or the resulting privileges. The word democracy became popular throughout Japan after the Second World War and denotes not just a political principle but more importantly the abolition of all social privileges.

### **Theoretical framework of Social Change in Japan**

The Japanese culture has been acceptable for multiplicity worldwide over the world, started very early in their history. The social controls used to reduce

diversity are the family, the influence of gender, the supervision of minority groups, the corporate mentality, and the respect required by people in authority. However, due to globalization and the dwindling of the world, Japanese society is starting to make the change to multiplicity. The transformation is happening gradually, but as the population ages and the old conservatives are being replaced by the new liberals, the previous thinking is also being put back by the new. The establishment of the caste system during their feudal development insured unity and lack of diversity would be a theme through the rest of their history. The Japanese society during the Nara Period was separated into classes which were based on family position. The position was of a court authorized, samurai, or peasant cultivator, each class carefully unify together. The appearance of unity was paramount. Individual rights were non-existent. It became common place to respect and even worship the ancestral inheritance. Perception was consideration to be a combination of awareness and a practical application of that knowledge. Therefore, the older family members were thought to have to most wisdom and were admired by the younger generations. Another way of the traditional family structure in Japan supports the conformity of its member through the Bushido<sup>8</sup> influence. The way of warrior has permanently established in the Japanese culture during the Tokogawa period. The warrior code dictates that respect, loyalty and honor. These principles filtered out of the samurai class and eventually embedded deeply into the national spirit of Japan. Traditionalism is required through this ideal because an individual mentality would not consider loyalty to be as important as society. In addition, by behaving out of the norm, shame would be brought to a family. The individualistic attitude runs paradoxical to the traditional family construction in Japan.

### **Social changes after the Second World War**

The Second World War brought several social changes in Japan. One of the changes was the role of women. The expenditure of living was tremendously high in Japan following the war. people in the workforce had to work much longer weeks. To help keep their families balanced, many women started working, which changed their social status in Japan. With more and more women in the workforce, they began to gain more

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<sup>8</sup> Literally means military scholar road, is a Japanese word for the way of the samurai life, loosely analogous to the concept of loyalty. Bushido, a modern term rather than a historical one, originates from the samurai moral values.

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political, legal, and social freedoms. With an increase in the amount of women working, roles within the family and housing arrangements had changed, which resulted in a decline in the importance of family. The government also introduced a national educational system and a constitution, creating an elected parliament called the Diet. They did this to provide a good environment for national growth, win the respect of the Westerners, and build support for the modern state.

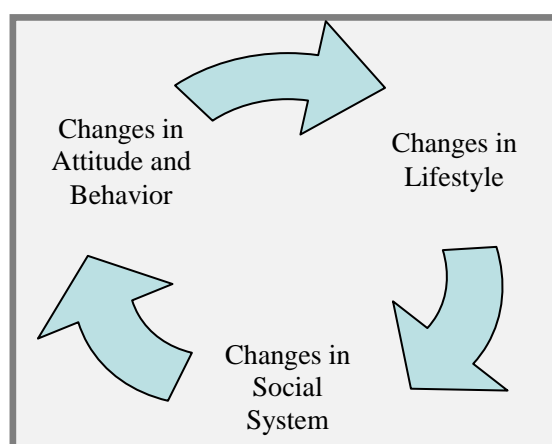
### **Dynamics of Social life in Japan**

Dynamics of social life in Japan donate to wisdom of harmony in the lives of Japanese in the present day. Analysts of modern Japan have distinguished that it has not become a reproduction of western societies in that principal social groups take superiority over individual needs and sovereignty. In addition, although the Japanese individuality may be characterized as multilayered, prevailing portion is the propensity to suppress negative feelings towards ancestors, family and those in influence.

### **Distinctive features of the social structure and change in Japan**

The strength of “being supportive to others” rather than thinking exclusively of oneself intrinsic to individual beings were awakened among the Japanese. As people wait for the globe to evolve, they are fueling their own emotional growth. Temporary changes in attitudes and behavior is instantaneously following two major directions.

- a. Increase attach : Changes caused by the affecting augmentation of individuals
- b. Increase humanity : Changes caused by widespread social endeavor.



**Figure: Trends of social change in Japan**



A deep appreciation for family which bring happiness in people's hearts. This gave rise to a trend in which people began re-evaluating their priorities and making positive life changes. By cherishing the ties with those around them and enjoying today to enjoy tomorrow, people are moving towards a new lifestyle and a new society that focuses not on the individual but on living in harmony with nature and on ensuring a future for the next generation. Family ties and connections to those around us are more important to us. Essentials have prompted Japanese to proactively find ways to save water and electricity in their daily life. There is a perimeter to what individuals alone can achieve. People anticipate the government and corporations to act as echo. There is a perimeter to how greatly recovery can be made through the goodwill of individuals alone. People expect social systems to progress. Changes of lifestyle are set off by pressure to admit are not sustainable. Japanese view, products with only the most basic functions will no longer satisfy clients. They do not want to use the same item repeatedly over a long period. Two trends, emotional enlargement and social development have emerged from the awakening of the selflessness. But the efforts of individuals alone will take us no further. Japan is a nation that finds new ways to combine existing elements to support dynamic growth, a multi-faceted, and optimally balanced in which each and every individual makes a unique contribution.

### **Growth of rapid lifestyle**

Times encompass, they are re-evaluate lifestyles from an emotional and an energy perspective to create a stronger, more vibrant Japan. Moving toward a standard of living that optimally goes with Japan today. Creating a truly smart new lifestyle where individuals re-examine themselves and significance their connections to people and energy. Evolving into a society able to maintain the balanced, dynamic lifestyles of tomorrow's Japan which could create a multi-faceted, optimally balanced that encourages the participation of diverse individuals.

### **Philosophical Changes in Japanese Culture**

Japanese culture traditionally ideals cooperation and plant the needs of the many over the individual. While there are advantages, conformity and

authoritarianism of individual voices especially among Japan's younger population is one of the unenthusiastic side effects of this cultural vision. However, many analysts have observed that social media have given Japan's youth the tools to express themselves as individuals. It seems that a profound change in Japan's traditional values is in the horizon, with social networks taking center stage. Modern image of Japan is built on unstable foundations. In the 1980s most of the Japanese considered themselves as a middle class. Other abiding beliefs include companies looking after workers through lifetime employment. The economic stagnation has severely undermined Japan's middle class. Once one of the most egalitarian of countries, Japan is now above average among rich nations in its income inequality and at 14% has the highest rate of children raised in poverty.

### **The biggest demographic challenge**

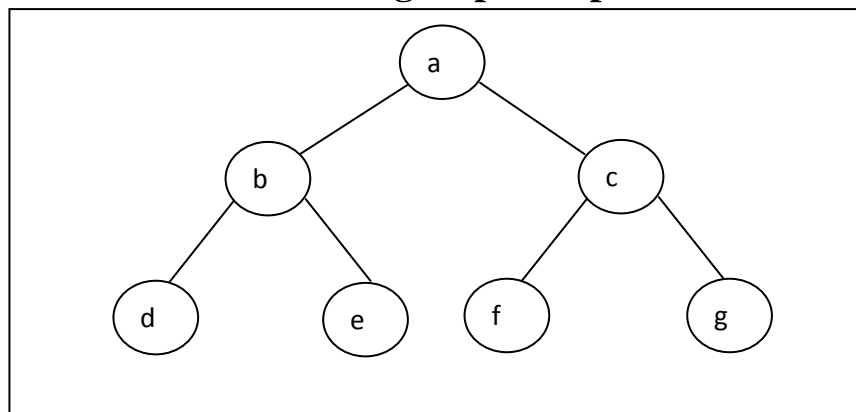
Japan is emerging older as its population declines, creates economic and social disorder. Number of workers to bear each pensioner has fallen from ten in 1950 to four in 2000; it is estimated to fall to two by 2025. No less than 70% of the country's social-security budget goes to the elderly and only 4% is aimed at child care, reinforcing the low birth rate. The traditional Japanese family of employed person and housewife which the government has long tried to protect is a survival in 55% of married households both spouses work. As the country ages and grows poorer, this has led to a surge in petty crime, such as burglary by the elderly. Japan can get out of trouble and that change is taking place. In many developed nations, a common reform of the social security system aims at preventing early retirement. In European nations, in contrast to both the United States and Japan, skilled laborers who are still able to work have a marked tendency to choose to leave the labor market and to rely on a public pension. This tendency results in a high rate of early retirement when the number of older workers is viewed as a percentage of the total number of workers, excluding the currently unemployed, an even sharper disparity appears. A relatively low rate of employment for the population at large tends to raise labor costs. This increase reduces firms demand for workers and raises unemployment among young people. It also narrows the tax base for social security and increases the tax burdens on

individuals and firms, resulting in the possibility of a vicious circle between a further decrease in employment by firms and increases in their tax burden. Turning to social security issues, the public pension system serves the elderly population in two ways:

### **The Social Problems and Changes in Japan**

The reverse side of Japan's economic growth has been her many recent problems. Tokyo is the world's largest city in terms of population. But there are foreigners who, ahead visiting, write that it is also the world's ugliest. The population of Tokyo within its administrative boundaries is 11 million. But the population of the metropolitan area including the city is in fact 23 million. The numerous problems of this city are contained in this simple fact. One incident which is not partial to Tokyo but is found in all Japan's cities is that in comparison with the sharp rise in population the proportion of space allotted to roads is low. Moreover, on account of the sharp rise in the number of automobiles, a sharp increase in the number of casualties in traffic accidents has been unavoidable. In August 1969, the government announced that since 1945 there had been 200,000 instantaneous traffic victims.

### **Fundamental structure of social group in Japan**

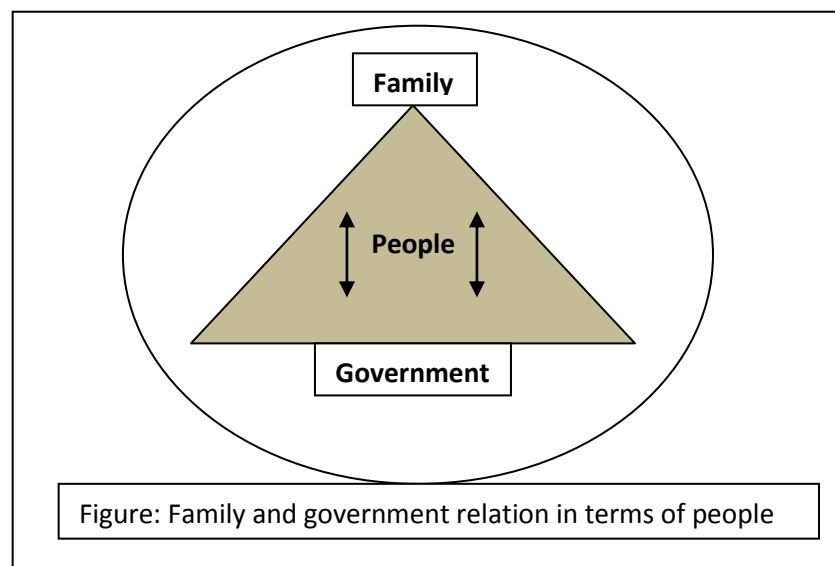


The relationship between two individuals of upper and lower status is the basic of the structural principle of Japanese society. This important relationship is expressed in the traditional terms Oyabun (親分) and Kobun (古文)<sup>9</sup>. Oyabun means the person with the status of oya (Parent) and kobun means the status ko (Child). In the figure, b is the

<sup>9</sup> Nakane, Chie (1997) Japanese Society, Charles E. turtle Co.:publishers, Eleventh edition, P-44.

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kobun of a (oyabun), and at the same time he is the Oyabun of d. One person may play more than one role. In the figure it's really clear to us that the Japanese people really behave like a group and their social system is a group based which really helps them to be more effective in nature and development of the society. Individual relations with family and government as follows



The picture expresses that the relation of people with government and family are very much influential basically the state is the institution for people but the family really provides all the necessities.

### Japan's Changing Social Context

Japanese society is experiencing vast collective diversification. According to the Ministry of Justice, in 2002 there were over 1,850,000 registered foreigners living in Japan, the equivalent of 1.45% of the general population an increase of 4.1% from the previous year and a 44.5% increase over the past ten years. One of the reasons for this increase in the foreign population of Japan is the 1990 change to the Immigration and Naturalization Law that provided preferential immigration status to South Americans of Japanese descent. However, it is important to note that the majority of foreign residents in Japan are Asian (Korean-33.8%, Chinese-22.9%, and Filipino-9.1%) with Brazilian -14.5% following<sup>10</sup>. At the same time, the Japanese population continues to age and the birth rate declines, putting pressure on the labor market and the national pension fund. By 2023, the percentage of Japanese

<sup>10</sup> Japan Information Network Webpage <http://www.jnn.com>

citizens over the age of 60 approached 20% while children under 14 dipped to about 16%<sup>11</sup>.

### **The Content of the Integrated Curriculum**

The freedom of movement and association provided by the decentralized nature of the Integrated Curriculum reform represents a timely opportunity to further develop and disseminate human rights, international, and multicultural education throughout Japan. Scholars and education activists have promoted human rights and international education approaches to the Integrated Curriculum through books and journals<sup>12</sup>.

### **Human Rights Begins with Self-respect**

In 1999, a survey revealed that a variety of questions related to self-image, future goals, etc. The results revealed almost 80% of females responded that they would like to marry in early twenties; over 60% of students (male and female) wanted children before the age of 25; 32% of males wanted their marriage partner to do housework while only 2.5% wanted them to work outside of the home. The survey also measured various aspects of student's self-respect. They also hoped that students would gain an understanding of people living with AIDS and sympathize with, rather than discriminate against them. In the discussion meeting that followed, parents, teachers, and fellow educators discussed in detail the importance of the lesson.

### **Multiculturalism through English**

There are 47 students in this school who have foreign citizenship; the majority Vietnamese-35. A school survey found that among the Vietnamese students, 70% percent were born in Japan; 60% speak Vietnamese at home; and 50% eat dinner alone because their parents work long hours<sup>13</sup>. Students learn traditional games, simple expressions, cooking, ethnic song and dance, and how to play musical instruments in the target culture. Demonstrating the Japanese calligraphy, cooking

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<sup>11</sup> Haruo, Shimada (1994) Japan's "Guest Workers," Translated by Roger Northridge, University of Tokyo Press, Tokyo, Japan.

<sup>12</sup> Akio Nagao (1999) *Sogoteki Gakushuu toshiteno Jinken Kyouiku: Hajimete Miyou, Jinken Sogo Gakushuu* [Human Rights Education via the Sogo Gakushuu: Let's Start Human Rights Integrated Curriculum] Meiji Tosho, Tokyo, Japan.

<sup>13</sup> T Shou Gakko Jisen: Dai 4 Sho: Kyousei wo Mezasu Kyouiku. ["T Elementary School: Actual Practice" in *Education for Living Together*] (2003, December 24)

(okonomiyaki-a traditional Osaka dish) and drumming (wadaiko). They projected a live video image onto a large screen as they explained the process of each activity in English. All of these lessons are based on Global Education, a content-based approach to teaching English as a Foreign Language. The Global Education in EFL curriculum is based on five thematic areas as human rights education; peace education; environmental education; cross cultural communication and area studies.

### **Social change through communications**

The Japanese networks of telecommunications and of postal services are among the best and most sophisticated in the world. The hundreds of islands, as well as the remotest villages deep in the mountains, are effectively linked by these services. Japan is now a world leader in the use of advanced telecommunications, including satellite and fiber-optic transmission networks. Per capita telephone ownership is high; although the number of landlines has steadily declined since the late 1990s; mobile-phone subscriptions have soared. The use of personal computers and connections to the Internet has become nearly universal throughout the country.

### **Constitutional framework for social changes**

Japan's constitution was promulgated in 1946 and came into force in 1947, superseding the Meiji Constitution of 1889. It differs from the earlier document in two fundamental ways: the principle of sovereignty and the stated aim of maintaining Japan as a peaceful and democratic country. The emperor, rather than being the embodiment of all sovereign authority, is the symbol of the state and of the unity of the people, while sovereign power rests with the people whose fundamental human rights are explicitly guaranteed. Article 9 of the constitution states that Japan forever renounces war as a sovereign right of the nation. The 1947 constitution establishes the principle of autonomy for local public entities. Significant powers are allotted to local assemblies, which are elected by direct public vote, as are their chief executive officers. Many matters related to labor, education, social welfare, and health as well as land preservation and development, disaster prevention, and pollution control are dealt with by local governing bodies.

### **Media and Social Change**

Japan has an extraordinarily high suicide rate, particularly in the younger population. Like most countries, Japan has its share of social unrest. A

recent investigative report by the BBC has uncovered that more young people in Japan are turning to twitter and other social media networks to speak their mind, and by doing so, they are altering Japan's rigid social structures<sup>14</sup>. Social media has also had an effect on the interaction of Japan's government and its people. Japan's government has also traditionally been one where there is little interaction between elected officials and their constituents. Japanese culture traditionally values cooperation and putting the needs of the many over the individual. While there are certainly advantages to this, conformity and repression of individual voices especially among Japan's younger population are one of the negative side effects of this cultural view. However, many analysts have observed that social media have given Japan's youth the tools to express themselves as individuals. Social media has started to change this gradually. Initially set up to communicate with the public after the natural disasters of recent years, Japan's prime minister's office's social media presence has expanded dramatically in the last year<sup>15</sup>. However, the prime minister's office decided to keep these social media tools running as a way to establish a dialog with young Japanese citizens interested in their government's activity. This move has been so successful that the prime minister's office has now expanded to other various social networks and uses social media for other numerous purposes apart from simply posting news about important events.

Japan in particular has been known for having a glass ceiling that is quite difficult to surmount<sup>16</sup>. More women and minorities use social media websites than the prevailing population in the United States. It seems that a similar phenomenon is occurring in the modern Japanese society. Like in the West, social media has allowed voices in Japanese societies that would normally have not been heard to find an outlet to express their opinions and to advocate for their own interests on a public platform.

### **Lessons for Bangladesh**

Japan struggles to restructure its economy; the social cost is increasingly evident in rising unemployment, irrationally high savings due to fears about the future, and growing numbers of homeless. Other, more subtle social changes are also occurring. Another major structural shift taking

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<sup>14</sup> <http://www.bbc.co.uk/news/world-asia-19556253>

<sup>15</sup> <http://www.techinasia.com/japan-prime-minister-line/>

<sup>16</sup> <http://www.npr.org/2012/09/21/161481809/foreign-policy-end-of-men-not-in-asia>

place in Japanese life, thanks in part to the declining birth rate, in part to dissatisfaction with the traditional life cycle of school, marriage and children, is the emergence of parasite singles. These, typically, are women who don't fancy the prospect of giving up independence and a career to marry a salary man and elect to stay with their parents where they pay cheap board, if any, have few household chores and get to spend all their money. They point out that if they marry they must give up their lifestyle while, with discrimination still entrenched in the Japanese workforce, career prospects for a woman are not good. For such a reactionary, this social phenomenon is threatening the economic recovery because parasites don't buy large consumer goods and don't produce children. Lack of trust on similar age group regarding relation or long term relation like marriage. Peoples are too much concern about fashion, physical fitness, tendency to depend on information technology and traditional concepts are changing with modern thinking. Peoples are too much concern than earlier about their rights and duties. In some extent the teenager are not showing respect to the elder, Interest on sexual issues and less interest on reading books. But to enlightening the society all the people have to be educated and only education could change the fate of nation like Japan.

### **Recommendations for social change and development**

#### **a. Development policy**

Strategy must be development oriented as it could easily cope with the transformation of the socio-economic aspects and should prepare policies which will go well with the modern perspective like “home grown development policy”<sup>17</sup>

#### **b. Poverty and inequality**

The government must ensure that the poverty and the inequality rate must be short otherwise the total system will hinder the social change and development process. The government should take steps to ensure the social security so that none could “Of the 1%, for the 1%, by the 1%”<sup>18</sup>

#### **c. Constitutional rights**

Government must ensure the constitutional right of the general and must be careful about the human right are violated or not. According to the

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17 Barkat, Prof. Dr. Abul (2014), Poverty-Disparity-Inequality in Bangladesh: In search of a Unified Political Economic Theory, Economic Association, Dhaka, Bangladesh.

18 Sliglitz, Joseph. E, (2013) The Price of Inequality, P-XLVI, Penguin Books.



constitution the following must be ensured by the government to protect stable social system. (Article 7.1, 15/ka-kha, 19/1-2, 17 ka-kha, 14, 16, 10, 11, 27, 28.1, 32)<sup>19</sup>

#### **d. Freedom-mediated process**

Economic opportunity, social facilities, political freedom, guarantee of transparency<sup>20</sup> are essentials for the basic rights of the people.

#### **e. Good Governance**

Good governance is the birth right of the people and for the development and change of the social system the government must ensure good governance, accountability and transparency for the state.

#### **f. Education**

Education must be target and useful based and the curriculum should be based on the prospective fields and technology oriented.

Government must ensure the followings for social change and sustainable development:

1. Proper distribution of wealth and higher economic growth.
2. More effective, diversified and Productive agricultural system. Agrarian reform is inevitable.
3. Dynamic and potential fields should create and appropriate salaries must ensure.
4. Industrialization and multinational-industry system should establish for economic security.
5. Women empowerment must ensure for highest development.
6. Best use of the Science and technology for proper human development.
7. Population is not a curse; transfer the population as human assets.
8. Government must ensure the strong and good facilities of the health sector.
9. Organized social insurance system.
10. Government should create ground for the People's participation in the state activities.

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19 Article number of the constitution of the People's Republic of Bangladesh.

20 Sen, Amartya (1999) Development as Freedom, PP-10, 38-40, Alfred A. Knopf, Inc.

### **Evaluation of the study**

Knowledge across countries and regions shows the possibilities and limitations of various pathways to social and human development. Rapid and broad-based economic growth, which facilitates better standards of living that support health, education and social security. Bangladesh's achievements thus far do not exactly fit into either of the above typical pathways to social development. Although its social change indicators are higher than what one would expect at comparable levels of per capita income. Bangladesh has yet to meet the challenge of finding an appropriate institutional basis for improving its public service delivery systems. The problem of poor service delivery in social sectors is symptomatic of the overall governance problem that poses a serious risk to the country's prospects for continued economic and social progress. Nevertheless, Bangladesh's experience has shown that it is possible to achieve rapid progress in many social development indicators amid widespread poverty, and that social attitude and behavioral norms can change over a much shorter period than is usually assumed in the literature.

### **Concluding remarks**

Japan succeeded for several reasons. Their management style, job security, new technologies from others creating a high tech business climate. The business climate in Japan includes government restrictions on imports and the Japanese government spends very little on defense. One of the hardest lessons in life is letting go. Whether its guilt, anger love, loss or betrayal. Change is never easy. We fight to hold on and we fight to let go. The Government of Bangladesh is accountable for shaping the general strategy directions for the nation's development and social changes but cannot alone bring about persistent improvements. But the incredible resource potential, which can be drawn upon to help tackle the nation's vast development and social changes. Activities include establishment of schools, hospitals, mosques, markets etc. All the works were done for the benefit of the society.

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