

KEY WORDS

Use the same words from Act 1 as he remains an ambiguous character, his true intentions are never revealed.

The Inspector - Act 3

DRAMATIC VEHICLE AND PRIESTLEY'S MOUTHPIECE

- Priestley uses the Inspector as a **dramatic vehicle** to carry his **compelling** political message of socialism and morality to the audience.
 - He utilises the Inspector as his **mouthpiece** (Priestley can't physically be in the play, instead speaks through the Inspector) **to indict** the **vast social inequalities** that **plagued** society, the strong barrier between classes and how this was permitted due to capitalists being in charge.
 - He clearly uses him as a **dramatic vehicle and his mouthpiece** in the Inspector's final speech- uttering the views of Priestley himself about distributing responsibility.
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- The **triple simile** of **"as if she was an animal, a thing, not a person"**.
 - The **zoomorphism** (giving a person animal qualities) on **"an animal"** highlights their **blatant disregard of her humanity** through their **dehumanising** and **exploitative** treatment of her.
 - The **neglectful verb** **"thing"** intensifies how, as she belonged to a lower class, she was not regarded with any form of compassion as a living being.
 - Priestley writes the Inspector to comment on how she was a **"thing"** to **produce a strong emotional reaction** from the audience, particularly disgust, that bourgeoisie capitalists **inhumanely** treat anyone who does not belong to their **exclusive social echelon**.

BRINGING THEM BACK TO FOUNDATIONS OF RELIGION

- Religion **underpinned** morality in the Edwardian era, consequently for the Birlings' to have upheld this **pristine public façade**, religion would have been integral to up keeping this.
- Their **digression** from these religious teachings, since they embodied some of the **seven deadly sins** of greed and pride (especially Mr Birling priding himself on being a **"hard-headed practical man of business"**) means that the Inspector's role as a **moral agent of God** is even more fundamental.
- He appears **prophetic** (knowing about the future), paired with his **biblical allusions to hell** when he uses the triplet **"fire and blood and anguish"**. The **polysyndeton** (repetition of and) reinforces the **sempiternal** torture they will face if they continue to part with their responsibility- his prophetic, omniscient element makes this message seem more daunting and important.
- He also **directly relays the biblical teaching**, used in baptism, that we are **"members of his body"** in Christ. This is parallel language to **"we are members of one body"**. Thus, the Inspector, alike to Jesus, promotes the union of society and togetherness- reinforcing his spreading of Christianity and its foundational teachings
- Alike to Jesus providing **salvation for mankind**, the Inspector's final speech can be seen as being the **salvation for the Birlings'** as he reminds them to **"Remember that. Never forget it."**

Significantly, as the Inspector is the one who is presented as God-like, Priestley could be illuminating that socialism is the way that God would favour on earth: it **aligns with the teachings of Jesus** to **"love thy neighbour"** and favours love and acceptance over hatred and segregation.



TOPIC SENTENCES

- Priestley utilises the Inspector as a dramatic vehicle to carry his compelling political message of socialism. By utilising him as his mouthpiece, it allows Priestley to directly indict the inhumane, dehumanising, and exploitative nature of capitalists.
- The Inspector serves as a moral agent of God within the play. His prophetic and omniscient nature is utilised by Priestley to emphasise how capitalism has caused a digression from the foundations of religion. Thus, he uses the Inspector, the embodiment of socialism, to try and provide salvation and redemption for the Birlings'.
- The Inspector's powerful message of socialism regarding distributing responsibility, catalyses a profound change in both malleable members of the younger generation: Sheila and Eric. Once the Inspector leaves the Birling household, both Sheila and Eric emulate his mannerisms and views by attempting to hold their parents accountable for their injurious actions.

CATALYSES A CHANGE IN THE YOUNGER GENERATION

He has a profound impact on both Sheila and Eric, them being **malleable** characters as they belonged to younger generation and was therefore **receptive** to his message- they absorbed the reality of their wrongdoings.

Sheila:

- Acts as the **Inspector's proxy** when he leaves, reciting his exact moral teachings of **"fire and blood and anguish"**. She resents her **families supercilious airs and graces** and tries to catalyse a change in them as he did to her.

Eric:

- **Emulates the Inspector's disregard** of Mr Birling's long pompous speeches, alike to the Inspector, he begins to **[cutting in]** when his father speaks. Eric is no longer silenced by his father and has learnt from the Inspector that morals hold more weight than superficial ideals like social status and wealth- this **empowered** him.

The conversion of Eric and Sheila is **emblematic of how regressive capitalist views are not permanent** in all the individuals **it taints**. Instead, it provides a glimmer of hope to the 1945 audience that the individuals who remain **entrenched** in their views, are either able to change or will face the consequences of their injurious actions.

