**Terry Eagleton**

Terry Eagleton's Marxist theory is a way of analyzing literature and culture from a perspective that considers the historical, political, and economic conditions that shape the production and reception of texts. Eagleton argues that literature is not a neutral or autonomous domain, but a site of ideological struggle and social transformation. He also criticizes the dominant modes of literary criticism that ignore or obscure the material and historical dimensions of literature, such as formalism, structuralism, and postmodernism. He advocates for a dialectical and materialist approach to literature that is sensitive to the social and political implications of different forms and genres, and that aims to expose and challenge the dominant ideologies and power structures of society. Some of the main concepts and themes of Eagleton's Marxist theory are:

- **Ideology**: Eagleton defines ideology as "the ways in which what we say and believe connects with the power-structure and power-relations of the society we live in" He argues that ideology is not simply a set of false or distorted ideas, but a system of representation that shapes our perception of reality and our sense of identity. Ideology also serves to legitimize and naturalize the existing social order, and to conceal or justify the contradictions and conflicts within it. Ideology is not only expressed in political discourse, but also in cultural forms such as literature, art, religion, and education. Eagleton analyzes how different literary texts and genres reflect, reproduce, or challenge the dominant ideologies of their time and place, and how they can be used as tools of critique and resistance.

- **Class**: Eagleton follows the Marxist view that class is the fundamental division of society, based on the relation of production and ownership of the means of production. He argues that class is not only an economic category, but also a cultural and political one, that shapes the values, interests, and consciousness of different social groups. He also emphasizes the role of class struggle as the driving force of historical change and social transformation. He examines how literature and culture express the class interests and conflicts of different historical periods and contexts, and how they can contribute to the formation or transformation of class consciousness and solidarity.

- **Hegemony**: Eagleton borrows the concept of hegemony from the Italian Marxist Antonio Gramsci, who defined it as "the 'spontaneous' consent given by the great masses of the population to the general direction imposed on social life by the dominant fundamental group" Hegemony is the process by which a dominant class or group maintains its power and influence over the subordinate classes or groups, not only by coercion or force, but also by consent and persuasion, through the diffusion of its values, beliefs, and practices in the civil society. Hegemony is also a dynamic and contested process, as the subordinate classes or groups can resist, challenge, or negotiate with the dominant hegemony, and create alternative or counter-hegemonic forms of culture and politics. Eagleton analyzes how literature and culture participate in the construction or contestation of hegemony, and how they can create spaces of dissent and opposition, or of compromise and accommodation.

- **Critique**: Eagleton defines critique as "a form of intellectual practice which seeks to expose the hidden or repressed truth of a situation, and to reveal the interests which it serves" .He argues that critique is not only a negative or destructive activity, but also a positive and constructive one, that aims to expose the possibilities of change and transformation within the existing situation. Critique is also not only a theoretical or academic practice, but also a practical and political one, that engages with the concrete problems and struggles of the real world. Eagleton practices critique as a form of Marxist literary theory, that seeks to uncover the ideological and historical dimensions of literature and culture, and to reveal the potential of literature and culture as sources of critique and emancipation.