The conclusion of the study find out the aspects that the Oriya origin in Assam give a dim picture of their social folk customs as distinct and separate from the other people in the plantation. This is because the rapid assimilation that taking place in the plantation since about a century is definitely a result of such happenings. The Oriya people are also regionally differ in their socio-cultural systems and among them the assimilation is more frequent if they living in a single atmosphere of the plantation. Opening of the doors of the plantation after the independence for the outsiders to come has left a rapid change in the life style of the people in the plantation. Impact of these changes is clear in their behaviour, costume and recreation hours.

A concurrence of many factors has brought about the changes I have pointed out in my study. What triggered of this ablution is first of all the people's ever increasing assimilation bound in the plantation situation. The educated Oriya people, with good population in the tea gardens are more prompt towards this assimilation process with their neighbouring people. They are now like to call themselves Assamese rather than Oriya; keeping the social-folk customs away. This is due to the modernization and feeling togetherness with the rests of their colleagues in the plantation. What is mentioned in my study, is, the savings of the few aware and proud uneducated people who toiled in the tea garden throughout the years. The household rituals, specially reserved for the male members are begun to see as useless as they involve sacrificial blood. A few gave up sacrificing fowls in the compulsory family rituals. The
result is the gender, nature and colour of the fowl, goat or any other beast accepted by the tutelary, is disappearing.

Other factor of the disappearance of the traditional social folk custom is due to the disappearance of the *kutumb*, and the *diari*. These two are essentially accepted means for the evolution of the tradition. It can accept and adopt new means of life in the tradition according to the demand of the hours. But if the carrier disappears the whole system collapses. *Kutumb* disappearance is due to the multiracial co-existence, managerial governance and the politicalization of the institutions through *Gram-Panchayats*. Authority of the *Gram-Panchayat* can yield prosperity while the *kutumb* cannot. *Kutumb* is becoming tool in the hands of the party politicians only to lose its credibility for collapse.

The ‘*diari*’ is a profession, appointed and respected by every person in the *kutumb*, is disappearing with the *kutumb* itself. The position of the ‘*diari*’ was cared and saved by the *kutumb*. The other cause of its disappearance is its credibility. Spirits are disappearing which was the power and prestige of the *diari*. With the advent of the electricity, evil spirits leave spaces for the light and light conquered the mind of the people.

At the initial stage of the plantation, the towns, educational institutions, places of the recreation hours were beyond their reach and the few educated only could afford the same. The situation lasted even after the independence as the plantation was felt to be private property trespasses of which were punishable. It was the educated few who opened for the freedom of the workers from semi-serf position to the position of the general labourers like others in the country. The Independent government highest gift to these people was the trade union. Politicalization of the trade union was a natural
phenomenon during those days and the good impact of this was 
the Plantation Labour Act 1951 which brought some discipline 
in their working life. These were the factors responsible to bring 
them closer to the rests of the society.

The rapid modernization of the entire world with new 
technology made entrance into the every corner of the world 
including the long isolated tea plantation of Assam also. The 
entrance of the Television in their homes opened the eye for 
newer developments. The V.D.O, Internet etc generated new 
ideas to compare their own condition with those of the 
underdeveloped societies eloped for the new ideals of life. They 
realized that it is the time for them not to wait but to run for the 
position they may loss if remain behind. Nowadays they do not 
care for the company provided monthly cinema show. They 
have arranged their own system to see the latest cinema at 
home applying the latest technology.

Only from the last decade electricity came to them. It 
was restricted to the privileged class in the tea garden i.e., the 
management, the babus, the artisans beside the continuous use 
in the tea factory. The planters adopted the system long before 
together with the steam engine to run factory. But the wage 
earners; as they are merely ‘daily rated worker’ dreamt it for a 
very long period. The students’ organization; ATTSA first 
demanded for electrification of the workers line in the late 
eighties of the last century followed by other organizations and 
it become possible when the government undertook 
electrification of the distant villages. Perhaps, the Government 
initiation indirectly induced the garden management to electrify 
the ‘labour lines’. The government developmental program when 
proceeds towards a village, stop or stopped when reaches the 
boundary of an Ex-tea garden labourers area for unknown 
reason. Similarly the tea garden management electrifying the
'lines', nearest to the garden factory or the National Highway to show outsiders that the lines are electrified.

Here, whether a 'line' is electrified or not; television, video etc. reached into the 'lines' even without electrification. The portable battery system has done a lot to invite the modern equipments of enjoyment to their doorstep. At present computer also entered into the houses, where a student gets first division in the High School Leaving Certificate Examination. It led to learn not only computer but to accustom with the internet system. All of these new developments are of a sudden appearance among them and it was found that they are yet to make use of these equipments in right way.

The socio-cultural atmosphere is gradually germinated by the new missionary activities in the plantation. They have adopted new method of conversion without effecting the existing provision of conversion. Previously, the European missionaries were slow to be taken for reliability. Now they have trained their fellow brothers and through them rapid conversion is carried on. The Oriya people, though adamant with their tradition, are slowly melting down. The impact is that they have to leave practicing their age old tradition as they are symbolized as barbarians and animistic by the Christian preachers.

The most serious effect on their social folk custom is the development of the new socio-cultural habits, called; 'tea tribes culture', which is the result of the forgetfulness of the individual socio-cultural tradition assimilating with the traits of others since hundred years. The educated youth now, feel proud to be called themselves as tea tribes rather than Oriya, Oraon or Munda. An ineffective parallel measures by some of the social organizations have been taking. They are not against the
collective identification as 'tea tribes'; but on the support of individual identity by preserving the individual cultural traits.