

Year 10 English – Connected Text Essay
Lord of the Flies (William Golding) – Gladiator (Ridley Scott)

Ridley Scott's *Gladiator* and William Golding's *Lord of the Flies* display many similar themes and character developments in order to convey meanings through the a common theme of betrayal. Within this they can be closely tied to minor themes such as loyalty, power and corruption as characters develop with their respected environments. Both Scott and Golding are hence able to convey their ideas and meanings through this style to express important ideas to the reader/viewer.

One such technique embedded to show a theme of corruption within both Golding's *Lord of the Flies* and Scott's *Gladiator* is that of symbolism. Symbolism of Jesus is one such figurative technique used within characters of Simon and Maximus. Simon is a key figure in representing that of Jesus in that he stands for what is morally good and just within the island – trying to maintain order and ethical values within a continually corrupting society and eventually dying in the process. This then links closely with Maximus in a scene in which he is strung high in rags, before cutting to a scene of a luminescent door, representing that of heaven before he dies in the arena. This common symbol of Jesus can finally be tied to Corruption, as it is Jesus who stands specifically against this. Jack and Commodus therefore represent protagonists in this symbolism of Jesus as they stand specifically as evil characters corruption throughout both texts. Both this theme and symbolism is evident in the following two passages: Commodus – “You and I are not much different. You take life when you have to, as do I” Maximus – “I have only one more life to take, then it is done.” *Lord of the Flies* then represents this when Simon quotes – “What are we, humans or animals?”

Power is a second theme coming across intermittently within both titles whilst in conjunction with a second instance of Symbolism. Both the face paint and the armour worn by protagonists in both titles are used as metaphors to hide inner evil. In the final scene of *Gladiator* in which Commodus addresses Maximus in the arena, we are brought to a close up of Commodus' armor: pure white robes along with a breastplate and shield. Hidden within this we know the true evil of Commodus despite his visual impression to the crowd to be that of pure good. Face paint used in *Lord of the Flies* is then tied closely to this as the savage boys use this to cover their identity as if a wall to hide behind whilst doing evil deeds - embodying a different personality. Power is then evident in both these instances as it embodies the form of paint and armour. It is as if the power comes within these two items giving the user the impression of power for good, as compared to the true evil within. An example of this is then hidden within *Gladiator*, as the crowd of the arena equals power when Proximo mentions; “win the crowd and you win your freedom”. Therefore giving evidence as to the fact that Commodus specifically wears the white armour in order to represent good, and give a good impression of himself to the crowd for power. Evidence in *Lord of the Flies* is then shown when Jack marks the beginning of face paint to mark the start of hidden identity and power as a leader; “Jack planned his new face. He made one cheek and one eye-socket white, then he rubbed red all over the other half of his face.”

When analysing and comparing both texts whilst searching for themes in techniques used by creators, the theme of Loyalty is evident from the beginning of both. Loyalty can be analysed from many different perspectives, although a theme of disloyalty seems more present from the beginning. In a scene in which we are introduced to the killing and betrayal of Marcus Arelus by Commodus, the betrayal of loyalty is present. This is then linked to Lord of the Flies throughout the betrayal of Ralph in Jack's leading of the savages – only in this instance,