A Community is a collection of living things that share an environment, so forming a recognizable group. These living things can be plants or animals of any species and size. Communities are characterized by interaction in many ways. The definitive aspect of community is that each subject in the mix has something in common that allows identification.

The word community comes from the Latin word *communis* meaning "common, public shared by all or many". The English word "community" originated from the Latin word "communitatus".

The participation of various communities in politics is known as community politics. This is mainly to attain some socio-economic mileage for their respective community. They use various community pressures, vested interests, political manoeuvring and tactics on political parties in order to achieve their goal. They do not look into the over all development of the state or people. They are highly particularistic in their approach to politics. The readily available vote bank under the community leaders is a sure bate for the politicians to take care of their needs urgently. When a community is challenged, the community takes side with the similar interest group in the state or fight against the opposing communities
in the state. The aim of community politics is therefore the creation of a political system which is highly focused on the interaction of communities in which groups have the power, the will, and the knowledge, the technology to influence and affect the making of decisions in which they have an interest.

A community under severe oppression and suppression organises itself to fight against the oppressors by using politics as a weapon. This process of community attaining political gain is called politicization of a community. The political parties in Kerala are not fully based on ideology but largely operate and function mainly on the basis of community interest. In general these parties should be divided into rightists and leftists. However, their ideological differences are minimal in recent years. The party politics in Kerala is based on community interest more than political ideology. The innumerable parties were formed and deformed in Kerala ever since the dawn of independence, because of political game of convenience. Some of these political parties are fully or partially dominated by the Syrian Christian community in Kerala.

An analysis of the role of the Syrian Christian communities participation in Kerala politics is highlighted in the following chapters. The first chapter discusses the theoretical frame work of
the community. Human community is formed in its unity and wholeness both in the inexhaustible creativity of the individual personality and the divergent evolution of societies values and cultures within the unity of world civilization. Here the term community identity is coined from the two German terms Gemeinschaft and Gesellschaft, used by the German Sociologist Ferdinand Tonnies.

The second chapter examines historically, the growth of the Syrian Christian Community in Kerala. It traces the origin of Christianity in Kerala. The Syrian Christian community, the seed of which was sown as early as the first century after Jesus Christ by St. Thomas, the Apostle, flourished in the Indian social milieu against several odds for centuries together keeping its individuality intact. It was closely associated with the Syrian Church or Chaldean Church as far as liturgy and liturgical language was concerned. But it grew up in Malabar, evincing the characteristic features of an Indian institution.

The third chapter portrays the political situation that was shaped by a series of political movements involving a high degree of participation by the people of Kerala at various levels. The peculiar socio-political phenomenon was one of the main reasons for the
growth of the political movements in Kerala. The Malayali Memorial was one of the major political movements in Kerala. All the communities in Kerala irrespective of religion, caste and creed took part in this movement. The Ezhava Memorial sponsored by the Ezhava community, the Civil Rights Movement sponsored by the Christians and the Nivarthana Movement were the other important socio-political movements supported by various communities to get a free share for their respective communities from their Rajas (princes).

The fourth chapter begins with the well known Liberation struggle against the Communist government in Kerala. All the communities in Kerala rallied behind Mannath Padmanaban the leader of the Nair Community to sack the elected government. Their land reform policy and educational policy hurt the feelings of the Christian, Nair, and the Muslim communities and the rich people of the Ezhava community. Nehru called it a “mass upsurge”. Finally the government led by the Communist Party was suspended and the liberation struggle led by various communities came to an end in the history of modern Kerala.

The fifth chapter gives a detailed analysis of the successive governments from 1947-1980, and the role played by various
communities in Kerala. The Syrian community was always supporting the UDF (United Democratic Front) led by the Congress Party. It was quite visible during the liberation struggle. This trend slowly began to change in the late seventies when a fraction of Kerala Congress dominated by the Syrian Christians supported the LDF (Left Democratic Front) led by the Communist Party. However, the bulk of the Syrian Christian community extended its support to the Congress party and its allies.

The final chapter focuses on the conclusion by highlighting general findings. This chapter is concerned with the role played by various communities especially the Syrian Christian community in the political scenario of modern Kerala. The Syrian Christian community was actively participating in the democratic institutions. It is understood that without the support of the various communities the UDF or LDF cannot achieve power in Kerala.

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