The present research is a theoretical study of the development of thought in Terry Eagleton, a British critic, acknowledged for his resolute viewpoint regarding the significance of Marxist ideology in explaining the major issues concerning the world. His major works brought out during his career has been studied respectively in four periods characterized by a specific theoretical viewpoint professed in his works in that period. The development of thought in each period is further compared and contrasted with the major works brought out during the period by other critics or writers, or the works which seemingly have a great influence on the works of Eagleton. This project also evaluates Eagleton’s stand in contrast to the critical theoretical developments around the world during the preceding fifty years.

First period, the Pre-Marxist phase, studies his two major works *The New Left Church* and *The Body as Language: An Outline of a ‘New Left’ Theology* as the preliminary works demonstrating his attitudinal likings for dealing the catholic concepts through Marxist methods. In this period, Eagleton studies Lord Jesus as a common man in pursuit of saving humanity from its moral and ethical deterioration. His view is on the contrary to the existential thought because he studies Lord Jesus, including other catholic concepts, objectively, rather than in subjective terms. It is analyzed in this project that his theoretical input corresponding this period revolves around the re-structuring of human society by interpreting human beings objectively so as to foster radical transformation in society. His main emphasis is on reading this radical transformation as a means to eliminate all political and social restraints on socio-economic and religious relations.

Second period, the Marxist phase, studies his major works including *Myths of Power, Marxism and Literary Criticism, Criticism and Ideology: A Study in Marxist
Literary Theory, Literary Theory: An Introduction, and The Function of Criticism: From ‘The Spectator’ to Post-Structuralism as phenomenal developments in the field of Marxist criticism bearing a great impact of the New Left and structural Marxism. In these works there is predominant Marxian concern for the economic and class structures of power, and thus Eagleton tried to present a serious challenge to the hegemony of capitalism. Further, the works of Eagleton have been compared and contrasted with the seminal works of Raymond Williams, Louis Althusser, Pierre Macherey, and Etienne Balibar. It is analyzed in this project that Eagleton builds his concept of ideology exploiting the “historical-cultural basis” of Williams, “modes of production” of Althusser, “contradictions between literary production and social formations” of Macherey, and “linguistic mechanism” of Balibar.

Third period, the Nationalist and the Anti-Postmodern phase, studies two groups of works professing “Irish-Political” and the “Anti-Postmodern thought”. The former group includes a novel Saints and Scholars, an essay “Nationalism: Irony and Commitment”, and works Heathcliff and the Great Hunger, Scholars and Rebels in Nineteenth-Century Ireland which deals with the social, historical and political issues pertaining to Ireland including potato famine, the Irish repression by the British, and the rise of nationalist attitude in Irish literary circles. The latter group of works including The Ideology of the Aesthetic, Ideology: An Introduction and The Illusions of Postmodernism study the concept of aesthetics and ideology in an essential Marxist disposition acknowledging Eagleton’s characteristic antagonism to the capitalist social order.

Fourth period, the Postmarxist phase, studies After Theory, Holy Terror, The Meaning of Life: A Very Short Introduction, Trouble with Strangers: A Study of Ethics, and Why Marx was Right as works in which Eagleton tries to bring about inspirational changes in the field of theory, especially in the Postmarxist one, and professes an emancipatory theory to find a meaningful solution to problems of terror, fundamentalism, human relations, and ethics in such a manner that it refers to the needs and aspirations of the common humanity. Holy Terror and The Meaning of Life present his views regarding the failure of a system called capitalism. Trouble with Strangers tries to study the human relations psychoanalytically, but with a huge difference. The difference lies in his
application of the psychoanalysis in Marxist propositions, thus taking Postmarxist
tought to a much higher realm in the study of human ethics. His *Why Marx was Right* is
earnestly defending the applicability of Marxist theory in present times characterized by a
combination of Marx’s libertarian principles and his own catholic-Marxism. Thus,
Eagleton’s emancipatory theory, a combination of cultural and catholic-Marxist one, has
debated the contemporary issues with a Postmarxist predisposition, demonstrating his
endless striving to assert his faith in God and humanity.