



MASTER-SLAVE MORALITY AND POWER DYNAMICS IN THE STAR WARS PREQUEL  
TRILOGY



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TRILOGY



A Thesis Submitted in Partial Fulfillment of the Requirements  
for the Degree of MASTER OF ARTS  
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THE THESIS TITLED  
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This study examined the power dynamics between the Jedi, the Sith, and Anakin Skywalker in the Star Wars Prequel Trilogy (2007) through two frameworks: Nietzsche's Master-Slave morality and Foucault's theory of power and resistance. It aimed to link the internal and external dimensions of domination to explore how power is imposed and how resistance emerges. The analysis applied Nietzsche's theory to examine master-slave dynamics within the narrative. Foucault's theory was then used to show how this internal revolt leads to structural transformation. This research achieved three objectives. First, it identified core traits of master-slave morality in the Star Wars Prequel Trilogy (2007). The Jedi Council embodies master morality through value imposition and the exercise of authority, while the Sith and Anakin reflect slave morality's trajectory of resentment and moral inversion. Second, it analysed the internal power dynamics among the three entities, showing that Anakin's obedience turns into resentment and the Sith invert Jedi values. Ultimately, both lead to moral revolt. Third, it found that this moral revolt leads to physical resistance and external transformation in both individual and institutional forms. The Jedi Order is overthrown, yet its moral and institutional power is not destroyed but reconfigured under the Sith Empire. In conclusion, this study shows that when both moral authority and institutional control are imposed too rigidly, they invite resistance not from the outside, but from within. This resistance begins as an internal revolt within individuals but, over time, can evolve into a collective force that restructures the system it once served. The tighter power holds, the louder resistance echoes.

Keyword : Nietzsche, Star Wars, Master-Slave, Foucault, Resistance, Power Dynamics

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# CHAPTER 1

## INTRODUCTION

### 1.1 Background of the study

*Star Wars* is a global phenomenon, a vital part of contemporary popular culture that transcends generations and geographic boundaries. Across its decades-long presence as a space opera of epic scale, it has consistently woven its way into the cultural fabric of modern life through its engaging plot development, iconic characters, and timeless philosophical undertones. Created by George Lucas, this intergalactic lore set in a galaxy far, far away from his vision has left a lasting impact on the science fiction landscape and secured its place in the hearts of audiences worldwide.

Its tremendous financial success is widely held to be beyond measure. Statistically, not only that a total of six *Star Wars* theatrical releases became the highest-grossing film of its release year (Dirks, 2024), but an astonishing five of its films have also made their way into the top 50 all-time box office hits, one of which are in the top ten on that list, after inflation adjustment (Box Office Mojo, 2025). When taken into consideration that the first ever commercial release of *Star Wars* took place almost half a century ago in 1977, the longevity of its everlasting achievements is astonishing. To give genuine praise to a series of films which has generated a total of over 10 billion US dollars is not an understatement but rather a realistic description of what can be evidently observed.

Beyond monetary success, *Star Wars* has penetrated and implanted its popularity within the very heart of modern society. It has captured the enduring affections of generations after generations of global citizens. The *Star Wars* references are deeply embedded in popular culture (Brooker, 2002, p. xv). In fact, the monumental success of the films paved the way for the immense surge in popularity and the emergence of science fiction as one of the most prominent movie genres (Cook, 2000, p. 248). It transformed Hollywood's aesthetic and narrative conventions and also caused an industrial-wide impact by inviting a return to large-scale big-budget productions targeted at mass audiences (Bigsby, 2006, p. 387). In the socio-political landscape as

well as the religious one, *Star Wars* has made its fair share of inspiring contributions, with examples such as the famous strategic defence initiative by Ronald Reagan that involves laser system was labeled the “*Star Wars*” project by the media, UK’s political party newspaper advertisement to congratulate Margaret Thatcher’s May 3 election win by using a phrase from *Star Wars* (Whalen, 2019), and a census survey from 2001 which reports that almost 400,000 British citizen listed their religion as “Jedi” (Office for National Statistics, 2003). *Star Wars* not only creates a culture and community of its own, but it also leaves permanent footprints in almost all dimensions of the contemporary world.

The fantasy tale of *Star Wars* also extends its impact to the field of English language and literature. Regarding linguistics, a corpus-based study reveals that numerous key terms, phrases, and expressions from the saga have become ingrained in everyday vocabulary, even outside of *Star Wars* context (Sanchez-Stockhammer, 2023, p. 243). Regarding literary analysis, *Star Wars* explores timeless moral struggles, individual choice, and institutional influence in attempting to make myth relevant to the modern world (Boys-Smith, 2022, p. 26). This makes it a rich text offering substantial depth for interpretation and analysis. In fact, George Lucas acknowledges that elements in *Star Wars* directly serve to address real-life political and historical issues (Langan, 2024, pp. 3-4). As a result, these thematic concerns, combined with its global cultural reach, position *Star Wars* as a valuable subject of study within the disciplines of literature criticism and reflection.

The core storyline of *Star Wars* involves two opposing clans: the Jedi and the Sith. The Jedi Order represents the light side of the force. They are guardians of peace and justice in the galaxy. Jedi are trained from a young age to master the Force, an energy field that connects all living things, and to use their abilities for the greater good. The Jedi adhere to a strict moral code which dictates all their behaviours called the “Jedi Code”. The essence of such code encapsulates their philosophy and reflects the Jedi’s belief in moral superiority and their role as protectors of the galaxy. Highest in the Jedi hierarchy is the governing body called “Jedi Council”, a group of elite members

who make decisions on all significant Jedi matters and enforce the dictation of the aforementioned code of conduct.

In opposition to the Jedi's ideals, the Sith are the primary antagonists of the Jedi. They embrace a philosophy of the contrasting dark side and are considered the Jedi's arch enemy. In fact, the first of the Sith originates from a former Jedi who had his ideas suppressed and rejected by the Jedi ruling class. He then rebelled, resulting in a breakage from the order (Brooks, Salvatore, & Stover, 2007, p. 122). From that moment on the Sith started to construct their cult directly in opposition to the Jedi (Brooks et al., 2007, p. 123). By actively rejecting the Jedi's value and practice, the Sith position themselves as the ultimate challengers to the established order, seeking to overthrow the Jedi's dominance and assert their own authority and freedom. This relationship of power sets the stage for an important struggle of power and subjugation that is the life of the main protagonist, Anakin Skywalker.

The story of Anakin Skywalker, one of the most iconic sci-fi characters of all time, is central to the *Star Wars* narrative. Discovered as a slave with exceptional potential, Anakin's journey is marked by his struggle to reconcile his innate talents and desires with the rigid constraints imposed by the Jedi Order. Anakin was taken and trained in the ways of the Jedi under the apprenticeship of his master, Obi-wan Kenobi. During his journeys in these foreign worlds, he initially idolised the Jedi ideology and obeyed their rules. However, as time passed, he often found disagreement with the oppressive ideas of his new master and came to be conflicted by it. The ruling members of the order also have difficulty in accepting him and occasionally express their distrusts. It is during these sophisticated dynamics of perplexity that Anakin falls in love with Padme Amidala, a senator and a former queen of the planet Naboo. Since the Jedi code forbids attachment, their love is against the rules and they have to keep it a secret.

As tensions escalate and conflicts intensify, Anakin, who was clouded by his desire to protect Padme from imminent danger, ultimately gives in to the dark side of the force. He transforms into Darth Vader, abandoning his loyalty to the Jedi and assumes the role of a mechanical Sith lord. This turning point marks not only a dramatic shift in

personal allegiance but also in the balance of power across the galaxy. This is because his actions destabilise the Jedi's institutional authority and pave the way into the subsequent fall of the Jedi order, setting in motion the eventual rise of a new political regime led by the Sith, the Galactic Empire.

By portraying this transformation through complex interpersonal and ideological tensions, *Star Wars*, with its intricate dynamics between the Jedi, the Sith, and Anakin Skywalker reflects a significant theme found throughout human history: the power relationship between the oppressor and the oppressed. This phenomenon is a recurring struggle marked by power and resistance. Among many historical parallels, this research observes that the relationship between master and slave emerges as particularly resonant within this narrative. Consequently, this provides a strong foundation for this research to explore the traits and interactions that occurred between the three parties mentioned above. By analysing both axes of power between Jedi over Anakin and Jedi over the Sith, the research aims to offer a more comprehensive understanding of how authority is exercised and challenged, both within individuals and across institutional systems.

Although numerous theoretical frameworks have explored the power relationship between masters and slaves, one of the most influential is the theory of "Master-Slave moralities" by Friedrich Nietzsche, a prominent figure in modern philosophy. He argued that moral values are not fixed or universal, but are shaped by power relations. This theory draws a clear contrast between two opposing value systems. On one side, "the masters" create values based on power, pride, and self-affirmation, and they exercise those values through oppressive force. On the other side, "the slaves" are initially obedient but later foster hatred and respond by developing a contrasting moral system centered on subversion and the rejection of power, this is called "slave revolt". Therefore, morality emerges from this conflict between dominance and resistance (Nietzsche, 2006, p. xxi). The story of *Star Wars*, particularly the ideological clash between the Jedi and the Sith as well as the story of Anakin Skywalker, mirrors the psychological and moral tensions that Nietzsche (2006) describes. This framework is

thus selected as the starting point of the analysis, as it captures the internal dimension of revolt. It explains how resentment grows within individuals and drives them to reject the moral order imposed upon them.

This research proposes that the Jedi display characteristics associated with master morality, while the Sith and Anakin Skywalker exhibit traits aligned with slave morality. Accordingly, the analysis shall begin by identifying the moral traits in these groups and individuals. Moreover, as these traits do not emerge independently but are rather relational. They are formed in response to the systems of control and domination within which the characters exist, the analysis will also explore the relationship that unfolds between all three mentioned entities. In doing so, Nietzsche's (2006) framework serves not only to define internal moral characteristics but also to illuminate the relationships that produce them. It highlights the struggles and transformations of the Sith Order as a collective institution and Anakin as an individual within *Star Wars*. Accordingly, Nietzsche's concepts will be applied to study the characters and narratives in order to achieve the research aims.

The Jedi, the Sith, and Anakin may not neatly align with Nietzsche's original archetypes. For instance, the Jedi's ascetic discipline may appear slave-like, while the Sith and Anakin's pursuit of dominance may resemble the values of master morality. Therefore, it is important to note that this research focuses on two core traits from each morality to guide interpretation. For the Jedi, the research explores their imposition of values and exercise of authority. For the Sith and Anakin, it examines their trajectory from initial obedience and ultimate reactive subversion. These conceptual alignments do not serve as rigid classifications, but rather interpretive tools for understanding the deeper tensions of power that the *Star Wars* universe underscores.

Building upon this moral foundation, the study also draws upon Michel Foucault's theory of power and resistance to examine how this internal moral revolt translates into external transformations, meaning the physical consequence of that phenomenon in the material world. While Nietzsche's concept provides the conceptual basis for understanding the emergence of moral revolt internally within the mind of the

subject, Foucault's theory could extend the analysis by clarifying how power is exercised, maintained, and ultimately resisted physically within institutional systems. His distinction between disciplinary power and biopower offers a structural perspective on how authority operates not only over behavior, but over bodies, norms, and identities. Rather than offering a separate analysis, Foucault's theory is employed to extend Nietzsche's insights into the institutional sphere. It serves as a continuation to explain how moral resistance develops into systemic change. Through this combined approach, the research aims to illuminate the ways in which power gives rise to resistance and can contribute to institutional transformation in the *Star Wars* universe.

### 1.2 Purpose of the study

This research study explores the power dynamics in *Star Wars: Prequel Trilogy* through the relationship between two distinct factions and one central protagonist: the Jedi, the Sith, and Anakin Skywalker. To achieve this, the following objectives need to be accomplished:

1. To identify the key traits of master and slave morality among the Jedi, Sith, and Anakin Skywalker through Nietzsche's Master-Slave framework
2. To analyse the internal power dynamics between these entities through Nietzsche's Master-Slave framework.
3. To examine the external effects of moral revolt and its resistance on institutional power through Foucault's Power and Resistance framework.

### 1.3 Significance of the study

This study presents a focused philosophical examination of the process that authoritative systems of control can play a key role in creating psychological tensions that lead to the fostering of resentment under pressure, and how that internal revolt can lead to external systemic transformation. It sheds light on how oppression can shape internal moral values and invite external resistance. Moreover, it provides a deeper understanding of how power operates both internally within individuals and externally through institutions. These insights offer a nuanced perspective on the mechanisms of



domination and the forms of resistance that emerge in response. As it does so by utilising Nietzsche's and Foucault's theories to explore the *Star Wars* narrative, this study demonstrates how popular fiction can concretely map the journey from internal moral conflict to institutional change. Thus, it also makes the story of those who may be struggling with similar experiences of pressure or systemic control in their own lives more relatable to the broader audience. Finally, the study may serve as a foundation for future interdisciplinary research that applies philosophical theories to fiction. Key groups that will potentially benefit from this research study are:

1. Scholars in the field of literature, philosophy, and cultural studies
2. Educators or curriculum designers who teach literature or film-based learning
3. Students in creative writing, screenwriting, and film studies
4. Individuals who struggle with pressure and control in their personal lives

#### 1.4 Scope of the Study

This study focuses on the Master-Slave relationship and dynamics of power and resistance as portrayed in the *Star Wars: Prequel Trilogy* novelisations. The study uses the book *Star Wars: The Prequel Trilogy* (2007) by Terry Brooks, R. A. Salvatore, and Matthew Stover which combines the three following books:

1. *Star Wars: The Phantom Menace* (1999) by Terry Brooks, based on the story and screenplay by George Lucas.
2. *Star Wars: Attack of the Clones* (2002) by R. A. Salvatore, based on a story by George Lucas and a screenplay by George Lucas and Jonathan Hales.
3. *Star Wars: Revenge of the Sith* (2005) by Matthew Stover, based on the story and screenplay by George Lucas.

Friedrich Nietzsche's theory of Master-Slave morality is used to identify the master and slave traits and explore the relational dynamics between the Jedi against both the Sith and Anakin Skywalker. In addition, Michel Foucault's theory of power and

resistance is also used as a continuation framework, a complimentary tool to help analyse how the aforementioned relationships lead to institutional resistance and structural transformation.

### 1.5 Definition of terms

The following terms are used throughout the study

“Master and Slave morality” is a concept developed by Friedrich Nietzsche to describe two opposing moral value systems within society. The masters are those who possess strength, assert power, and define their value. Their core traits include value dictation and exercise of authority. In contrast, the slaves are those who lack power and live under the authority of others. They foster sense of hatred and “ressentiment” over time which will develop into moral values that arise from submission and opposition to the dominant group.

“Ressentiment” is a concept used by Friedrich Nietzsche to explain the emotional response of the slave toward their master. It refers to a deep-seated resentment that emerges when individuals are weak and unable to act on their desires for power.

“Disciplinary Power” is a term introduced by Michel Foucault to describe a subtle form of control that operates through surveillance, regulation, and training. Rather than relying on force, this type of power shapes individuals’ behavior by encouraging conformity to institutional norms.

“Biopower” is another concept developed by Michel Foucault which refers to the way modern institutions manage populations by regulating life. It involves the control of bodies, health, reproduction, and identity, aiming to optimise and monitor human life on a large scale.



## CHAPTER 2

### REVIEW OF THE LITERATURE

In order to achieve the research objectives of identifying key Master-Slave morality traits, exploring the power dynamics between the Jedi, the Sith, and Anakin Skywalker in *Star Wars Prequel Trilogy*, and examining their external effects, it is vital to study the fundamental concepts of master and slave as well as the concept of power and resistance in general. Moreover, the topic of master and slave will be expanded by reviewing the practice of slavery in colonisation as well as the Master-Slave morality framework by Nietzsche. Regarding power and resistance, this chapter will explore Foucault's concept of power and resistance. The review of the study is divided into five sections: master and slave relationship, Nietzsche's Master-Slave morality, power and resistance, Foucault's concept of power and resistance, and related research.

#### 2.1 Master and Slave Relationship

The practice of slavery is the treatment of other people as property, primarily for forced labour. Slave masters assume legal and social ownership of their slave subjects, they typically keep them in bondage and impose mandatory work as ordered (Allain, 2012. pp.1-3). It is seen that individuals often entered slavery as a result of law breaking, inability to settle monetary or non-monetary debt, military conquests, or exploits by more powerful entities. (Baker-Kimmons, 2008, p. 1234). The relationship between master and slave is widely recognised as a system grounded in cruelty, used to strip enslaved people of their dignity, rights, and equality. Slavery functioned as a dehumanising institution built on domination (Abruzzo, 2011, pp. 10-11). Slaves are people who are under the domination of others. In many societies, the successful establishment of the master-slave relationship means that the directives are almost always from the masters. This is because the slaves are legally and socially submissive (Encyclopaedia Britannica, 2025).

History shows that slavery ironically gave rise to the dependency on both sides. While the principal characteristics of slavery revolve greatly in affiliation and exploitation,

which presumably suggests that slaves are submissive and have no power nor the ability to challenge the supreme authority of their masters, there is also an element called “mutual dependency”. This means that both the master and the slave are dependent on one another. Masters depend on the loyalty of their slaves, and the slaves rely on their master’s treatment and humane maintenance. For instance, if slaves show respect and abide by their master’s orders for fear of punishment, it can also mean that they have become unexpendable to their master and serve as their confidants (Hezser, 2005, p. 149).

Consequently, the aforementioned dependency also bred paranoid. It has led slave masters to drive themselves further in an excessive way, usually towards violent courses of action, abusive physical reactions to any challenges of their command. Extreme cases of punishments such as public executions are often a response of this certain fear, motivated by aims that involve self-preservation. Violence is then viewed as a mandatory means of not just keeping the servants in line but a way of safeguarding and maintaining the supreme authority of the masters. Scholars view this as an instance of irony as it translates that those in power have their powerful status significantly depended on those that serve them (Hetzer, 2005, p. 149).

While the relationship between master and slave is structurally defined by domination, it is also marked by a deep psychological tension on both sides. Historical records from the transatlantic slave trade shows that much has been written about the trauma faced by the enslaved who were torn from their homelands and thrust into the terrifying unknown “New World”. However, fear did not belong solely to the oppressed. Shipboard revolts were not uncommon. There are records of enslaved Africans revolts ranging from individual acts of defiance to full-scale revolts where they seized weapons, overpowered crews, and took control of the vessel. These violent incidents served as a constant reminder to slave masters that their authority could be challenged at any moment. The ever-present possibility of revolt revealed a paradox at the heart of slavery. The masters, despite their power, lived under the fear of resistance from those they sought to control (Slavery and Remembrance, 2025).

Beyond onboard incidents, there were many cases when this mental conflict and resistance turned physical and brutal. The strongest form of resistance was seen in rebellion. This has happened on a great many occasions. For example, Muslim slaves in the empire of Brazil caused the Male revolt of 1835 (Reis, 1995, pp. 112-113), the Maroons caused multiple incidents of slave riot in Suriname during the 1700s (Fatah-Black, 2013, p. 153), and there were numerous acts of rebellion that occurred during the entirety of the British occupation of Jamaica (Day, 2016, pp. 1-2). One slave rebellion that successfully fulfilled its ultimate goal of ending slavery happened in 1791 on the islands of Haiti, particularly St. Domingue, when over 2,000 white people were killed. The rebellion inspires many subsequent other slave revolts in the region and strikes fear into the hearts of colonial powers (Gibson. 2011, pp. 258-259).

## 2.2 Nietzsche's Master-Slave Morality

Friedrich Nietzsche's works revolve greatly on the central topic of the relation between two moralities. The concept of "Master-Slave morality" features prominently in his book *On the Genealogy of Morality* (2006). According to Nietzsche, moral values are not universal or absolute but born from societal struggles between two opposing types of people. One is characterised as the noble and powerful, while the other are weak and oppressed. These opposite groups develop fundamentally different moral systems based on their respective positions of strength and weakness. Nietzsche's concepts describe sophisticated psychological and cultural structures that have influenced civilisations for centuries. Accordingly, society is historically divided into two realms: that of the masters and that of the slaves (Nietzsche, 2006, p. xxi).

### 2.2.1 Master Morality

On the one hand, the master is the minority group of people that hold significant power, great wealth, and possess high status of nobility. They dominate mostly in forms of militarily or politically (Nietzsche, 2006, p. xxi). Nietzsche identifies this small, dominant group as "the noble" within society. They are those who possess the authority to define values. They embody what Nietzsche defines as master morality,

which places emphasis on traits such as ambition, power, and pride. These qualities reflect their elevated position and serve to reinforce their pursuit of honor, status, and distinction (Nietzsche, 2006, pp. 154–155).

The first primary trait of master morality is value dictation. The master distinguishes societal hierarchy by employing the good-bad discrimination between the aristocratic noble and the common, with the former dictating the definition of value and playing an exclusive role in saying if one thing is good or bad based on their own principles. In the noble's worldview, they do not seek external validation but begin with affirmation of their own character, characterising that their strength and superiority are positive. Conversely, anything apart from this such as weakness, cowardness, or anything ordinary is regarded as negative. They distinguished them as such mainly as they lack nobility. The master uses itself as a judgemental determining value and constructs the idea that anything opposite them is bad (Nietzsche, 2006, pp. 11-12, 155).

In this sense, the master becomes the measure of all things: his will, his health, and his confidence form the very foundation of morality. Nietzsche (2006) says that there is no need for justification as they are self-glorified (p. 155). This is called the "pathos of distance," a phrase describing the social and emotional separation between the noble and the common person. It is from this sense of distinction that the noble derives the authority to name, judge, and dictate values (pp. 11-12). This idea views things that are harmful to the noble as harmful in a general sense (p. 155). This trait of value dictation is significant as it shows that Master morality involves the ability to define what is considered acceptable or normal in a society. These judgments are not driven by emotional hatred but by a natural affirmation. The noble does not need to compare himself to others or justify his happiness. They simply live it, seeing action and vitality as natural expressions of what it means to live fully (Nietzsche, 2006, p. 21). In summary, the master defines morality by projecting his own strength and nature onto the world, creating a value system that revolves around themselves and their ideas.

The second defining trait of Master morality is the pursuit and exercise of power. They usually operate this through disciplined self-mastery. This power of the masters is not brute domination or reckless violence, but a form of action that reflects internal strength, restraint, and the natural capacity to rule. They are what Nietzsche calls the “sovereign individual”, acting according to inner codes of honor rather than fleeting desire. Their power is not merely political or physical, it is moral and psychological as demonstrated through their ability to govern themselves and others with resolve and consistency (Nietzsche, 2006, p. 37). Importantly, Nietzsche emphasises that power must be exercised both inwardly and outwardly. He describes that the noble man is someone who not only respects his own strength but also takes pride in his ability to control himself. He values knowing when to speak and when to hold back, and he doesn't shy away from difficulty. In fact, he willingly embraces severe challenges, harshness, and discipline, seeing them as signs of inner strength and self-respect (Nietzsche, 2006, p. 155).

Nietzsche shows that even the way nobles name themselves is an exercise of power. One clear indication of this noble identity lies in how the aristocrats named themselves. Nietzsche notes that many noble groups throughout history, such as the ancient Greeks and Iranians, chose names that reflected their power: “the mighty”, “the commanders”, or “the rich”. Furthermore, they also use names that reflect their inner character such as “the truthful”, a title that conveyed authenticity and self-assurance. Among the Greeks, the aristocratic term “*esthlos*” implied more than just social status but also suggested someone who was truly real and worthy. This stood in contrast to the common man, whom they associated with dishonesty, weakness, or cowardice. Over time, Nietzsche explains, these noble titles came to signify not only social class but also a kind of spiritual excellence, a confidence in being what they are (Nietzsche, 2006, p. 14). Through naming, the masters inscribe their values into the fabric of culture, reinforcing their authority over both meaning and morality.

Lastly, Nietzsche (2006) portrays that nobility carries an undercurrent of raw vitality and primal aggression. The noble class bears within it a “beast of prey,” a

“magnificent blond beast” that desires conquest and asserts its dominance over the foreign, the weak, and the unknown (p. 23). This is not a condemnation but an affirmation of life’s natural order as power that does not apologise for being strong. In this model, the masters are portrayed as strong, action-oriented individuals who are generally successful in their biddings because they have the strength to get what they want and enjoy it without guilt (p. xxi).

### 2.2.2 Slave Morality

On the other hand, Nietzsche (2006) calls the majority of the people as “the slave”, they are those without the power nor strength that suffer from being oppressed or excluded by the masters. They are also referred to as “the herd” (p. 19). Nietzsche describes the morality of the slave as not simply a subordinate ethical system but a reactive one. Whereas master morality arises from affirmation and the projection of strength, slave morality is born from weakness, exclusion, and resentment. It begins when the oppressed who are unable to act on their instincts or values, construct a counter-morality that negates those of the dominant class. This type of morality stems not from a celebration of life or self-worth, but from an inversion of values rooted in opposition to the powerful (p. xxi). It is unegoistic or altruistic (p.12). Slave morality can be understood as developing in two key phases. The first one is initial obedience, and the second is marked by the emergence of what Nietzsche classifies as ‘ressentiment’, a moral phenomenon of strong negative emotions that ultimately gives rise to a complete inversion of values.

The first key feature of the slave is initial discipline and obedience. The slave initially accepts the authority of the master due to fear, weakness, or sense of powerlessness (Nietzsche, 2006, p. xxi). Nietzsche portrays the herd as shaped by obedience and submission. Instead of following their own instincts, they conform to the expectations imposed by authority whether in the form of teachers, traditions, or public opinion. Their morality is rooted in habit and survival, not in self-assertion or individual ambition (Nietzsche, 2006, pp. 146-147). Such obedience is reinforced over time



through customs, religious doctrine, and systems of punishment. As Ansell-Pearson (1999) explains, Nietzsche views slavery as a necessary form of discipline and spiritual cultivation. Through prolonged obedience, this discipline becomes internalised and eventually functioning as if it were instinct (pp. 133–134). Eventually, this internalised discipline is no longer perceived as external control but is acknowledged as a moral obligation. Such inherited obedience is not a virtue, but a deeply ingrained fear passed down across generations, resulting in what he calls the moral hypocrisy of those who command (Nietzsche, 2006, p. 147).

This shows that the master's command has successfully cultivated a herd instinct of obedience among the masse. As a result, the slave willingly follows the directives of the master strictly in exchange for physical security and mental well-being. Consequently, they lack creativity and they passively follow rules and orders. This is because they will be applauded for behaving as such. These traits are opposite from those of their authoritative master (Zeitlin, 1994, as cited in Chatuporn, 2012, p. 16).

For the slave, fulfilling one's desires is arduous and burdensome to the point that it seems highly unlikely and unreachable. The goal of becoming who you are does not appeal to them because they resent who they are. The slave is taught not to strive for greatness, but to fear it. Consequently, they do not place high value on what they want to get but rather on not getting what one wants. Their ultimate value lies not in being themselves but in not being the other, the master, the privileged, the oppressor (Solomon & Higgins, 2000, p.110). Nietzsche (2006) further states that this oppressive practice by the master is immoral because it suppresses people from expressing their natural expression of desires and needs, thus obstructing the development of human sense of joy and happiness (p. 57). As a result, altruism in Nietzsche's view is not a noble trait, but a fabricated illusion rooted in weakness and herd morality, elevated only after the decline of aristocratic value systems (p.12).

For the reason that altruistic have selfless traits and are unable to challenge or contest with the master, they consequently form a self defence mechanism. The process of this revolves around turning the master's virtue into negative and unjust

value. They begin to reverse the circumstance and revalue their value instead of viewing themselves as those who are defeated in the race for power and wealth, turning their resentment into self-righteousness. (Solomon, 2006, as cited in Chatuporn, 2012, p. 14).

In time, this resentment shall grow into hatred. Consequently, hatred accumulates and escalates into the aspiration for revenge and destruction of the master (Nietzsche, 2006, p.20). At the same time that they are aggrieved at oppression by the master they will turn that against both the master and the "noble" values they revered. As a result, it is hardly unconventional for the slave to display displeasure or even rage towards the superior. As master morality is a morality of the noble, a display of goodness and strength whereas ethics of resentment is simply perceived as a negative trait (Solomon & Higgins, 2000, pp.115, 118).

This leads to the second crucial trait of Slave morality which is "Ressentiment". This is a French term that Nietzsche (2006) uses to describe a deep-seated emotional reaction; the psychological state of suppressed anger, envy, and hostility that arises when individuals or groups are unable to act upon their instincts for power or justice directly. It is usually experienced by those who perceive themselves as oppressed or powerless. As a result, they redirect their negative emotions towards those in positions of authority or perceived superiority (p. xxi). The slave views the virtues of the powerful with deep scepticism and mistrust, they elevate traits that help endure suffering (p. 156). Hence, ressentiment is considered one of the most defining features of slave morality.

Ressentiment, therefore, gives rise to the slave revolt. Nietzsche (2006) states that "the slave revolt in morality begins when ressentiment becomes creative and gives birth to values" (p. 20). From the aforementioned deviation of negative emotion, the slave creates values by inverting those of the master. To illustrate, whereas the noble says "I am good", the slave says "he is evil, therefore I am good". This morality of negation stands in stark contrast to the affirmative nature of master morality. It defines itself not by what it loves, but by what it hates, by negation (p. 20). In time, the slave invented the concept of evil to describe the life and values of the master. This is not



because it is wrong in itself, but because it contrasts their own condition. By condemning the values and qualities of the master as wickedness, the slave creates a thin sense of self-worth by claiming that the definition of goodness revolves around living the life that is unlike their “evil” master (Nietzsche, 2006, p. xxi). Thus, this redirection transformed into a moral condemnation of those who are strong. It can be viewed that as the masters create morality, the slaves respond in a reactive manner.

Nietzsche’s slave revolt leads to a moral inversion; the slave reverses the moral map. While the master celebrated qualities such as pride, strength, and dominance, the contrastive qualities of the slave are praised. For example, Nietzsche explains that weakness is falsified into merit, and submissiveness, suffering, and the inability to retaliate are moralised as obedience, forgiveness, and humility (Nietzsche, 2006, pp. xxi, 27). In conclusion, the resentment of the slaves leads to the creation of a moral framework that valorises their own condition and vilifies the traits of their oppressors. The slaves are weak and physically incapable to overthrow the master in reality, so they destroy the master’s worldview from within their mind, an imaginary revenge (Nietzsche, 2006, p. xxi).

Examples of Master and Slave morality can be found throughout history. Nietzsche (2006) contrasts the Romans and the Jews in terms of their respective values and power. He sees the Romans as embodying strength and nobility, superior to any other peoples who came before them. The Romans, with their relics and inscriptions, represent a society driven by power, dominance, and a sense of pride in their strength. On the other hand, the Jews are characterised as a people defined by emotional response to their oppression, they are people of resentment (p. 32) who rejected the aristocratic values (p.17).

History also showed that Master morality often succumbed to its slave counterpart. The aforementioned historical opposition between Rome and the Jews illustrates this. Nietzsche (2006) states that “This is very remarkable: without a doubt Rome has been defeated”. This is because although the Romans were physically powerful, the Judea has ultimately triumphed not through military means, but by

overturning the aristocratic value system through moral inversion. These values, exemplified in the rise of Christianity and figures such as Jesus and Paul, have come to dominate modern moral consciousness. In the modern world, values of humility, meekness, and submission that are central to Jewish morality have become dominant (pp. 32–33).

In this study, the master morality's attributes of value dictation and exercise of authority as defined by Nietzsche will be employed to study the Jedi order's core traits that align them as the master, while the initial obedience, resentment, and slave revolt which result in value inversions of slave morality will be applied to study the Sith and Anakin Skywalker's trajectory as the slave.

Although Nietzsche provides important insight into how moral values emerge from internal conflict and power imbalance, his theory offers limited explanation for how those inner revolts manifest in real life, and how institutions uphold and enforce their values over time. To build on this foundation, the study introduces Michel Foucault's theory of power and resistance as a continuation framework. His theory shifts the focus from individuals to systems, allowing for a closer study of how the Jedi Order maintains control through discipline and regulation. It also opens the way to explore how Anakin and the Sith resist these structures from microscopic level to full-scale.

### 2.3 Power and Resistance

The relationship between those in power and those who are oppressed by it has been a prominent feature of human history. It is a common theme of human existence that wherever there is power, there also exists resistance (Foucault, 1978, p. 95). In dictionary terms, "power" refers to strength in being able to control people and events, particularly political control, while "resistance" as a noun refers to an instance where individuals or groups fight against something or refuse to be altered by those with substantial force (Cambridge University Press, 2025).

In sociology, resistance to power have been explored by a range of scholars and described that it can be referred to as a sophisticated social happening that

combines multitude of actions and behaviours which can happen at any level ranging from small individual conflict to large anti-government demonstrations capable of overthrowing incumbent power (Hollander & Einwohner, 2004, pp. 535-537). While scholarly attention has traditionally focused on overt and organised forms of rebellion, Scott (1985) highlights the significance of subtle, everyday acts of resistance such as quiet forms of noncompliance that can accumulate into forming a powerful undercurrent challenging dominant structures (pp. xv, xvii). Resistance often emerges in opposition to cultures perceived as hegemonic, where dominant groups are viewed as the enforcers of societal norms and rules that subordinate actors seek to contest (Haenfler, 2013, p. 7). This dynamic underscore the inherent tension between dominant and subordinate groups, where power is both contested and reinforced through ongoing acts of resistance.

According to the research studies by many sociologists, resistance can be divided into two parts: action and opposition. First is “action” which illustrates that resistance is neither a quality nor state of being, but rather an active process, meaning that individuals or groups engage in some form of behavior to challenge or disrupt power structures. Second is “opposition” which refers to the fact that resistance always occurs in relation to something, meaning it is directed against a perceived dominant force, norm, or authority. Opposition can be explicit or implicit (Hollander & Einwohner, 2004, p. 538-539).

In political philosophy, many scholars review the dynamics of power and resistance comprehensively. One prominent perspective agreed by many researchers identifies that power and its subjects are not fixed entities that exist before they enter social relationships, but they are shaped through them. This suggests that resistance is forged by those subjects’ relationships and the specific historical and cultural contexts they live in. Consequently, resistance in smaller capacities such as everyday resistance and that in larger capacities such as organised resistance are mutually reinforcing as they generate one another. This view establishes the understanding of the

interconnection between power and resistance as well as the dynamic relationship between different forms of resistance (Lilja, Baaz, Schulz, & Vinthagen, 2017, p. 41).

## 2.4 Foucault's Theory on Power and Resistance

Michael Foucault was born on 15 October 1926. He was a French philosopher and postmodernist well-respected for his works on the concept of power and resistance that is unique from that of many others in the field (Mokuolu, 2013, p. 51). This part of the literature review chapter explores Foucault's framework of power and resistance. Regarding power, it focuses on two core mechanisms: disciplinary power (Foucault, 1977) and biopower (Foucault, 1978). Regarding resistance, the chapter expands on how each of these two concepts of power generates different forms of resistance as a response. The next paragraph will begin by discussing Foucault's general concept of power.

Unlike traditional theories that depict power as a force exercised by a sovereign authority over passive subjects, Foucault (1978) theorises that 'power' does not exclusively belong to or generated by any particular entities, but rather is present everywhere around us, constantly distribute its influence and existence (p. 93). Power is rather diffused, omnipresent, and embedded in everyday practices. Therefore, it is not local to any specific location. Power does not simply repress individuals; rather, it actively shapes behaviors, institutions, and discourses (p. 94). Furthermore, Foucault also posits that resistance is not external to power but is produced within power relations themselves wherever power is exerted, resistance inevitably arises (p. 95). According to this, it can be interpreted that power breeds resistance in his concept of such complicated dynamics.

In analysing power structures, Foucault identifies two distinct but interconnected forms of power: disciplinary power, which operates at the level of individual bodies, and biopower, which functions at the scale of entire populations. These concepts are developed in his major works *Discipline and Punish* (1977) and *The History of Sexuality, Volume 1* (1978)

### 2.4.1 Disciplinary Power

Disciplinary power is a term that Foucault (1977) conceptualises as a method of power that sees people both as targets of control and as instruments which power uses to operate. It shapes individuals and trains them simultaneously (p. 170). Whereas traditional sovereign power asserts authority through explicit laws and visible punishment (pp. 48-49), disciplinary power operates through the unseen network that regulates daily life (pp. 176-177). Core aim of disciplinary power is to produce “docile bodies”, a concept of individuals which Foucault defines as one that may be “subjected, used, transformed and improved”. These bodies are made obedient through the regulation of movement and efficiency (p. 136). Hence, it is this bodily manipulation that disciplinary power relies on. By increasing their aptitude for productivity while simultaneously reinforcing subjection and control, this relation of usefulness and obedience becomes internal to the subject itself, embedding domination into the mechanics of everyday behavior. This discipline has become a general method of domination since the seventeenth and eighteenth century (pp. 137-138).

A central feature to Foucault’s illustration of disciplinary power is the concept of the “Panopticon”, a prison model proposed by Jeremy Bentham in the late 18th century which Foucault adopts as a metaphor for modern societies of surveillance. This structure is designed for constant monitoring and enforcing control. It consists of an outer ring of individual cells surrounding a central watchtower with large windows. Each cell is illuminated from both the outer and inner sides, allowing light to pass through and making the occupant fully visible to the observer in the central tower. This architecture enables uninterrupted observation, ensuring that prisoners never know when they are being watched, leading them to regulate their own behavior under the assumption of continuous surveillance even when no authority figure is directly observing them, it assumes control without direct intervention (Foucault, 1977, pp. 200-201).

Foucault argues that this concept extends beyond prisons to modern institutions such as schools, workplaces, and hospitals, where people internalise

disciplinary mechanisms and conform to the expectations of authority (Foucault, 1977, p. 205). This is because Panopticon is beyond merely a surveillance tool, it can be a laboratory for experimentation, behavior modification, punishment evaluation, and skill training. This makes it a versatile instrument for shaping and regulating human behavior (Foucault, 1977, p. 203). In each of its adaptations, the Panopticon's efficiency is perfected by minimising the number of enforcers while maximising the number of individuals they have control over. It allows for preemptively shaping of behavior before any wrongdoing occurs. This power is as subtle as it is effective, it relies solely on architectural design and psychological influence to implant discipline and self-regulation through the "power of mind over mind" (Foucault, 1977, p. 206).

Accordingly, Foucault (1977) asserts that the functioning of disciplinary power relies on three primary mechanisms. One is hierarchical observation, which implants a system that forces discipline through constant observation especially by ranks and classes (p. 171). Another example he uses to reinforce this is the "Ecole Militaire", a military school in Paris which was established as a pedagogical machine to train disciplined and obedient soldiers. The institution's architecture was structured to maximise surveillance, with rooms arranged along corridors like small cells and officers strategically placed at intervals to oversee groups of pupils. Strict measures such as segregated sleeping quarters and windows positioned for easy monitoring, ensured continuous observation were enforced to enhance discipline, health, morality, and military efficiency. In this way, buildings are no longer build to be seen, but to "permit an internal, articulated and detailed control" of those inside, a move away from beautiful palaces or geometric fortresses to building with large empty space, great ventilation, and transparent walkways (pp. 172-173).

Hierarchical observation also extended into education, as in parish schools, where surveillance was integrated directly into the teaching process. To explain, a system of student officers was created to monitor behavior, enforce discipline, and support instruction. Top students are chosen to take roles such as intendants, observers, monitors, and tutors. In these capacities, not only they performed academic



tasks but also reported misconduct and ensured moral conformity. Over time, surveillance and education became tightly interwoven, turning the school into a disciplinary institution (Foucault, 1977, pp. 175-176).

Second is normalising judgement, which defines societal norms by categorising behaviors into normal or abnormal. Institutions establish standards of conduct that measure subject individuals against an ideal model. This process is characterised by a dual system of gratification-punishment. This means that those who conform are rewarded, while those who deviate face correction (Foucault, 1977, p. 180). This expands punishment beyond major infractions to include failure to meet expected standards. For example, Prussian soldiers who fail to master rifle drills face severe reprimands, while students who struggle with lessons are subjected to corrective penalties such as repetition, physical discipline, or public humiliation. The system reinforces strict adherence to norms and ensures conformity through both fear of punishment and internalised expectations (Foucault, 1977, p. 179). Similarly, *Ecole Militaire* used an honorary ranking system where soldiers were ranked and classified based on behavioural performance and adherence to military expectations, creating a structured system of rewards and punishments. This honorary classification ensures that soldiers continuously strived for improvement to avoid demotion or disciplinary correction (Foucault, 1977, p. 181). In summary, normalising judgment turns discipline into a self-regulating mechanism where individuals monitor and correct themselves to align with established norms (Foucault, 1977, p. 182).

The third technique is examination. This method functions through continuous assessment and documentation in a heavily ritualised process. Accordingly, it enables the authority to qualify and to punish people accordingly (Foucault, 1977, p. 184). Foucault uses the example of Louis XIV's military inspection to illustrate how examination highlights the historical transition from sovereign to disciplinary power. Whereas traditional authority deploys power through ceremonial triumph, disciplinary power uses review, a form of examination. At the parade ceremonies, soldiers were present not merely to show force but to be seen by the authority, then be evaluated not

only for discipline and obedience but also for their skills, endurance, and moral character. The criteria include how well they follow orders or perform according to their positions; these ensured that ranks were determined not simply by seniority but by how well an individual meets institutional standard (Foucault, 1977, p. 188). Similarly, in education, students were examined to assess knowledge retention and behavior, there are constant examinations throughout, all cultivate into the final examination that not only marks the end of apprenticeship, but also enables teachers to transform his pupils into a whole field of knowledge thus creating a continuation of control (Foucault, 1977, p. 186).

Foucault exemplifies how disciplinary power is not merely a tool for enforcing obedience but has transformed to become a method for optimising efficiency and control. In the military, discipline transforms an assembled group into a unified, highly coordinated force, enhancing individual skill, synchronising movements, and maximising overall combat effectiveness. Similarly, in workshops and industrial settings, discipline regulates behavior while simultaneously increasing productivity, refining skills, and improving economic output. It integrates individuals into a structured system where actions are evaluated based on efficiency and results, ensuring that bodies function as part of a larger machine designed for maximum working effectiveness (Foucault, 1977, p. 210).

#### 2.4.2 Biopower

While disciplinary power focuses on the individual, biopower extends such control to entire populations by managing biological and social processes like health, reproduction, and mortality. Biopower was introduced in *The History of Sexuality, Volume 1* (1978) and marks a shift from the sovereign model of power where rulers exercise force over subjects to a model where governments manage life itself in a broader societal scale (Foucault, 1978, pp. 139-140). Consequently, biopower has evolved as a practical system that integrates economic policies, demographic studies, and social governance into a comprehensive technology of control over collective



entities. It enforces its authority in the right to production of life rather than the infliction of death (Foucault, 1978, p. 140).

Foucault begins describing this shift by discussing the concept of “power over life” which evolves in two primary ways. First, it operates on the level of the individual body through “the disciplines” that treat a person as a machine to optimise its capabilities, increase its utility, and render it more productive (Foucault, 1978, p. 139). This mode of regulation comes earlier and can be viewed as an extension to the core function of disciplinary power visible in institutions such as schools, prisons, and the military, where the exercise of power was perfected at the personal level through constant supervision and the ability to instantly intervene. The system that has been established in an automated manner (Foucault, 1977, pp. 205-206). Second, which comes later and Foucault classifies as “regulatory control”, functions on the level of populations, managing broad demographic concerns such as fertility, longevity, and health. These two poles formed the framework for power over life. Subsequently, it was through the fusion of these two strategies during the classical period that biopower emerged. These dynamics established an era in which power is exercised through the subjugation of bodies and the control of populations, using techniques that are pervasive across educational, medical, military, and economic institutions (Foucault, 1978, pp. 139-140).

The rise of biopower affects the role of law in societies. Whereas traditional law is dominated by its ability to punish and to end life, it now persists in the era of biopower but with altered features. It now focuses on spreading the influence of the norm. Biopolitical power manages life by evaluating, classifying, and regulating individuals. It operates through continuous mechanisms of correction and distribution based on value and utility. As a result, law increasingly functions less as a rigid boundary and more as part of a broader system of normalisation involving medical, administrative, and regulatory institutions. This shift has produced what Foucault calls a “normalising society,” where legal structures primarily serve to legitimise the deeper, more pervasive logic of regulation and control over life (Foucault, 1978, p. 144).

A significant feature of biopower is its role in shaping identity and moral behavior. To illustrate, one clear example of how it operates is through the focus on sex. In this system of dual poles, sex became a central site of intervention on both individual bodies and entire populations. On the one hand, sex was controlled through discipline such as medical checks, behavior rules, and personal regulation. On the other hand, it was used to manage society through demographic policies such as birth rates, health campaigns, and moral policies. Thus, Foucault shows how sex became a tool for power by shaping how people lived and thought. He describes four main ways this happened: making children's sexuality a public health issue, controlling women's bodies for the sake of family and society, the regulation of population through birth control, and labeling nontraditional sexualities as mental problems. All of these show that sex was not hidden or repressed but constantly studied, monitored, and used as a way to control people. It becomes the target for power seeking to control both individuals and population (Foucault, 1978, pp. 145-147).

Another key aspect of biopower is its strategic use of scientific discourse to legitimise its interventions in the management of life. Again, the aforementioned concept of "sex" was not a biological truth, but a fabricated reality. This is because authority groups anatomy, behaviour, sensation, and pleasure into a single object of constructed knowledge. This allows sex to be perceived as scientific even when it involves so little actual concepts from biology. By positioning sex alongside biological and medical sciences, the knowledge of sexuality gained a kind of "quasi-scientificity," enabling norms derived from these fields to function as standards for governing individual behavior and regulating populations. Scientific language, even when speculative or constructed, became a powerful tool for naturalising the techniques of regulation and embedding power within the very discourse that claimed to describe the truth of life (Foucault, 1978, pp. 154–155). Thus, science provided the tools necessary to observe, measure, and categorise human life, making it easier to regulate.

Anthropology professor Paul Rabinow and Bioscience centre director Nikolas Rose who co-wrote *Biopower Today* based Foucault's ideas, categorise that

biopower must include three elements. First is “truth discourses”, meaning that biopower relies on expert knowledge about human life, blending biological, demographic, and social sciences. Authorities who are deemed competent in aforementioned fields play key roles in shaping these discourses and influencing perceptions of health and genetics including risks. Second is “intervention strategies”, meaning governments and institutions implement policies targeting populations to regulate health and well-being based on that established truth discourse. These interventions often focus on race, ethnicity, gender, and biosocial identity, shaping collective existence through public health, genetics, and citizenship models. Third is “modes of subjectification” where individuals are conditioned to self-regulate their bodies and behaviors under biopolitical norms. They adopt practices in the name of personal, familial, or societal well-being, aligning themselves with state-driven health and life management efforts (Rabinow and Rose, 2006, p. 197).

Mona Lilja and Stellan Vinthagen, who wrote *Sovereign power, disciplinary power and biopower: resisting what power with that resistance?*, illustrate how these three elements function using the case of a welfare state, which prioritises its attention and resources on keeping the welfare of its citizens. In that instance, biopower first establishes health science as truth discourse, then uses health policy as its intervention strategy. Finally, health movements happened as modes of subjectification. Biopower operates through statistics, predictive calculations, and surveillance to monitor and manage societal patterns effectively in order to determine optimal strategies for regulation and intervention. The objective is to enhance evolutionary processes by leveraging biological and medical advancements to maximise health and productivity capabilities of the population (Lilja & Vinthagen, 2014, p. 121).

Additional examples that are more relevant to the contemporary world can be seen in the work of associated professor Jarunee Wonglakorn, who specialises in Foucault’s theory of power and resistance. In her research, *Biopower in Michael Foucault’s thought*, she states that as biopower is internalised within individuals, it does not rely on external coercion but instead functions through the acceptance of certain

knowledge as "truth." Once individuals recognise a particular truth discourse such as "eating clean and exercising lead to good health", they begin to govern themselves accordingly without the need for enforcement (Wonglakorn, 2018, p. 145). This is reinforced by Anthropology professor Anan Ganjanapan, who describes that when a doctor diagnoses a patient with cancer, the patient believes in the medical authority's knowledge and adjusts their behavior accordingly. This belief leads to self-discipline in diet, sleep, exercise, and daily habits, not because of external orders but because they have internalised the medical truth discourse (Ganjanapan, 2012, p. 77).

#### 2.4.3 Resistance

Foucault (1978) posits that resistance is inseparable from power. It is not external but rather produced by and within power structures. He famously states, "Where there is power, there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power" (p. 95). Foucault continues on this notion and notes the existence of "a plurality of resistances", meaning that resistance is not singular or unified, and not always revolutionary; it exists everywhere, takes many forms, and is embedded throughout society. Each of them operates in certain localised contexts (p. 96).

Different kinds of power generate different kinds of resistance. One of Foucault's famous assertions is that resistance can act as a "chemical catalyst" that allows for a clear exposition of the underlying power, locating them and identifying their point of application. This can be done by observing how resistance emerges and interacts with them (Foucault, 1982, p. 780). Therefore, many researchers believe that examining and classifying types of resistance as influenced by different forms of power allows for an insightful exploration into how specific types of power give rise to specific modes of resistance (Lilja & Vinthagen, 2014, p. 107).

Building on these sophisticated notion of power dynamics, scholars interpreting Foucault have differentiated characteristics of these resistance according to certain types of power it generates. Firstly, resistance to disciplinary power displays

elements that can be categorised as micro-resistance that occurs at an individual or local scale, reflecting smaller acts of defiance (Hollander & Einwohner, 2004, p. 539; Lilja & Vinthagen, 2014, p.116). Secondly, resistance to biopower incorporates larger scale resistance whether in the form of subculture or resistance movement (Lilja & Vinthagen, 2014, pp. 123-124). Finally, while resistance of all sorts may not necessarily produce rupture or overthrow, Foucault states that under certain historical conditions, all these struggles can accumulate and ultimately evolve into broader revolutionary movements. He notes that practices once limited to individual or collective refusal such as tax evasion, labor strikes, or resistance to conscription have at times escalated into direct challenges to the structure of power itself (Foucault, 1977, pp. 273–274). Each concept will be reviewed in the following part of this chapter.

#### 2.4.4 Resistance to Disciplinary Power

In *Discipline and Punish* (1977), Foucault examines how individuals resist disciplinary power from within its system. Overall, resistance in this context does not necessarily take the form of direct rebellion but rather subtle acts of defiance that challenge authority without completely rejecting it. The characteristics of these small acts of resistance is that they do not immediately dismantle power structures. However, even localised moments of resistance can have an effect on the broader network of power they are part of (Foucault, 1977, p. 27). These insights have led later scholars to adopt the term “micro-resistance” to describe these occurrences. Schwarz (2017) asserts that even though Foucault does not coin the term, it is “obviously inspired” by him (p. 49). It refers to resistance that is downscaled, seems less grandiose, and less ambitious (p. 50).

Attributes of these “micro-resistance” have been explored. In general, the methods largely include duties avoidance, altering of dominant discourses, or disguised acts of disagreement, often without openly confronting institutional rules or structures. Such actions undermine the mechanisms of discipline internally and create ongoing tensions within systems of control. Occasionally, those people who demonstrate

deviation will be kept in detention facilities such as mental institutions or poverty service centers to correct their behavior. However, even acts of resistance might unintentionally contribute to refining disciplinary techniques. This occurs because individuals who resist disciplinary norms can indirectly provide insights that enhance and reshape methods of control, inadvertently supporting the evolution of new disciplinary strategies (Lilja & Vinthagen, 2014, p. 116).

Judith Butler, a world-renowned gender theorist, explores Foucault's concept of resistance and highlights the one key method of resistance to disciplinary power is subversion towards disciplinary discourses. They do so by altering the meaning of dominant discourse through reiteration and rearticulation. This act of repetition serves as a space for subversion that allows the subject to reshape the disciplinary norms in a way that redefines their power. She exemplifies these using words such as "woman" or "queer" that can have different meanings depending on how they are used. In the conservative past, the term "queer" was used as an insult, but the queer community began embracing it positively. Likewise, the word "woman" was linked to fragility and submissiveness, but feminist movements began remodifying it to be associated with strength and independence. In both instances, they are not rejecting these words but they are reshaping them by subverting its original negative meaning crafted by disciplinary power. She summarises that according to Foucault, discipline not only creates individuals who follow its rules, but also the possibility for people to resist those very rules. In other words, the system that enforces control can also lead to new versions of itself that can challenge and even weaken its original purpose (Butler, 1997, pp. 99-100).

Foucault (1978) explains the idea of this "reverse discourse" by also showing how homosexuality, once labeled as unnatural or illegitimate by medical authorities, later used the same language and categories to fight for its recognition and legitimacy. Instead of rejecting the discourse entirely, it was reclaimed and turned against itself to demand rights and acceptance (p. 101). This showcases that reverse discourse depends on the dominant discourse to exist, meaning that resistance is not



separate from power but rather a result of it, an active part of the same system it challenges, it is part of power that is self-subversion (Butler, 1997, pp. 92-93).

#### 2.4.5 Resistance to Biopower

Whereas resistance to disciplinary power is mostly done in a small, individual scale, resistance to biopower requires a broader collective effort. As biopower operates by establishing systems that govern population, its resistance involves pushing back against the mechanism through which it operates. This can be done via disrupting its chief tools such as education and training (Lilja & Vinthagen, 2014, p. 121). Accordingly, it can be seen that alongside an advanced form of control that biopower is, there exists the rise of biopolitical resistance. This means that a collective response from groups of individuals can strive to undermine its authority. This kind of resistance doesn't rely on a central leader but develops organically from shared experiences of being governed. These resistance cultures grow through communication and common understanding among people facing similar forms of control. Like biopower itself, this resistance spreads in many directions. It comes from practical acts of self-protection, building alternative spaces, and forming new values and ideals that challenge mainstream norms. It often appears in subcultures or communities refusing to fully accept the dominant system (Lilja & Vinthagen, 2014, pp.122-123).

Lilja and Vinthagen (2014) explore that resistance to biopower can take the form of a decentralised and diverse group of resisting individuals (p. 125). Before eventually reaching full scale revolution, this typically begins with individuals questioning aspects of control over their lives and personal autonomy. An example of this is the widespread practice of Falun Gong exercises in China, which has been adopted by millions (p. 123). Falun Gong is an alternative religious practice in China particularly during the height of Communism power, and its practitioners have developed a "resistance identity", opposing mainstream values tied to wealth, power, scientific rationality, which are the entire value system and the broader ideological framework of China's Communist party modernisation policy (Zhao, 2003, p. 212). This was started as



a resistance to disciplinary power but was later adopted by millions of people, forging stronger resistance to biopower as well (Lilja & Vinthagen, 2014, p. 123).

As for fostering new cultures and values, Lilja and Vinthagen (2014) discuss the example of some resistance communities that seek to detach from biopower by establishing autonomous spaces for alternative self-creation. This includes advocating for the right to opt out of mainstream society such as the “World Freeman Society” and its “Freeman on the Land” movement who formed radically different social structures about utopian communities, intentional communities, and “Gandhian Ashrams”. Similarly, others develop alternative institutions that approach life differently in the likes of home schooling and alternative medicine (p. 123). One key examples of this is Freetown “Christiania” in Copenhagen where residents who label themselves Christianites have successfully resisted Danish state control by refusing to provide statistical data and preserving their collective property system, despite ongoing efforts to privatise the area (Thörn et al., 2011, as cited in Lilja & Vinthagen, 2014, p. 123).

Another form of such resistance is found in challenging biopower’s “truth discourse”. Movement like knowledge commons, where marginalised or suppressed knowledge is freely shared among individuals regardless of societal class. For instance, the free software movement such as the “GNU Project”, a free software initiative that is based on the philosophy that software should respect users’ freedom, meaning they can study, modify, and share it without restrictions imposed by corporate control over intellectual property. Another example can be found in the “seed banks” that protect biodiversity by resisting corporate monopolies on agriculture. They do so by preserving local seeds instead of genetically modified ones. Anti-vaccination discourse and the refusal to participate in official surveys provide clearer illustrations to this (Lilja & Vinthagen, 2014, p. 123).

#### **2.4.6 Revolution**

Finally, resistance of many forms and traits as mentioned can be enlarged into full-scale revolts that aim to challenge or reconfigure the authoritarian system. This

can be in the form of overthrow or political revolution (Foucault, 1977, pp. 273–274). Foucault illustrates this trajectory using many examples, such as one instance where he describes that in recent years, prison revolts that have erupted worldwide revealed a paradox in their goals and execution. These uprisings were not only protests against physical suffering of individuals such as overcrowding, inadequate food, and poor conditions, but also against modern population control measures which includes isolation, medical interventions, and the infamous rehabilitation programs. These revolts were not merely about material hardships but rather reflected a deep contradiction between the oppressive past and the modern disciplinary structures of prisons. Fundamentally, these uprisings were bodily revolts, resisting the very mechanisms that regulate prisoners' bodies (Foucault, 1977, p. 30). This illustrates the escalation when various forms of micro-resistance can transform into a full-blown revolution against control of biopower.

Revolution can lead to power being dismantled. However, power also transforms. Foucault (1978) suggests that revolution arises not from a singular rupture, but rather from the strategic accumulation and codification of dispersed resistances that eventually challenge or destabilise dominant structures of power, a direct confrontation (p. 96). Foucault (2003) notes that historical narratives often reframe revolts as efforts to reclaim lost freedoms, using myths such as the Saxon resistance to Norman rule. For example, in 17th-century England, political thinkers drew on this imagery to legitimise resistance to the monarchy. Although events like the Magna Carta and the English Civil War were not directly caused by the Saxon-Norman conflict, they reflect broader shifts in governance where absolute monarchy gave way to a parliamentary system. Here, power was not destroyed but restructured. Monarchy and aristocracy persisted, but under a new framework. Rather than disappearing, royal authority was reshaped and embedded within a new political order centered on the parliament (pp. 105-107).

While revolutions may shift the structure of power, Foucault continues to show that after power shifts, authority is sustained by reshaping history, law, and discourse to justify its new form. Foucault (2003) mentions the collapse of the dominant

power, such as the overthrow of the Roman empire by the German (p. 146). However, resistance does not always result in the eradication of power. Instead, it often leads to its reconfiguration rather than elimination. He continues by focusing that this overthrow laid Germanic elements in the land that will afterward become France. In this case, the French monarchy that subsequently assumes power rejected the idea of this Gallo-centric foundation. They propagandised the myth that the French people were originally Gaul, an ancient powerful people who dominated Europe. This notion allowed the monarchy that its authority was derived upon a deeply rooted history not merely conquest or external influence. Consequently, the French kings were glorified as rightful. (pp. 122-124). Moreover, Foucault shows that power, even after the fall of an empire, does not vanish but is restructured through legal and discursive frameworks. For instance, in the Middle Ages, sovereign monarchs reactivated the core ideas of Roman law, allowing royal authority to reinvent itself as juridically legitimate, masking domination under the language of rights and obligations. This demonstrates that power, rather than collapsing, transforms into new configurations to maintain control (pp. 25–26). This suggests that after major shifts in power, like revolutions or regime change, power does not just disappear and start over, but transforms by rewriting history and using myths to justify and maintain its new form. Power does not disappear but is reconfigured under a different authority. This coincides with Foucault's concept of power that is omnipresent and cannot be eradicated. Instead, power transforms (Foucault, 1978, pp. 93-94).

In conclusion, Foucault's framework helps explain that resistances to disciplinary power or biopower do not always lead to absolute freedom or anarchy. Instead, most revolts lead to a shift from one power to another, resulting in a reshaping of power under new conditions. This perspective highlights how power is not simply destroyed but it adapts, transforms, and continues to function in new ways.

In this study, Foucault's theory is used to complement Nietzsche's insights by shifting the focus from moral values to institutional control. His concepts of disciplinary power and biopower provide a lens to examine how the Jedi Order imposes order through surveillance, behavioural training, and control over emotion and identity.

Most importantly, Foucault's framework is employed to illuminate how Anakin Skywalker and the Sith physically resist these systems externally. This is done to fulfil the third research objective: to examine the external effects of moral revolt and its resistance on institutional power.

## 2.5 Related Research

Although recent academic work has shown a growing interest in the philosophical analysis of fictional stories regarding morality and power, a relatively insignificant number of studies have been conducted about the *Star Wars* universe, particularly on Anakin Skywalker and the Master-Slave narrative or power dynamics. Even fewer have employed Nietzsche's concept of Master and Slave morality or Foucault's theory of power and resistance as central analytical frameworks. The related works will be reviewed in the following paragraphs.

In *Star Wars as Philosophy: A Genealogy of the Force* (2020), author Jason T. Eberl examines the metaphysical and moral questions raised in the *Star Wars* universe, framing it as a modern morality tale inspired by classical epics and religious scriptures. He explores the evolution of the Force across the three trilogies of the Skywalker saga, delving into the dichotomy between the light and dark sides and their implications for understanding good and evil. Eberl interrogates whether morality in *Star Wars* is relative or absolute, reflecting on the Jedi and Sith's quest for power and how these themes resonate with real-world experiences of virtue and moral struggle. Through this analysis, Eberl connects the narrative of *Star Wars* to larger philosophical discussions on human ethics and metaphysics, positioning the saga as a lens for exploring universal questions of morality and the nature of existence.

Atkinson & Calafell (2009) studied Anakin Skywalker's responsibility avoidance and the grey areas of hegemonic masculinity in *Star Wars*. Their research is called "*Darth Vader Made Me Do It! Anakin Skywalker's Avoidance of Responsibility and the Gray Areas of Hegemonic Masculinity in the Star Wars Universe*". This study may be in a different field from this study as it primarily engages with hegemonic masculinity from

a sociocultural lens, but its conclusion points out an interesting connection to this work. They found three vital components that constitute the grey area that enable Anakin to escape responsibility: a will similar to that of the Clones, the Sith's concealment, and phantom altruism, the last two are characteristics which matches that of Nietzsche's slave morality of subversive reactive stance. The patterns they identify reinforce this study's portrayal of Anakin as a figure embodying internalised submission and eventual revolt.

Timothy Peters (2012) states in his research "*The Force' as Law: Mythology, Ideology and Order in George Lucas's Star Wars*" that the Jedi displays egoistic attributes in their dominance, and Anakin shows initial obedience to the Jedi teaching before falling into the dark side. Both descriptions are aligned with Nietzsche's Master and Slave morality respectively. Moreover, he explains that the galaxy is not devoid of law but deeply shaped by it. Peters shows how both the Jedi and Sith use the Force as a symbol of legal ideology to enforce law in times of crisis. He concludes that both sides reflect a shared desire to restore legal authority regardless of moral difference. This work of his strengthens the idea that the Jedi represent institutional dominance. It also supports this thesis's use of Foucault by showing how law and power work together beneath moral labels.

In his 2022 thesis "*The Virtues of a Hero*", David Seger analyses the ethical foundations of Star Wars through the lens of virtue ethics, focusing primarily on Aristotelian and Nietzschean traditions. He does not apply Nietzsche's Master and Slave morality directly, but instead draws from Nietzschean virtue ethics, which emphasises individual power, the rejection of conventional virtue, and the development of self-made values. Seger argues that the Jedi align with Aristotelian ethics, valuing discipline, harmony, and emotional regulation through habituated training within a mentor-apprentice model. On the other hand, the Sith embody Nietzschean virtue ethics by rejecting imposed moral systems like the Jedi Code and pursuing personal power through passion and self-overcoming. Nevertheless, it is evident that Seger identifies master-like traits within the Jedi, particularly in their role as peacekeepers who impose a

rigid moral code upon others and act as guardians of institutional order. Similarly, the Sith demonstrate traits associated with slave morality such as their emotional dependence on anger, fear, and resentment. This is accompanied by their tendency to define themselves in opposition to Jedi teachings.

There are also works that oppose this thesis. In *the Ultimate Star Wars and Philosophy*, edited by Jason Eberl and Kevin Decker (2016), Nietzsche's Master-Slave morality was applied directly to the Jedi and the Sith as the ethical divisions within the *Star Wars* universe by many writers. In particular, Terrance MacMullan interprets that the Sith represent master morality through their will to power, rejection of conventional norms, and pursuit of greatness beyond good and evil. In contrast, the Jedi portrays slave morality through their promotion of humility, self-denial, and moral restraint. However, while the above reading offers a compelling reversal of conventional morality, it overlooks the structural function of moral reactivity and resentment which is the main angle that this thesis focuses on. This work by Eberl and Decker illustrates that the Jedi are often portrayed as guardians of moral order and self-discipline, which might suggest a form of nobility and restraint. At the same time, the Sith are shown to rise from resentment and exclusion, seeking power in response to suppression. It shows cautions against oversimplifying these roles and underscores the interpretive flexibility of Nietzsche's framework.

Beyond *Star Wars*, Nietzsche's framework has been applied in analysing other fictional works. McGowan (2009) analyses *The Dark Knight* by exploring how the film portrays the Joker as a critique of societal morality, drawing explicit parallels to Nietzsche's concept of slave morality. The Joker's actions in the opening bank robbery scene where he paraphrases Nietzsche with the line "I believe whatever doesn't kill you simply makes you ... stranger" that mirrors Nietzsche's condemnation of conventional moral values. In this moment, the Joker rejects societal norms and embraces chaos, which aligns with Nietzsche's idea that slave morality, based on weakness and restraint, suppresses human potential and greatness. The Joker, by contrast, seeks to upend this morality, positioning himself as a figure who defies the societal constraints placed on the



"master" class, revealing the film's engagement with Nietzschean themes of power and morality.

Moreover, the research paper "*Master-Slave Dialectic and Morality in Philip K. Dick's The Man in the High Castle*" by Cenk Tan (2022) explores how Hegel's master-slave dialectic, which has direct connection with Nietzsche's theory, offers a lens to analyse the dynamics of power and morality in the novel's alternate historical setting. The study delves into how dominant powers establish control and maintain their status through the subjugation of others, as seen in the interactions between the Axis powers and the subjugated populations in Dick's narrative. The master-slave framework highlights the fragility of dominators' identities, as their sense of power is dependent on the labor and recognition of the enslaved. This interplay reveals the moral and existential consequences of such power structures, as both the master and the slave are locked in a cycle of dependency and alienation. The paper ultimately underscores the philosophical depth of Dick's work by connecting its fictional world to broader philosophical and ethical concerns rooted in Hegel's theory. This paper presents a clear example on how master and slave relationships can entail greater interplay of power dynamics or even resistance.

Regarding Foucault's theory of power and resistance, Norman Pat (2021) applies Foucault's theory of power, knowledge, and governmentality to the Star Wars prequels in his work, *Power, Knowledge and Palpatine*. This research focuses on how the Jedi produce disciplined subjects through emotional regulation, surveillance, and moral codes. He frames the Jedi Order as an institution that exercises power that is productive not repressive, defining it as a regime that creates its own categories of light and dark while reinforcing obedience through internalised norms. Anakin's resistance is shown not as an isolated rebellion, but as a result of the Jedi's own disciplinary system. His analysis reveals how institutional control can generate the very opposition it seeks to prevent. This supports the current study's use of Foucault to examine how power structures like the Jedi Council shape identity and resistance through hidden mechanisms of control.



In summary, this study builds on existing literature by offering a dual-philosophical analysis of both institutional morality and individual transformation. Although past research has addressed either the moral structure of the Jedi and Sith or the personal journey of Anakin Skywalker, these discussions often occur separately. Studies tend to examine institutional control or individual resistance in isolation, leaving a gap in understanding how both levels interact. Moreover, none have combined Nietzsche's master-slave morality with Foucault's theory of power and resistance to explore these power dynamics of *Star Wars*. This thesis responds to that absence by examining the dual tensions at play. First between the Jedi and Sith as opposing moral institutions, and second between the Jedi and Anakin as master and subject. By addressing interpretive disagreements openly and focusing on a combined framework explanation, this thesis contributes a distinct perspective on how fictional narratives can mirror real-world philosophical struggles with morality, power, and resistance.

## CHAPTER 3

### METHODOLOGY

This chapter illustrates the details of research methodology, selection of samples, and theoretical frameworks. Moreover, it explains the procedure of the study and analysis process.

#### 3.1 Selection of Primary Texts

The research employs a purposive sampling method; it selects the book *Star Wars: The Prequel trilogy* (2007) by Terry Brooks, R. A. Stover, and Matthew Stover, which combines the three *Star Wars Prequel Trilogy* novels:

1. *Star Wars: The Phantom Menace* by Terry Brooks (1999)
2. *Star Wars: The Attack of the Clones* by R. A. Salvatore (2002)
3. *Star Wars: Revenge of the Sith* by Matthew Stover (2005)

The book was chosen due to its rich philosophical themes and narrative depth. The trilogy presents two central power relationships. First, the Jedi's authority over Anakin Skywalker. Second, the broader ideological opposition between the Jedi and the Sith. These dynamics offer solid ground for analysis of power and resistance. The Star Wars franchise was chosen for its global cultural impact and influence. Moreover, it is a mythic saga with themes of power, morality, and rebellion. Anakin Skywalker, in particular, is widely recognised as an archetype of inner conflict and transformation, making him a fitting subject of literary investigation (Cisneros, 2023, p.34).

#### 3.2 Procedures of the Study

The study employs a qualitative research approach using the method of descriptive content analysis to study the data collected from the *Star Wars: The Prequel Trilogy* (2007) novel. The research procedures include the following steps:

1. Relevant literature in the following areas was reviewed
  - 1.1 Nietzsche's master-slave morality
  - 1.2 Foucault's disciplinary power, biopower, and resistance

### 1.3 Related research on related topics

2. Key passages from the novel were selected for analysis, focusing on:

2.1 The Jedi's relationship with Anakin Skywalker

2.2 The Jedi's relationship with the Sith

In total, 72 distinct scenes drawn from 81 pages were selected for analysis in order to support the examination of moral authority, resistance, and institutional power transformation across the narrative.

3. The analysis was divided into two major theoretical chapters:

3.1 Nietzsche's Master-Slave morality theory was applied to identify and analyse the moral traits of the Jedi, the Sith, and Anakin Skywalker, including how their power dynamics were formed in chapter 4.

3.2 Foucault's theory of power and resistance was applied to extend Nietzsche's analysis by examining the external effect of the internal moral revolt on institutional power structures in chapter 5.

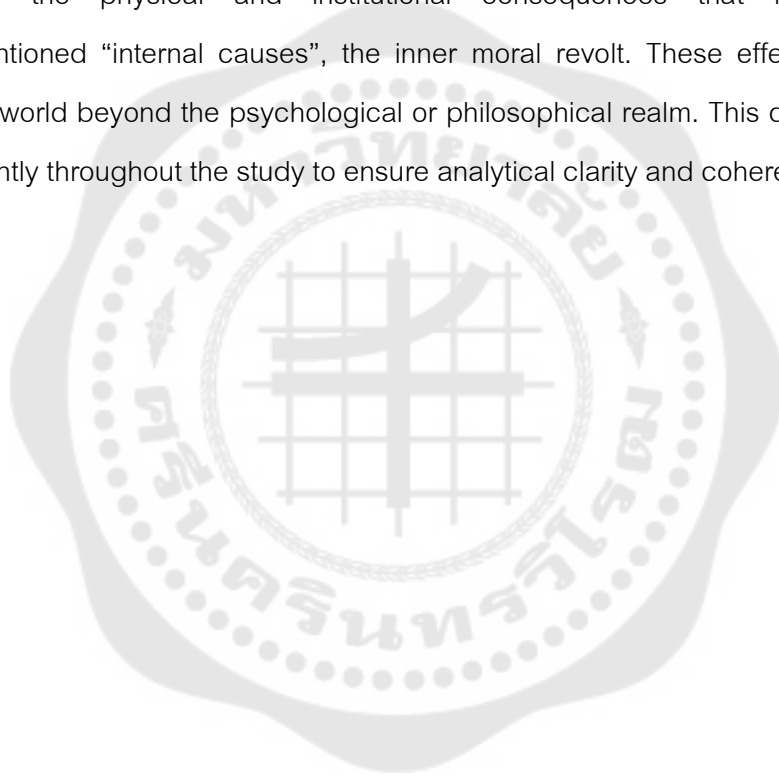
4. Conclusions were drawn and suggestions were proposed.

### 3.3 Analysis

The power dynamics in *Star Wars: The Prequel Trilogy* (2007) were analysed using Friedrich Nietzsche's theory of Master-Slave morality as the primary analytical framework. In the analysis, Nietzsche's theory was applied to examine the value imposition and reactive morality within the relationships between the Jedi, the Sith, and Anakin Skywalker. In the discussion, Foucault's concepts of disciplinary power, biopower, and their resistances were used to explore how internal moral revolt developed into institutional resistance and structural transformation as a conceptual extension. This dual-framework analysis allows for a comprehensive investigation. Nietzsche's framework establishes the cause, while Foucault's framework examines the effect.

Throughout this study, it is important to clarify the distinction between the terms "internal" and "external" as used in the analytical framework. This thesis systematically

divides its analysis and discussion into two parts. For the first part grounded on Nietzsche's framework, it uses the term "internal" or "internal cause", referring to psychological phenomenon occurring within the mind of the subject. These reflect the internal transformation of values, resentment, and identity, which Nietzsche identifies as the root of moral revolt, this is where notion of Nietzsche's Master-Slave morality ends: the cause. For the second part, a further analysis and discussion based on Foucault's theory of power and resistance, introduces the term "external" or "external effect" to describe the physical and institutional consequences that result from the aforementioned "internal causes", the inner moral revolt. These effects occur in the material world beyond the psychological or philosophical realm. This distinction is used consistently throughout the study to ensure analytical clarity and coherence.



## CHAPTER 4

### THE ANALYSIS OF MASTER-SLAVE IN STAR WARS PREQUEL TRILOGY

This chapter applies Nietzsche's Master-Slave morality to examine the Jedi Order, the Sith, and Anakin Skywalker in the *Star Wars Prequel Trilogy*. The analysis aims to highlight the existence of master and slave dynamics of philosophy among these entities as well as to study them. The Jedi Order is examined first to illustrate the characteristics of master morality, focusing on their imposition of values and exercise of authority. The Sith are then analysed as a collective embodiment of slave morality's trajectory through their early submission and resentment that fuel their reactionary stance against Jedi dominance. Finally, Anakin Skywalker's individual journey is explored to show how initial obedience develops into personal resentment and moral revolt. The chapter summarises how each entity displays key traits of different moralities as well as how the Master-Slave power dynamics are manifested and evolved, laying the foundation for further analysis of external resistance to power in the following chapter.

#### 4.1 Jedi Order as the Master within Nietzsche's Framework

The Jedi Order exhibits characteristics aligned with Master morality. This part of the analysis focuses mainly on two key traits that are central to Nietzsche's concept of master: their imposition of values, and their exercise of authority. Overall, their hierarchical structure and moral code are fine examples of their value dictation. This is because the enforcement of such code and structure sets the stage for the authoritative control over their members, reflecting a superiority and self-imposed duty to maintain order both among their ranks and outsiders. Moreover, these traits collectively play a central role in shaping the internal power dynamics between the Jedi Order and its oppressed counterparts, particularly in the method which power is distributed and enforced between the Jedi Council and its subordinate members.

Firstly, the Jedi Order embodies Nietzsche's concept of Master morality through its creation of a moral code based on perceived strength and nobility by the name of

“the Jedi Code”. This correlates with master morality’s characteristic of “imposition of values” according to Nietzsche (2006, p. 11). This rigid Jedi Code reflects their self-assigned role as the protectors of the galaxy. This code governs all aspects of their belief and ways of living. It emphasises discipline, self-control, and a commitment to peace and justice. Although the text of the Jedi Code is not quoted in its entirety in *the Prequel Trilogy* novelisation, the Code itself is explicitly mentioned multiple times throughout (Brooks, Salvatore, & Stover, 2007, pp. 202, 354, 807). The Code is widely featured across official Star Wars canonical materials and is commonly recognised among the fans within both scholarly discussions and the broader fan community. The version cited here is drawn from official secondary sources such as *Star Wars: Dark Disciple* by Christie Golden (2015), which reflects the values enforced by the Jedi throughout the narrative. The traditional Jedi Code consists of the following tenets:

“There is no emotion, there is peace.

There is no ignorance, there is knowledge.

There is no passion, there is serenity.

There is no chaos, there is harmony.

There is no death, there is the Force”

(Golden, 2015, p. 250).

This code illustrates the Jedi’s belief in their moral superiority, establishing values that prioritise detachment and rationality. It is observable from these lines that the Jedi set a strict rule and value in a black and white manner, dictating the meaning and existence or non-existence of things, reflecting a worldview that imposes a singular moral framework upon its members. This suggests that the Jedi claim authority over defining what is “good” and “evil”. From the Jedi’s perspective, not only is the Sith framed as pure evil, but it is repeatedly seen throughout that they consistently cling to their chief purpose of being a guardian of peace and justice in the galaxy (Brooks et al., 2007, pp.

27, 774). The fact that they use this code as guidelines of conduct shows the imposition of their values on others, including their own members. Thus, it reflects a hallmark of master morality where the masters define what is good based on their own characteristics. Nietzsche (2006) explains that the master places their idea of "goodness" first and constructs the opposite idea of what is "not good" based on their own characteristics (pp. 11-12). Similarly, the Jedi frame their own values as universally positive, viewing anything outside their moral framework as inherently wrong or chaotic.

The rigidity of such value is witnessed and acknowledged by outsiders as fact. Padme Amidala expresses such an observation of hers when she talks to Anakin in *Attack of the Clones*: "Was not discipline a primary lesson of the Jedi Knights? Were they not bound strictly so, within the structure of the Order and their code?" (Brooks et al., 2007, p. 354). Her impression reflects the external perception towards the Jedi Order as an institution that enforces control and conformity toward dictated values, prioritising its code over individuality or personal judgment. Furthermore, Jedi master Yoda provides an example of taking these codes as precedent. When Anakin approaches Yoda for consultation about fear of losing someone he loves, Yoda dismisses his notion simply by reminding him of the Jedi code essence "The fear of loss is a path to the dark side, young one" (Brooks et al., 2007, p. 767). The master does not even ask for detail but simply suppresses Anakin's worries. This instance reinforces the extent that the Jedi, especially Yoda as the Order's highest-ranking member, stands by their predetermined values without any flexibility or ever thinking about the need to bend its rule.

Anakin reflects this dictation of good and bad when he still abides by those values. Even at a juncture when he was about to rebel, he tells Palpatine: "The Sith are the definition of evil" which Palpatine replies: "Or so you were trained to believe" (Brooks et al., 2007, p.774). This not only highlights the fact that the Jedi value dictation is widely acknowledged, but also Anakin's internalisation of the Jedi's imposed moral framework. By saying explicitly that the Sith is truly evil, it demonstrates how deeply the Jedi's values are instilled in him while Palpatine challenges this rigid indoctrination and



prompts Anakin to question the absoluteness of the Jedi's moral superiority. Consequently, it illustrates Nietzsche's (2006) concept of master morality, where the ruling class establishes its values as universal truths, shaping societal norms and expectations through the projection of their moral framework as superior and absolute; their code is embedded as universal truth and societal expectation (pp. 12-13, 155). The Jedi code and the Jedi worldview are shown here to take precedence and is the core value all Jedi must abide by.

The Jedi's sense of dictation is also highly self-glorified. This further aligns their value imposition as that of Master morality. Nietzsche (2006) asserts that when the master assumes their role as the judge of all matters, they do that without any need for external validation because they are self-validating (p. 155). Thus, this is the foundation of their authority to do so (pp. 11-12). By comparison, the Jedi Council's imposition of values is reinforced through a rigid sense of self-authored authority. The Jedi write by themselves what is good or bad, they view the Sith as opposed to themselves and purely evil. Chancellor Palpatine's private conversation with Anakin expands on this dictation in *Revenge of the Sith*. Palpatine tells Anakin "The Jedi Council is not elected. It selects its own members according to its own rules... and gives them authority backed by power. They rule the Jedi as they hope to rule the Republic: by fiat" (Brooks et al., 2007, p.804). This backs the Jedi's strong self-proclaimed dictation over their actions and values. They make their ruling body self-legitimised. Consequently, it allows them to maintain control over the Order unquestionably without needing external justification, reinforcing Nietzsche's view of how master classes establish value through self-authority.

Anakin's response here encapsulates the Jedi's rigid value dictation while Palpatine reveals that these revolve around their self-affirmed authority. As their conversation moves to a phrase where they discuss the motives of the Jedi, Anakin demonstrates the adherence to the Jedi dictation by saying: "The Jedi use their power for good", to which Palpatine replies: "Good is a point of view, Anakin. And the Jedi concept of good is not the only valid one... I have gathered that the Sith believed in justice and security every bit as much as the Jedi". Anakin, still obeying the Jedi values

at the time being replies “Jedi believe in justice and peace”, but Palpatine then clarifies: “Who’s to say the Sith would have not done it better? Oh, yes. Because the Sith would be a threat to the Jedi Order’s power. Lesson one”, which Anakin replies: “Because the Sith are evil”. Palpatine then explains: “From a Jedi’s point of view, Evil is a label we all put on those who threaten us. This is the true reason the Sith have always been more powerful than the Jedi” (Brooks et al., 2007, pp. 805-806). In this case, Palpatine’s manipulation reveals that the Jedi’s claim to moral authority is self-referential, designed to protect their institutional power rather than universal ethics. Palpatine’s observation that the Jedi label as “evil” those who threaten their authority ironically reinforces what Nietzsche (2006) says of master morality that the ruling class defines what is useful and practical as “good”. On the contrary, what is harmful to them is “impractical” and evil. This dictation stems from the urge to protect its supremacy rather than from reaction to oppression (pp. 12–13).

Lastly, this rigid dictation culminates when Obi-Wan tells Anakin before his final confrontation with him, right when the latter has transformed into a Sith that “Only a Sith deals in absolutes, Anakin” (Brooks et al., 2007, p. 969). Upon closely examining his words, the sentence itself is yet simply another form of absolute, a statement that ironically mirrors the same absolutism it condemns. The contrast highlights that the Jedi’s dictation of values is based solely on their rules. This correlates the characteristics of Master morality which draw the definition of value and acts as a vital role in determining what is positive or negative. Nietzsche’s master trait of creating values by themselves is in alignment with the Jedi’s self-perception as the self-proclaimed peacekeepers and protectors of order. In summary, these examples show that the Jedi Council’s value imposition is deeply entwined with the preservation of their authority, a dynamic that naturally extends into their broader exercise of power, as explored in the following section.

The second trait of the Jedi that mirrors Nietzsche’s concept of the Master is their exercise of authority. Nietzsche (2006) explains that the master is the minority group of people that wields great power and is the society’s noble ruling class (p. xxi).

Master morality arises from those who possess strength and power, enabling them to govern both themselves and others without external constraint (p. 21). Nietzsche portrays master morality not as reckless domination, but as a form of power grounded in self-mastery, restraint, and the natural capacity to govern (p. 37). True masters act from internal strength, shaping their surroundings without external justification (pp. 155–156). In this way, the Jedi Council exemplifies a sovereign authority through their ability to define order, command obedience, and maintain hierarchy stems not from brute force but from an embedded moral and psychological structure that governs both themselves and others.

The primary instrument through which the Jedi exercise their power is the Jedi Code. They utilise their code to their benefit, using it as a tool for their display of power and domination. The level of strictness this code is practised and followed are evident throughout the novels. The Jedi code and rules is a lifetime commitment, a fact that is widely acknowledged across the galaxy. This study once again turns to the dialogue spoken by an outsider to show how this exercise of power is perceived and felt publicly. In one instance in *Attack of the Clones*, Padme Amidala asked Anakin “It must be difficult having sworn your life to the Jedi, not being able to visit the places you like, or do the things you like. Are you allowed to love?” which Anakin affirmingly answers “Attachment is forbidden. Possession is forbidden. Compassion, which I would define as unconditional love, is essential to a Jedi's life” (Brooks et al., 2007, p. 408). Moreover, this authority resonates across Jedi members such as Anakin. On the occasion when he has a vision of seeing his mother suffer, although he decides to go against the Jedi code and order that prevent compassion and attachment, he does not do that before acknowledging the Jedi-imposed authority, “I know I’m disobeying my mandate to protect you, I know I will be punished and possibly thrown out of the Jedi Order, but I have to go” (Brooks et al., 2007, p. 477). Amidst his choice of disobeying the Order, he demonstrates the sense of guilt and realisation of the severity of punishment the Jedi imposes on those who perform misconducts.

The Jedi also display their power in a manner similar to what Nietzsche classifies as the “sovereign individual” within master morality, particularly through their self-discipline and training. Nietzsche (2006) describes this concept as someone who governs himself first by mastering instincts, emotions, and actions through discipline (p. 37). They exercise power not only outwardly but also inwardly. According to this, self-mastery and inner strength has become the source of their external authority (p. 155). This is supported by the description of daily Jedi life within their headquarter building: “Within the Temple were housed the Jedi Knights and their students, the whole of the order engaged in contemplation and study of the Force, in codification of its dictates and mastery of its disciplines, and in training to serve the greater good it embodied” (Brooks et al., 2007, p. 189). In addition, another description writes that: “In the world of the Jedi, the balance of life within the Force was the pathway to understanding and peace” (Brooks et al., 2007, p. 190). In fact, self-discipline was explicitly cited as a necessity for one to become a Jedi, an absolute compulsory criterion (Brooks et al., 2007, p. 986). For the Jedi, the assertion of authority begins first through the conquest of the self.

Individually, many Jedi exemplify their embodiment of these self-discipline characteristic of Nietzsche’s Master morality to govern themselves internally. Firstly, during Obi-Wan Kenobi’s first visit to the planet Kamino where he discovers that there is an entire army of Clones being produced within the planet’s cloning facility, he asks the prime minister of Kamino: “Tell me Prime Minister... who it was for?” (Brooks et al., 2007, p. 453). Upon knowing that it was made for the republic, Obi-Wan was utterly surprised, yet it was described that “his discipline allowed him to keep his surprise well buried” (Brooks et al., 2007, p. 453). Secondly, a similar instance of internal mastery is observed in Anakin Skywalker. During his conversation with Palpatine, he is told of a conspiracy among Senators to remove the Chancellor from power. Although this news disturbs him, Anakin demonstrates his Jedi training by controlling his immediate emotional reaction. When the word “treason” is mentioned by Palpatine, it is described that “Anakin had enough Jedi discipline to force away his memory of using that word with Obi-Wan”

(Brooks et al., 2007, p. 829). Thirdly, it is written that even Count Dooku, a Sith practitioner, could feel that Obi-Wan Kenobi's Jedi training has led him to possess effortless self-restraint in focusing on the matter at hand (Brooks et al., 2007, p. 655).

Another example that is potentially the most significant showcase of a sovereign individual in Jedi was when Obi-Wan demonstrates a reflection of self-mastery in his defeat of Darth Maul. At that defining moment, he was hanging by his hands at the edge of a melting pit, he reached deep inside himself and connected to the Force he has been trained to master his whole life. It is described that he calms himself by suppressing both anxiety and frustration, all this in order to draw out all his remaining power through clear purpose and strong will. This has enabled him to finally overcome Darth Maul and cut him in half (Brooks et al., 2007, p.270). These four examples help illustrate that the Jedi, particularly figures like Obi-Wan and even Anakin during his Jedi years, embody the sovereign mastery that Nietzsche (2006) describes (p. 37). Their victories stem from their mastery of oneself before mastery over others.

Additionally, the hierarchical structure of the Jedi Order demonstrates another significant reflection of their exercise of strength and authority, their mastery in maintaining control. Highest in the Jedi ranking at the time of the *Prequels Trilogy* are Yoda and Mace Windu (Brooks et al., 2007, p. 190). Apart from that, top members are called "Jedi master", followed by those who have passed the initial training but yet to ascend to the rank of master in the name of "Jedi knight". Those who have not passed the trial to knighthood are called the "padawan", these padawans are each assigned one Jedi Master in a one-on-one close mentorship system. Lastly, the youngest Jedi are trained collectively in the foundation of the Jedi arts from a young age collectively, they are called the "youngling". The last two rankings are considered the lowest among all and wield little to none power in this rigid Jedi social hierarchy (Brooks et al., 2007, pp. 320, 426). This tightly controlled ranking system shows how the Jedi Order ensures that power remains centralised and reinforces the top member's dominance over its lower rank members.

The titles of the Jedi ranks, especially higher ones, also illustrate Nietzsche's concept of exercising power through and naming. Nietzsche (2006) observes that language itself can serve as a tool of power. He notes that noble classes throughout history often selected names that conveyed strength, dominance, and authenticity. This includes terms such as "the mighty" or "the truthful" that are used in order to project and reinforce their authority through meaning as well as action (p. 14). Similarly, titles like "Master" within the Jedi hierarchy are not merely administrative designations. They symbolise supreme authority and moral elevation within the institution. These names signify both the mastery of the individual and their command over others, echoing the aristocratic tradition of embedding dominance into language itself. Through this hierarchical naming structure, the Jedi Council consolidates its self-image as the rightful governing class, mirroring the historical strategy of nobles who inscribed their superiority directly into the cultural fabric.

Beyond individual ranking, a collective Jedi entity in the name of "Jedi Council" is a finer reflection of their exercise of authority. From the aforementioned hierarchical ranking, a small group of Jedi masters formed such a council that sits in a circular room on the top pillar of the Jedi temple on the planet Coruscant. It is this council that acts as a decision-making body over the rest of the order despite the latter being significantly greater in number. The description of the Council in the novels further reinforces this image of centralised control. The Jedi Temple was described as home to both Jedi Knights and their students. At the very heart of this vast institution, the Council chamber dominates the central space, symbolising its dominance over knowledge, discipline, and training. The Council consists of twelve diverse and seasoned Jedi masters. The room was designed as a circular, domed space, with seats arranged in a ring facing inward. Graceful pillars stood between wide windows that opened to the city and the light beyond. Both the shape of the room and the arrangement of the Council seats reflected the core beliefs of the Jedi (Brooks et al., 2007, pp. 189-190).

Even the manipulative outsider sees that the Jedi Council is a mode of power centralisation. He describes the Council to Anakin in one of their private conversations:



“The Jedi Council, however, is another matter entirely. A secret society of antidemocratic beings who wield tremendous power, individually as well as collectively” (Brooks et al., 2007, p. 830). Although this speech is made with the purpose of manipulating Anakin’s mind, it nonetheless captures a structural truth about the council being small, unelected, and self-sustaining; these are reflections to Nietzsche’s concept of the ruling master. The Jedi Council’s authority is paramount, and their decisions as well as verdicts are seen as final and unquestioned.

Evidence of such unquestioned authority can be found in situations such as when the Council refuses to grant Anakin the rank of Master, even though he was allowed to sit on the council. One of the ruling Jedi council member, Master Windu says: “Allow this appointment lightly, the council does not” (Brooks et al., 2007, p. 783), and: “You will attend the meetings of this council, but you will not be granted the rank and privileges of a Jedi master” (Brooks et al., 2007, p. 784). The order of the council is clear and largely undisputable, they use strong words such as “does not” and “will” that signify dictated command. The extent of power that this council wields echoes in Obi-Wan’s words when he tells Anakin to stop disobeying orders: “We will do as the council has instructed, and you will learn your place, young one” (Brooks et al., 2007, p. 344). The Council always speaks their command in an absolute manner, their rulings are clearly seen to always be in a strict yes or no manner.

The acceptance of Anakin Skywalker into the Jedi Order further demonstrates the Jedi Council’s exercise of dictation. Throughout *the Phantom Menace*, we see the fate of Anakin is repeatedly debated, yet the argument has consistently ended up with the Council solely making the final decision. At the time, Anakin was nine years old, an age considered too old to begin training. However, Qui-Gon Jinn was the one persistently advocating it. Obi-Wan keeps insisting to his master that “The rules were clear and established, and the reasons supporting them were proven and unassailable, Anakin was simply too old”. Upon hearing that, Qui-Gon still goes on to assure him that Anakin must be trained. This is when Obi-Wan, a loyal subject to the Council, carefully warns his master not to defy the council again “Master, you could be sitting on the



Council by now if you would just follow the code. You deserve to be sitting on the Council” (Brooks et al., 2007, p. 202). This hints that even among the Jedi there are disagreements, but the Jedi Council always remains the final judge. The subject of Anakin will continue to be discussed by the Jedi Council until the very end of that episode.

Finally, they accepted Anakin into the Order, but the process further showcases the Council's power assertion. When Anakin is first brought to the Council chamber, Qui-Gon offers the Jedi Council assurance that Obi-Wan is ready to be knighted in order for Anakin to take his place as Qui-Gon's padawan, which the council dismisses. Yoda says: “Our own counsel we will keep on who is ready”, followed by “Decided later, young Skywalker's fate will be” (Brooks et al., 2007, p. 210). It is not until after Qui-Gon's demise that Yoda tells Obi-Wan: “Decided, the council is” and “Trained, the boy shall be” (Brooks et al., 2007, p. 277). What makes this verdict interesting is that through their private conversation, Obi-Wan then learns that this ruling of the Council is against Yoda's personal judgment (Brooks et al., 2007, p. 277). Not only does this showcases the absolute authority of the Jedi Council in deciding the fate of individuals, but the fact that even the highest-ranking Jedi, Yoda, has to submit to a ruling against his advice highlights this absolutism.

Another important example is later in the narrative when the Council wants to use Anakin's friendship with Chancellor Palpatine to spy on him. Obi-Wan initially doubts the plan by saying to Mace Windu, a Jedi Council member: “You're asking him to use that friendship as a weapon, to stab his friend in the back..” the sentence which Obi-Wan is not even able to finish when Windu intervenes by saying “And that may be the best argument in favor of the plan”. As a response, the novel describes Obi-Wan's inner thought that realises he does not need to reach into the force to know that he would lose this argument; he speaks in his mind: “I will, of course, abide by the ruling of this Council” (Brooks et al., 2007, p. 779). This further demonstrates the Jedi's Council's feature of power exercising.

This exercise of power for suppression is described by Palpatine when he tells Anakin his opinion on why the Jedi council is reluctant to grant Anakin the rank of Jedi Master. Firstly, he speaks about individual relationships:

“Nonsense, age is no measure of wisdom. They keep you off the Council because it is the last hold they have on you, Anakin; it is how they control you. Once you’re a Master, as you deserve, how will they make you do their bidding?” (Brooks et al., 2007, p. 772).

Next, he continues to describe it from the political landscape: “The Council keeps pushing for more control, More autonomy. They have lost all respect for the rule of law” (Brooks et al., 2007, p. 773). This correlates with the aforementioned characteristics of master morality according to Nietzsche (2006).

This detailed analysis of the Jedi Council leads to one crucial result. Initially, the thesis explores the Jedi Order collectively in a broader capacity and observes that it exhibits characteristics that match the two traits of master morality as stated in the introduction: value imposition and display of authority. The thesis examines that their imposition of the Jedi code and their use of power, particularly through inner strength serve as proof of that. However, as the thesis examines these traits more closely, it is noticeable that those who exercise these powers are not the Jedi Order in its entirety, but rather its governing body: the Jedi Council. This collective entity is the one who dictates how the Jedi Code, rules, or practices should be, and they have vast authority in exerting tight grip on Jedi of lower ranks who are portrayed as having little to none voice against their rulings. Qui-Gon, for example, shows this dismissal and disagreement on many occasions. The Council essentially resembles the judge of all matters in accordance with Nietzsche’s Master morality. As a result, this finding shall allow for a more precise understanding on the process which power operates within the entire Jedi structure.

To conclude, this part of the analysis found that, while the Jedi Order as an ideology embodies core traits of Nietzsche’s Master morality, not all individual Jedi

mirror those traits. It is the Jedi Council that stands as the embodiment of the key master morality traits according to Nietzsche; they dictate values, and they powerfully exercise that value upon the entire Jedi Order. Thus, the members of lower ranks such as Jedi younglings, padawans, and even knights are seen as shaped by obedience, discipline, and submission to higher authority; characteristics that Nietzsche (2006) classifies as that of slave morality.

This layered power structure mirrors what Nietzsche (2006) describes as the “moral hypocrisy of those who command,” where the ruling class sustains its dominance by presenting itself as obedient to a higher principle in order to legitimise its authority (p. 147). The Jedi Council masks its role as the true source of value creation by claiming to merely follow the “Will of the Force,” concealing its imposition of moral authority. Meanwhile, lower-ranking Jedi become enforcers of these values, mistaking obedience for righteousness. They believe themselves to be moral agents, yet in Nietzschean terms, they are slaves who unknowingly uphold the master's morality. This illusion of shared virtue allows the Council to maintain power as their subordinates internalise the very hierarchy that subjugates them. Based on this recognition, this thesis finds that this dynamic of dominance and submission lays the groundwork for internal fractures within the Jedi Order; these as well as their consequences will be further examined in the next section.

Furthermore, this internal division between the absolute authority of the Jedi Council and the obedient compliance of the lower-ranking Jedi members highlights the first clear indication of unequal power dynamics within the Jedi Order itself. The Council serves as the dominant ruling body, while other Jedi figures such as Anakin are expected to conform without question. This imbalance lays the foundation for further Master-Slave conflict of philosophy within this single institution. Thus, the tension between the rulers and the ruled is not evident only in the Jedi against the Sith, but also in the Jedi Council against Anakin Skywalker. This strengthens Nietzsche's framework as a clear lens to decode both individual and institutional power dynamics.

#### 4.2 The Sith as Slave Within Nietzsche's Framework

The emergence of the Sith embodies the trajectory Nietzsche describes for the development of slave morality. As the conclusion of the last section suggests, the Jedi Council's dominance fosters an environment of strict compliance among lower-ranking members, creating the institutional imbalance from which resentment and rebellion emerge. According to Nietzsche (2006), those who are oppressed and excluded will initially succumb to authority, but eventually develop resentment, a reactive force that fuels subversion and opposition (p. xxi). This marks not only a shift in moral values, but a transformation in power dynamics between master and slave classes. In the context of *Star Wars*, the Sith arise not as foreign enemies, but as domestic dissenters reacting to the Jedi's authoritarian structure. The following paragraphs will expand on this origin story through two prominent traits of slave morality: initial obedience and growing resentment.

Firstly, the origin of the Sith can be traced back to their early obedience. This is because the first of the Sith was a former Jedi Knight within the Order. It happened around two thousand years before the events of the *Prequel Trilogy* that one Jedi Knight claimed that he had found the true meaning of the Force. His idea was that its true power existed in the dark side, not in the light as the Jedi worldview and values suggest. He presented his belief to the Jedi Council, a ruling body showcasing master morality, which unexpectedly disapproved; they dismissed his notion. From that moment, that Jedi Knight had gone rogue and departed the Order. He brought with him his knowledge and skills. Despite being alone at first, many soon followed him into this newly found cult: the Sith Order (Brooks et al., pp. 122-123). The fact that the founder of the Sith, the first ever Sith, once served as a "Jedi Knight" reinforces this initial obedience clearly. This is because a greater level of loyalty to the Jedi Order by Jedi Knights is shown throughout the narrative. In fact, it is mentioned that the chief criteria for passing the knighthood is the extent of discipline toward the Order; one must swear himself to the Jedi ideology forever (Brooks et al., 2007, p. 981). Before going rogue, the

Sith pioneer was, as the novel writes, one among the “order of harmonious followers” (Brooks et al., 2007, p. 122).

Apart from its creator, contemporary Sith within the narrative demonstrate a track record of submission as well. For instance, Count Dooku was once a Jedi Master. In fact, he was one of the order's most successful achievers in terms of lightsaber combat proficiency and was highly praised for his capabilities. He was a “student of the older and, some would say, more profound Jedi philosophies and styles” (Brooks et al., 2007, p. 638). It was only when he perceived that the Order had become “too ponderous and unresponsive to the needs of the individual” (Brooks et al., 2007, p. 638) that he grew dissatisfied and walked away. The narrative clearly describes that he “renounces his fealty to the order” (Brooks et al., 2007, p. 638). In doing so, he is another Jedi who was once loyal to the Order. Another example that illustrates how the Sith shows initial obedience outside of Jedi dynamics is in Darth Sidious. In this instance, he was not a former Jedi, but rather a loyal apprentice to Darth Plagueis. It was the latter who taught him the path to ultimate power as an apprentice before the former later turned against (Brooks et al., 2007, p. 808). These examples support that Ressentiment or rebellion is not innately embedded in the Sith, but it arises from a journey of initial submission to a form of higher authority. This is similar to the early stage of the development of slave morality as described by Nietzsche (2006).

Secondly, the early days of submission by the Sith leads to their next slave morality characteristic which is ressentiment. Nietzsche (2006) states that initial obedience is not a permanent trait for the slave. In time, slaves who are oppressed and suppressed will cultivate a deep-seated emotional response as they are unable to act upon their perceived instinct of authority or fairness. Consequently, they turn their anger and frustration towards the authority in a negative manner fuelled by distrust and scepticism (pp. xxi, 156). The subsequent paragraph shall illustrate the growing ressentiment in various Sith entities.

The first of the Sith emerges from a strong sense of ressentiment. When that particular Jedi Knight had his idea, the one he perceives as truth, suppressed by the

Jedi Council, the narrative shows that he was “swearing in secret that he could bring down those who had dismissed him” (Brooks et al., p. 123). This caused a chain reaction, as it revealed that among the rest of the Jedi, there are many who resented the ideology as well but never had the courage to make a start. When his breakage from the order began, many who also disdain the concept of harmony and cooperation of the Jedi joined him in great numbers. They all relied on their belief in the quest for greater power in order to achieve strength and control (Brooks et al., p. 123). This phenomenon of mass departure demonstrates the consequence of Jedi dictation, oppression, and suppression in sustaining the strong force of resentment against itself.

Similarly, Dooku’s descent into resentment is subtly revealed through Obi-Wan Kenobi’s reflections. When Obi-Wan is sitting in the Jedi Archive, he thinks that the intensity that accompanies Dooku is similar to what he usually observes around his former master. He recalls the many occasions Qui-Gon goes against the Jedi Council as examples of that. However, he notices that Dooku is even a step further “Dooku was that, unlike Qui-Gon, the man had never been able to shut it off, had always been stomping around, chewing over an issue. The lights in his eyes were ever-burning fires” (Brooks et al., 2007, p. 420). It is then that Obi-Wan realises the extremity of the path Dooku chooses to walk, a dangerous one in his Jedi-centric opinion (Brooks et al., 2007, p. 420).

The aspect that makes this evident interesting is that while it shows the process that Dooku harbour resentment against the Jedi Order, particularly the Jedi Council, cultivates, it also demonstrates that some Jedi, such as Qui-Gon, forms resentment against its governing body as well despite doing so in a less significant scale. This contrast between Qui-Gon’s controlled resentment and Dooku’s consuming one highlights the varying degrees to which resentment can develop within the Jedi Order. In summary, these examples show that resentment is a crucial factor in the Sith’s internal development. The rigidity of the Jedi Council’s authority and its moral framework play an important role in fostering hidden resentment which can quietly intensify from within.



In summary, this part captures the process in which the Sith reflects the trajectory of slave morality development through their initial obedience and the subsequent development of resentment. What begins as submission gradually festers into concealed resentment, distrust, and emotional opposition. Crucially, this evolution is not merely psychological but signals a deeper shift in power dynamics. The move from compliance to hostility reveals how moral subjugation gives rise to reactive resistance. The oppressed do not simply reject values; they begin to redefine them. This lays groundwork for the next stage of development, where passive frustration transforms into hatred and eventually full-scale opposition, reactionary rebellion against the established moral order.

Nietzsche (2006) also states that resentment will develop hatred that lead to aspiration for revenge and demise of higher authority (p.22). This can be exemplified from words of two Sith individuals. Dark Lord of the Sith, Sidious, shows how the Sith view the Jedi's principle as a form of oppression and strive to break free from it. Their opposition and hatred toward the Jedi can be illustrated in this quote from Palpatine, when he reveals himself as a Sith to Anakin after defeating Mace Windu: "the Jedi are relentless. If they are not destroyed to the last being, there will be civil war without end" (Brooks et al., 2007, p. 916). When Anakin is struggling to believe so, he continues: "Every single Jedi, including your friend Obi-Wan Kenobi, have been revealed as enemies of the Republic now" (Brooks et al., 2007, p. 916). This shows the extent that the Sith, Palpatine in particular, despise the Jedi and yearn for their total annihilation. Furthermore, the element of anger and vengeance echoes in one iconic line from Darth Maul. During the mission briefing before the Attack on Tatooine, Maul says before leaving to execute his master's biddings: "At last we will reveal ourselves to the Jedi. At last we will have our revenge" (Brooks et al., 2007, p. 124). This perfectly encapsulates the tension that resentment has cultivated internally within the Sith; they seek retaliation from the Jedi's oppression. However, as Nietzsche (2006) describes, such deep resentment eventually demands more than anger: it demands the creation of an opposing value system (p. 20).



Nietzsche (2006) posits that resentment gives rise to the slave revolt in morality; this happens when the oppressed slave inverts the values of their rulers and define their own goodness through the negation of the master's traits (pp. 20–22). The inversion of values is not an affirmation of new ideology but a reactive stance that emerges from hatred and opposition. As for the Sith, their creation and their entire value system mirrors this slave revolt. Evidence is found throughout the narrative and the next paragraph will begin to analyse these elements in detail.

The Sith Order is defined by a deliberate opposition to the Jedi values, embodying the reactive nature of slave morality as described by Nietzsche. This thesis again turns to the event of the rogue Jedi Knight. After his resentment drove him away from the Order, others followed until they reached fifty in total. That is when the novel describes: “the Sith began to build their cult in opposition to the Jedi. Theirs was not an order created to serve; theirs was an order created to dominate” (Brooks et al., 2007, p. 123). This shows the intensity that resentment has caused one to begin turning against the values of their master. It is worth noting that the Sith base their view exactly in contrast to the Jedi: whereas the Jedi serve the greater good and peace, the Sith exist to dominate and pursue greater power. Moreover, their following physical conflicts with the Jedi is written to be “vengeful and furious” (Brooks et al., 2007, p. 123), which matches what Nietzsche (2006) mentions about the slave as those who are not defined by what it loves, but by what it despises, by way of negation (p. 22).

One key aspect of the Sith, the Sith Code, demonstrates their reactionary stance more clearly. Same as the Jedi one, although the full text of this Code is not directly articulated within the *Prequel Trilogy* novelisations, the Sith Code is preserved in *Book of Sith: Secrets from the Dark Side* (2013) This supplementary text provides insight into the Sith's philosophical framework, the code states:

“Peace is a lie, there is only passion.

Through passion, I gain strength.

Through strength, I gain power.

Through power, I gain victory.

Through victory, my chains are broken.

The Force shall free me”

(Wallace, 2013).

The Sith Code fundamentally opposes all the principles of the Jedi Code. Where the Jedi Code suppresses emotion, the Sith Code embraces it. Where the Jedi seek peace, the Sith Code embraces passion. The Sith believe that passion is the key to unlocking one's true potential and gaining strength. These strengths are believed to eventually lead to power, which is necessary for achieving victory and ultimately breaking free from any limitations or chains that bind them. In examining the Sith Code the mentioned “chains” can be viewed in a metaphorical sense through Nietzsche's Master-Slave morality framework, where the slave is described as being shaped under expectation, norms, and orders by the higher authority (Nietzsche, 2006, p. 147). In summary, the line-by-line opposition to the Jedi Code found in the Sith Code shows that their philosophy is forged as a reaction against the Jedi's values, the Sith are driven by resentment, harbouring deep resentment towards the Jedi and their imposed order.

The view of a Sith Lord, Palpatine, also highlights the Sith's reactionary stance toward the Jedi Order. At the opera theatre, he speaks to Anakin:

“Perhaps the real difference between the Jedi and the Sith lies only in their orientation; a Jedi gains power through understanding, and a Sith gains understanding through power. This is the true reason the Sith have always been more powerful than the Jedi” (Brooks et al., 2007, p. 806).

Palpatine's words reveal that the Sith define themselves not by an independent mindset, but their logic is crafted first by rejecting the Jedi's emphasis on knowledge, then reversing it into a celebration of raw power. Their direct contradictions become clearer as the conversation continues, Palpatine asserts that whereas the Jedi greatly fear the dark side that they have to cut themselves off from passion, the Sith do not. In fact, they embrace their passion and emotion in life to the fullest. Furthermore, he asks

Anakin: “Who’s to say that a Sith, by looking inward, sees less than a Jedi by looking out?” (Brooks et al., 2007, p. 807). These moments demonstrate that the Sith’s ideology, both as a collective and individually through Palpatine himself, is constructed not through independent affirmation but through direct opposition to the Jedi. All of Palpatine’s arguments are reactionary to the Jedi, aligning him and the Sith with Nietzsche’s description of slave morality’s reactive nature (Nietzsche, 2006, p. xxi).

Ultimately, in the final arcs of the novels, the Sith showcases a complete overturn of the Jedi’s moral and ideological framework, a successful “slave revolt” in Nietzsche’s theorisation. Nietzsche (2006) explains that in history, true victory is often achieved through moral inversion rather than physical might; Rome has been truly defeated not by literal combat, but by the triumph of Judea’s Slave morality that in the end subverted and replace aristocratic Roman values (pp. 32–33). Similarly, at the finale of *the Revenge of the Sith*, the Sith led by Palpatine and his new apprentice, Darth Vader, assumes power in the Galactic Republic. In doing so, they do not destroy the Jedi Order physically, as many Jedi such as Obi-Wan Kenobi, Yoda, and many others who are scattered across the galaxy survive (Brooks et al., 2007, p. 953). However, they dismantle the Jedi Order’s moral foundation itself. In the wide galaxy from that moment onward, the prevailing values throughout the galaxy are those of the Sith, not of the Jedi. The next paragraph investigates the details of an internal overthrow more closely.

This full reversal of values is described in the fight between Darth Sidious and the highest-ranking Jedi Master Yoda, when the latter attempts to sneak into his office and stop the rise of the Sith once and for all. Although it is a duel between two people, but it represents a more significant representation of ideological clash:

“Their clash transcended the personal; when new lightning blazed, it was not Palpatine burning Yoda with his hate, it was the Lord of all Sith scorching the Master of all Jedi into a smoldering huddle of clothing and green flesh. A thousand years of hidden Sith exulted in their victory” (Brooks et al., 2007, p. 968).

This moment symbolically reflects that the triumph of the Sith's redefined ideology over the Jedi's long-standing moral framework is beyond physical combat.

The narrative continues to emphasise this complete moral triumph even further as the duel goes on: "When those blades met, it was more than Yoda against Palpatine, more the millennia of Sith against the legions of Jedi; this was the expression of the fundamental conflict of the universe itself. Light against dark. Winner take all" (Brooks et al., 2007, p. 968). At that crucial moment of the duel, Palpatine's office roof opens and their fight descends above into the big senate arena. One interesting fact is that the novel dramatises the combat by describing "hammers, battering rams, catapult stones crashing and crushing against each other in a rolling thunder-roar that echoed the Senate's cheers for the galaxy's new Emperor" (Brooks et al., 2007, p. 970). The cheering of the crowd is important; it signals that the Sith's ideological triumph is inevitably underway even before the final confrontation. Moreover, another narrative evidence shows the shift in public opinion toward Jedi's morality: Bana Breemu, a neutral senator, observes that "The moral authority of the Jedi, such as it is, has been spent lavishly upon war; I fear they have none left for politics" (Brooks et al., 2007, p. 821). While the first quote marks that the clash symbolically represents the culmination of the long-standing ideological battle, the additional evidence reveals that the Sith's transformation and moral inversion had already secured the deeper victory: the Sith prevail, and they are cheered and legitimised. The next passage will explore how even Yoda, the top Master of the Jedi, comes to the devastating realisation of this internal collapse of Jedi supremacy.

At the heart of this downfall, Yoda confronts a painful revelation: the Jedi have already lost not just in battle, but in spirit. The novel describes the internal thoughts of Yoda: "There came a turning point in the clash of the light against the dark. It did not come from a flash of lightning or slash of energy blade [...] It came when Yoda found himself alone against the dark" (Brooks et al., 2007, p. 970). The fact he gathers is as painful as it is inevitable:

“Finally, he saw the truth. This truth: that he, the avatar of light, Supreme Master of the Jedi Order, the fiercest, most implacable, most devastatingly powerful foe the darkness had ever known just didn’t have it... He had lost before he started. He had lost before he was born” (Brooks et al., 2007, pp. 970-971).

The Jedi Order in its entirety has been fundamentally outmaneuvered not only in brute power but through the defeat of their moral and ideological foundation. What follows in the narrative expands on this defeat, showing that the Sith’s triumph stems from a deeper transformation of ideology and strategy over generations:

“The Sith had changed. The Sith had grown, had adapted, had invested a thousand years’ intensive study into every aspect of not only the Force but Jedi lore itself, in preparation for exactly this day. The Sith had remade themselves. They had become new. While the Jedi— The Jedi had spent that same millennium training to refight the last war. The new Sith could not be destroyed with a lightsaber; they could not be burned away by any torch of the Force. The brighter his light, the darker their shadow. How could one win a war against the dark, when war itself had become the dark’s own weapon? He knew, at that instant, that this insight held the hope of the galaxy. But if he fell here, that hope would die with him” (Brooks et al., 2007, pp. 970-971).

It is shown here that the Sith have completely changed. They have completely rejected the Jedi ideology and subverted their values in opposition. Moreover, they win, just as Nietzsche (2006) describes about the prevail of slave morality (pp. 32-33).

The Sith’s rise reflects Nietzsche’s description of the triumph of slave morality on a grand scale. In this final moment, it becomes clear that the Sith’s revolt is complete not through annihilation of the Jedi body, but through the conquest of the morality

subversion. The galaxy now belongs to a new moral order, one shaped by the very resentment that Nietzsche (2006) had foreseen. Thus, the Sith's success is not merely a political coup but the fulfilment of a philosophical revolution, completing the slave revolt and reshaping the galaxy's moral fabric itself. Here, Nietzsche's theory of internal power dynamics is fulfilled. Domination is overthrown not by brute strength, but by redefinition of values, revealing the slave's ultimate revenge against its master's ideology.

In conclusion, the evolution of the Sith represents a complete philosophical reflection of Nietzsche's development of slave morality. They are initially formed from obedient individuals within the Jedi Order, then gradually evolve through resentment that culminate in a full-scale moral inversion. They react to domination with subversive, value-negating ideology, confirming the first research objective. At the same time, the Sith's internal revolt against the Jedi authority illustrates a profound transformation in power dynamics, addressing the second research objective. What begins as internal resentment becomes a force strong enough to redefine the moral boundaries within the mind of the oppressed and go on to restructure the galaxy's moral order. The Jedi, once the uncontested masters, are overthrown not by external enemies, but by those they once governed. This highlights how Nietzsche's theory reveals both the psychological trajectory of slave morality and the relational tensions it produces, a conflict that unfolds within the very structure of Master-Slave power dynamics.

#### **4.3 Anakin Skywalker as a Slave Within Nietzsche's Framework**

While the previous section of the analysis explores the Sith as a collective entity showing their trajectory that reflects Nietzsche's development of Slave morality from an institution and ideological oppression, this section examines the story of Anakin Skywalker individually. Anakin's trajectory as a central figure in the Star Wars narrative warrants a separate analysis as his journey unfolds an exceptional narrative depth of philosophy, especially from the inner aspects. His colossal importance to the Star Wars trilogy and his pivotal role in reshaping the galaxy's moral and political order serves as a

clear illustrative case study of how Nietzsche's slave morality operates at the level of the individual and how internal power dynamics between a subordinate and his masters such as the Jedi Council and Obi-Wan Kenobi cultivate the conditions for moral revolt. As a result, this chapter builds on the same pattern of analysis as that of the Sith but on the narrower scale.

Firstly, Anakin initially embraces the power of his many masters with loyalty and discipline, hoping to rise through the ranks and find meaning in its structure. This aligns him with the first trait of Slave morality. Anakin's early life on Tatooine begins under conditions that mirror what Nietzsche (2006) would classify as conducive to the development of Slave morality. He, along with his mom, are physical slaves. The narrative shows that he displays obedience both toward his literal slave master, Watto, and his subsequent ideological master, the Jedi Order.

Anakin's submissiveness on Tatooine is illustrated through his role as a pod racer. He is a talented driver. In fact, he is the first and only human permitted to compete here. However, it also delves into Anakin's inner thought and shows that Pod racing is a risky endeavour that he is forced to do rather than his ultimate choice:

"Besides, what choice did they have in the matter? He raced because he was good at it, Watto knew he was good at it, and whatever Watto wanted of him he would do. That was the price you paid when you were a slave, and Anakin Skywalker had been a slave all his life"

(Brooks et al., 2007, pp. 9-10).

Here, Anakin does not merely follow his instructions, but realises that servitude is a natural part of his existence. He participates in a sport that endangers his life willingly not for personal glory but because of the will of his master, Watto. This reflects the early stage of Nietzsche's Slave morality, where powerlessness is accepted, an internalised submission.

Another incident vividly portrays Anakin's phase of internalised submission. It is during his confrontation with Watto in the aftermath of that failed podrace that Watto



scolds him harshly. However, Anakin stands motionless and unflinching, accepting all the verbal abuse as routine: "He was a slave and Watto was his master. Scoldings were part of life" (Brooks et al., 2007, p. 16). At this stage he has yet to show outward resistance, nor even resentment to daily unjust treatments. Instead, he calmly waits for the anger to pass, knowing the structure of power will soon reset itself: "Besides, Watto would wind down shortly now, his anger released... and things would go back to normal" (Brooks et al., 2007, p. 16). Anakin then proceeds to promptly fix the racecar as Watto commands (Brooks et al., 2007, p. 17). These moments capture the depth of Anakin's early moral submission; he understands his role in the hierarchy, not as something to be challenged, but as something to be endured. According to Nietzsche, such resignation reflects the first stage of slave morality, where the individual does not yet resist but internalises powerlessness as natural and even predictable.

Beyond being a literal slave, Anakin's transition to ideological obedience under the Jedi Order marks a continuation of his submissive trajectory, as he once again places faith in his new master characterised by dictation and value imposition. As Obi-Wan says: "I will train you, just as Qui-Gon would have done, I am your new Master, Anakin. You will study with me" (Brooks et al., 2007, p. 278). Afterwards, Anakin begins his journey under Jedi discipline, suppressing personal visions of the life he desires in order to conform to institutional expectations. This is shown when he consistently has a dream of that life: "He knew that he had to shake the dream away, had to focus on the events at hand, the latest assignment beside his Master" (Brooks et al., 2007, p. 288). Here, he shows awareness of the level of discipline he must maintain, he hesitates to question or challenge the Order, even when in emotional distress:

"Wondering if he should tell all to the Jedi, wondering if the Jedi would be able to help him. But that thought washed away as soon as it had crossed his mind. His Master, Obi-Wan Kenobi, would not be able to help. They were too involved in other things, in his training, in minor

assignments like the border dispute that had brought them so far out from Coruscant” (Brooks et al., 2007, p. 289).

Not only that his self-suppression demonstrates his submissiveness towards the Jedi in a slave-like manner, but also reflect an early phenomenon of Nietzsche's slave that pursuing personal desires feels overwhelmingly difficult, almost impossible to attain (Solomon & Higgins, 2000, p. 110).

Moreover, obedience is a recurring theme of Anakin's early Jedi training. He speaks a consistent pattern of a deferential “yes, master” throughout the majority of the Attack of the Clones. For example, when Obi-Wan reprimands him for changing the hyperspace coordinates wrongfully, Anakin instantly lowers his gaze and accepts the correction without protest. The novel describes that Anakin says “Yes, Master,” when obediently looking down. At the same time, his mind echoes: “The order had been about as direct as one could get, of course, and so Anakin silently told himself that he would adhere to it” (Brooks et al., 2007, p. 321). This shows that even in moments driven by personal impulse, Anakin quickly retreats into obedience, masking any frustration beneath outward discipline.

Another example is when the Jedi Council commands Anakin to accompany Padme back to Naboo in a covert mission. Here Anakin exhibits hesitation and states that Padme should be at the senate to cast an important vote against authorising the Clone army. Nevertheless, Mace Windu intervenes by cutting him off and reiterates the command. Even outside the Council chamber, when he tries to explain Padme's position to Obi-Wan, he is once again met with a firm reminder to trust the Council. Obi-Wan, a devoted Jedi as he is, defends the Council by affirming to Anakin that it understands the situation, to which Anakin responds: “Yes, Master”. Then Obi-Wan repeats that Anakin “must” trust the Council, to which Anakin again responds: “Yes, Master”. The novel describes this as follows: “Anakin's response was automatic. He had already gone past this issue in his thoughts” (Brooks et al., 2007, p. 382). It shows that Anakin's submission has become internalised and reflexive even when it contradicts with one's inner convictions. In summary, these recurring affirmations of obedience reveal a conditioned

behavior that aligns with how Nietzsche (2006) describes Slave morality in its early stage of development (p. xxi). They consistently reinforce Anakin's initial tendency to subordinate his will to that of the Jedi hierarchy.

However, this obedience is short-lived as he forms resentment in both of these places. This is because while Anakin's early years are marked by loyalty and discipline, this submissive posture does not remain stable. Over time, his emotional impulses, frustrations, and moral disagreements begin to fester beneath the surface of compliance. As Nietzsche (2006) describes, when obedience becomes unbearable and self-denial accumulates without outlet, the subject of slave morality develops resentment, a corrosive, reactive force that quietly redefines the meaning of good and evil (p. xxi). In Anakin's case, this shift from silent obedience to inward rebellion marks the beginning of his moral unraveling, and it will ultimately culminate in the total inversion of Jedi values. The following paragraphs will address his elements of resentment across various landscapes.

The seed of Anakin's resentment can be traced back as early as his time under Watto. As a slave on Tatooine, he despises his literal status and yearns to strive toward elevating it. During Padme's first encounter with Anakin, Padme asks the boy whether he is a slave, to which Anakin immediately replies "I am a person, and my name is Anakin". This is because he is ashamed and angry (Brooks et al., 2007, p. 103). While not yet resentment in the Nietzschean sense, this moment illustrates Anakin's early awareness of the indignity of his condition, a glimpse of the psychological foundation from which later resentment may emerge. Anakin gradually continues to develop resentment, a subtle moment that foreshadows this is when he refuses to lie to his mother, but does not extend this honesty to Watto, his slave master (Brooks et al., 2007, p.22). This suggests that Anakin begins to morally differentiate between those he respects and those he sees as undeserving of truth. Lying, in this context, becomes not merely deception, but an early act of moral distancing from the master class.

Finally, one instance that reflects his sense of resentment on Tatooine clearer is when Anakin becomes aware of his hidden talents and his strategic use of knowledge

unknown to Watto. The novel suggests Anakin knows in his mind that “One of the tricks to being a successful slave was to know things your master didn’t know and to take advantage of that knowledge when it would do you some good” (Brooks et al., 2007, p. 62). This concealment and manipulation reflect the beginnings of resentment as described by Nietzsche (2006), where moral rebellion does not manifest through overt defiance but through subtle, reactive acts against domination.

Anakin’s quiet assertion of superiority beneath outward obedience lays the psychological groundwork for a deeper and more intensified resentment that will later emerge during his subjugation under the Jedi Order’s authority. Within the Jedi Order, Anakin’s resentment manifests through several key dimensions that reflect the multiple layers of domination he experiences, a different face of the master figure in Nietzsche’s framework. The following analysis explores these in detail.

One manifestation of Anakin’s resentment arises in his relationship with Obi-Wan Kenobi, where growing frustrations over perceived belittlement and mistrust accumulate beneath obedience. His negative emotion towards Obi-Wan is apparent throughout. From a little incident that shows the exasperation in his mind when Obi-Wan lectures him about not losing his lightsaber (Brooks et al., 2007, p. 375), his inner resentment develops. Another time, Anakin angrily speaks to Padme about Obi-Wan: “He’s overly critical! He never listens! He just doesn’t understand! It’s not fair” (Brooks et al., 2007, p. 389). Moreover, when Obi-Wan oppressively commands Anakin: “You stay on Naboo. Don’t attract attention. Do absolutely nothing without checking in with me or the Council”, it is written that while Anakin replies “Yes, Master” obediently, he was churning, wanting to lash out at Obi-Wan from the inside (Brooks et al., 2007, p. 397). The evidence that this intensifies his resentment is in Anakin’s consequent thoughts “Hadn’t he earned a bit more respect than that? Hadn’t he proven himself a bit more resourceful?” (Brooks et al., 2007, p. 397). Afterwards, it illustrates that Anakin also does not cherish Padme speaking highly of Obi-Wan or express gratitude towards him at all, he does not wish for Padme to elevate the importance of Obi-Wan above his own. These moments reflect Nietzsche’s (2006) pattern of resentment, where obedience masks a

growing sense of injustice and suppressed hatred. Anakin's bitterness toward Obi-Wan lays the foundation for a deeper alienation against the Jedi Council.

Beyond his mentor, Anakin's resentment intensifies against the Jedi Council as he perceives systemic distrust, underappreciation, and manipulation from the institutional authority that governs his life. At one time he and Obi-Wan are hunting an enemy assassin, Anakin insists that the search should be more aggressive, but Obi-Wan disagrees. Anakin then expresses his opposition to this with Padme: "Master Kenobi is bound by the letter of the orders, he won't take a chance on doing anything that isn't explicitly asked of him by the Jedi Council" (Brooks et al., 2007, p.354). This statement demonstrates that Anakin's frustration toward his master extends to the Jedi Council, a body which this research found to embody master morality. The greatest display of his resentment towards the Jedi Council is shown when the Council does not grant Anakin the rank of the master, which Anakin resents greatly:

"It was a small word, a simple word, an instinctive recoil from words that felt like punches, like stun blasts exploding inside his brain that left his head ringing and the room spinning around him—How dare you? How dare you?" His resentment grows stronger as his inside thought echoes "No Jedi in this room can match my power—no Jedi in the galaxy! You think you can deny Mastery to me?" (Brooks et al., 2007, p. 784).

This vividly captures Anakin Skywalker's intense resentment and burgeoning sense of injustice. As he leaves the meeting, he continues to lash out his anger, telling Obi-Wan about how outrageous the Council's decisions are, how politically lost they have become, how he thinks the Council reject him out of jealousy (Brooks et al., 2007, pp. 789-791). From Anakin's point of view, the Jedi Council is now an oppressive institution driven by political manipulation and distrust; they become self-serving masters who exploit his loyalty while denying him the respect and autonomy he believes he deserves. This moment marks a crucial point where Anakin's distrust of the Jedi

Council evolves into a profound resentment; it further solidifies the internal psychological rebellion Nietzsche (2006) identifies as the hallmark of slave morality.

Finally, as Anakin's distrust of the Jedi Council deepens, his resentment extends beyond individual and institution to the very moral doctrines that suppress his nature. His induction into the Jedi Order seems to promise an escape from his previous bondage, but the Jedi Code imposes its own form of servitude. As analysed in the previous section of the analysis, this code reflects Nietzsche's (2006) concept of master morality's value dictation. However, Anakin goes against virtually all its rules. He shows attachments toward both his mother and Padme; he shows passionate emotions both negatively and positively. More importantly, he performs all that not outwardly but through subversive tactics. One of Anakin's subversive strategies is his secret marriage to Padmé Amidala, which directly violates the Jedi Code. He keeps it a secret and hosts a small wedding ceremony in the far away world of Naboo. While Jedi Code prohibits attachment, Anakin twists those words in a cunning manner when he flirts with Padme, saying "Possession is forbidden. Compassion, which I would define as unconditional love, is essential to a Jedi's life, so you might say we're encouraged to love" (Brooks et al., 2007, p. 409). By maintaining his secret marriage, Anakin rejects this core tenet of Jedi morality while outwardly conforming to their expectations. This is in line with Nietzsche's (2006) idea that subversive tactics is a natural manifestation of resentment adopted by those who dare not challenge the authority outwardly, the slave use them to navigate and resist the master-imposed structure, which is evident in Anakin's dual life. His deception enables him to preserve his connection to Padmé while remaining a member of the Order, highlighting his calculated rebellion against the Jedi's moral constraints. Ultimately, the cumulative force of Anakin's resentment against both figures of authority and the moral code itself culminates in a radical overturning of the Jedi's values and his final moral inversion.

The final stage of Anakin's resentment is marked by a complete slave revolt, in which he redefines the Jedi as evil oppressors and aligns himself with a new master, the Sith. As he takes part in the Jedi Purge, he dismantles the Jedi's dominance and asserts



his own values. Anakin's final confrontation with Obi-Wan on Mustafar crystallises the ultimate moral inversion that Nietzsche (2006) describes in his analysis of slave morality (p. xxi). When Anakin proclaims "My Empire is peace" (Brooks et al., 2007, p. 969), he has redefined domination and conquest as virtues, while condemning the Jedi's values as betrayals. His absolutist framing, "If you are not with me, you are against me" (Brooks et al., 2007, p. 969), reflects the binary moral lens born from resentment, where the nuances of justice and balance collapse into reactionary oppositions.

However, a clearer reflection of this total moral inversion comes later, when Anakin says "From my point of view, the Jedi are evil" (Brooks et al., 2007, p. 968). This moment encapsulates his total rejection of the Jedi Order's authority, the epitome of his resentment in the same way Nietzsche (2006) describes slave's classification of their "evil master". In doing so, Anakin completes the trajectory of slave morality and marks the climax of Anakin's internal rebellion; the realisation of the slave's victory over the master's morality. In Anakin, we see Nietzsche's slave morality enacted at the individual level; his internal obedience turns to resentment and culminates in moral redefinition, effectively completing the power reversal from within.

In the final culmination of both the Sith's institutional rebellion and Anakin's personal fall, the triumph of slave morality over master morality becomes complete, and the Jedi have lost. As Obi-Wan notes:

"The deception. The death of Jedi Masters he had admired, of Jedi Knights who had been his friends. The death of his oath to Qui-Gon. The death of Anakin. Anakin must have fallen along with Mace and Agen, Saesee and Kit; fallen along with the Temple. Along with the Order itself. Ashes. Ashes and dust. Twenty-five thousand years wiped from existence in a single day. All the dreams. All the promises" (Brooks et al., 2007, p. 937).

Thus, both the collective Sith and the individual Anakin Skywalker fulfil the arc of slave morality through resentment and moral inversion that Nietzsche (2006)



describes, overthrowing the Jedi's master morality and redefining the galaxy's moral order. The broader implications of this master-slave reversal, both at the personal and institutional levels, will be explored in the following discussion.

In conclusion, this chapter directly addresses the first and second research objectives of this thesis. First, it identifies and traces Nietzschean traits of both master and slave morality among the Jedi, Sith, and Anakin Skywalker. The Jedi Council exemplifies the imposition of values and exercise of authority which are core features of master morality. In contrast, the Sith and Anakin follow the trajectory of slave morality marked by obedience, resentment, and moral inversion.

Beyond identifying traits, this chapter also reveals the internal power dynamics that structure these relationships. The Jedi Council imposes hierarchical control over the lower ranks, enforcing submission under the guise of moral order. Anakin's initial obedience and later rebellion against the Jedi Council exemplify Nietzsche's idea of internalised oppression turning into revolt. The Sith, emerging from within the Jedi's own oppressive system, represent a broader institutional backlash thus confirming Nietzsche's insight that resistance often begins from the inside. These overlapping dynamics between the Jedi Council and subordinate, master and apprentice, institution and dissenter, demonstrate how Nietzsche's master-slave framework extends beyond moral traits to explain how power is maintained, contested, and reversed among characters. Together, these analyses form the philosophical foundation for understanding the moral and institutional collapse that follows, setting the stage for an examination into the external consequences.

Having established the internal traits and power dynamics through Nietzsche's framework, this thesis now turns to address a final conceptual concern. While this chapter has thoroughly analyzed the moral development and internal power dynamics within the Jedi Order, the Sith, and Anakin Skywalker through Nietzsche's Master-Slave morality, a conceptual gap still remains. This thesis observes that further examination and discussion regarding these dynamics is required. This is because Nietzsche's framework ends with the slave revolt which is a psychological inversion in the slave's

imagination rather than a physical one. Even though Master-Slave morality theory offers a powerful account of how rebellion begins within the soul of the subject, it does not explain what happens once that moral revolt becomes action. As in the case of *Star Wars Prequel Trilogy*, Anakin's revolt does not end at moral inversion, it manifests as the fall of the Jedi Order and the birth of a new regime. This physical overthrow demands a broader theoretical lens in addition to Nietzsche's framework. For example, the moral rejection of the Jedi's authority does not single-handedly cause the fall of the Jedi regime or the rise of the Sith's new Galactic Empire. Thus, the process in which this inner rebellion translates into real-world consequences remains insufficiently examined.

In order to comprehend the subsequent stage, or the outward manifestation of revolt, this study adopts Michael Foucault's theory of power and resistance as a continuation framework. The purpose is to expand on the moral struggle which Nietzsche's theory has illustrated. Hence, the next chapter turns first to Foucault's concepts of disciplinary power and biopower in order to clarify how the Jedi Order functions as a regulatory institution that not only shapes morality, but also governs behavior, bodies, and beliefs. In turn, it will examine how Anakin and the Sith resist these forms of control in action until the Jedi Order collapses and is replaced by the Empire. It provides the conceptual tools to view how internal moral revolt evolves into resistance and institutional structure change. This means that Nietzsche's theory is used to explain the cause, and Foucault's theory, as a conceptual continuation, investigates the effect. This enables a deeper understanding of the restructuring of power within the *Star Wars* universe. In this sense, Foucault's theory extends Nietzsche's internal moral revolt into the material world. Together, these frameworks offer a full arc: Nietzsche explains the cause, Foucault illuminates the effect.

## CHAPTER 5

### CONCLUSION AND DISCUSSION

#### 5.1 Conclusion

The study applied Nietzsche's Master-Slave morality framework to analyse the characteristics as well as internal power dynamics between the Jedi, the Sith, and Anakin Skywalker in the Star Wars Prequel Trilogy. The analysis began by attempting to identify the Jedi Order as the embodiment of master morality. However, closer analysis found that it is the governing body by the name of Jedi Council that represents trait of master morality. Firstly, it does that particularly through their value dictation such as the imposition of rigid moral codes and their unquestioned authority within the Jedi hierarchy. Their values, codified in the Jedi Code and enforced through a tightly ordered ranking system, reflect Nietzsche's idea of the master as one who defines morality based on self-affirmed ideals and positions anything outside that framework as dangerous or evil. Secondly, they have a strong will in exercising their authority based on the societal discourse set by them through an element in the first characteristic, the Jedi Code. The Jedi Council dictates what is good and just not through consensus, but from a position of institutional dominance, declaring it as truth from a position of institutional dominance. Their authority is sustained not only through command but also preserved through discipline, language, and ritual, establishing a moral order that demands obedience from all lower-ranking Jedi, including Anakin Skywalker.

In contrast, both the Sith and Anakin follow the trajectory of Nietzsche's slave morality. Initially, they exist in a subordinate position, they were obedient to higher authorities, ideologically shaped by the Jedi worldview, and bound by a moral code they did not create. However, over time, this internal subjugation fosters resentment: a deep emotional undercurrent of frustration and suppressed agency. The Sith, as a collective entity, react to the Jedi Council's moral authority by inverting those values. They embrace emotion, passion, and domination as virtues, all of which contradicts directly with the Jedi Code. They reject the self-restraint and harmony imposed by the Jedi, not from a neutral standpoint, but as a direct negation of the master's code, their values are

reactive. Anakin undergoes a parallel transformation on an individual level. First enslaved on Tatooine, then disciplined as a Jedi. However, over time, his submission gives way to internal conflict, frustration, and eventual revolt. He internalises submission until accumulated resentment drives him to reframe his oppressors as the true villains. He no longer sees the Jedi as guardians of peace, but as agents of control who deny him recognition and power.

These developments illustrate not only the moral shift Nietzsche describes, where the oppressed revalue good and evil, but also reveal a transformation in power dynamics. Initially, power lies exclusively with the Jedi Council, who rule from above through moral authority and institutional legitimacy. The Sith and Anakin exist beneath that structure, lacking autonomy and voice. However, by the end of the analysis, it is the Sith which was born from subjugation, and Anakin which was once the obedient disciple, who seize control by redefining the moral order. The master no longer holds uncontested power; the slave has revolted, reimagined the values that once confined him. In doing so, they reversed the internal dynamics of hierarchical authority. Thus, Chapter 4 demonstrates how Nietzsche's theory accounts for both the moral psychology and the shifting internal power dynamics within Star Wars, showing that domination is not fixed, but vulnerable to reversal through resentment and moral redefinition. Collectively, all these findings paved the way for further examination into the one void still left, the external effects of the aforementioned internal moral revolt.

## 5.2 Discussion

Having examined how Nietzsche's framework of Master–Slave morality accounts for the internal development of moral revolt among the Sith and Anakin Skywalker, the discussion now turns to the next stage of analysis: how that internal transformation manifests externally through institutional structures, an external effect. While Nietzsche explains the psychological and philosophical causes of rebellion, his theory stops at the moment of moral inversion. What remains unaddressed is how that revolt materialises into concrete actions and systemic change. To investigate this next phase, this

discussion applies Michel Foucault's theory of power and resistance, which offers the tools to trace how control operates at the external level of bodies, behaviours, and institutions. In particular, it focuses on how the Jedi Order exerts disciplinary power to maintain moral authority, and how the resistance initiated by Anakin and the Sith escalates into structural confrontation.

### 5.2.1 Disciplinary Power in the Jedi Order

Firstly, the Jedi's system of control which the analysis has shown to impose values on others, also operates through the mechanism Foucault (1977) describes as disciplinary power. This kind of power is a system of control that works through simultaneously training and shaping individuals. It keeps the subjects in order not through force but via an internalised network of self-regulated conformity. In order to achieve that, it relies on three core techniques: hierarchical observation, normalising judgement, and ritualised examination. Likewise, the Jedi Order, as an institution, displays functions grounded in discipline and control. Overall, it continuously trains new generations of youngling and padawan, it employs rigid moral code that its members follow, and it uses ritualised trials to qualify or punish.

This disciplinary foundation laid by the Jedi Order paves the way for closer examination into how it utilises each of the three core techniques of disciplinary power as Foucault (1977) theorises in practice. The Jedi Council, which this thesis identifies as an embodiment of Nietzsche's master morality, plays a key role in this. For the first technique, their methods of constantly checking and monitoring Jedi subjects mirrors hierarchical observation. The chamber of the Council itself mirrors what Foucault (1977) observes regarding the Panopticon model of surveillance (pp. 200-201). It is described as a circular room that dominates the Jedi temple premise at its centre. It is situated high above the temple on a spire rising upward from the flat top of the temple's pyramid, allowing for a full view of anything below (Brooks et al., 2007, p. 189). This architectural design works both ways as it not only allows those inside to see clearly in all directions, but also casts a shadow that reminds all Jedi of the Council's presence. This reinforces

a visual metaphor for constant observation. Moreover, even as Jedi padawans become scattered across the galaxy on their individual assignments, observation follows them in the form of their Jedi master. It is a practice for the Jedi to be in pairs: an apprentice and a master. Here, Jedi masters such as Obi-Wan are assigned by the Council not only as tutors, but also a figure of surveillance over their padawans. Masters are shown to keep their apprentice conform to the Jedi discipline and report to the Council of any wrongdoings or deviations, this contributes to the continuous supervision that has produced generations after generations of disciplined Jedi who offer undying loyalty to the Order. Therefore, aligning the process with what Foucault (1977) asserts that hierarchical observation allows power to sustain itself and ensure internalised compliance (pp. 170-177).

Next, the Jedi Council demonstrates Foucault's (1977) second technique of disciplinary power called normalisation of judgement. This means that institutions set an ideal standard model to measure individuals, and use rigid training and the gratification-punishment system to innately drive those subjects to strive toward it (pp. 177-184). The Jedi Code embodies the aforementioned standard model: it sets a standard of practice that involves self-discipline, detachment, and emotional suppression (Brooks et al.s, 2007, p. 58). Based on this, the Jedi are subsequently not just taught to follow the Code but judged against this strict ideal of behaviour. Any slight deviations are often immediately suppressed or corrected as they aim to produce subjects who internalised the Jedi's institutional norm. To achieve that, it continues to employ the use of reward and punishment in their training regime to enforce the alignment to those values and discipline. This process is vividly captured in Obi-Wan Kenobi's recollection of his early training days when he was a youngling, where even minor faults in training sessions of the younglings are met with physical sting and public humiliation. It is portrayed that Obi-Wan thinks about these memories painfully, his thought then revolves around the intense emotional reaction of failure, noting particularly at the instance that "everyone in the courtyard was staring at him". However, Obi-Wan continues to describes that it also offers gratification and a sense of progress, that it energises him because "with the



failures would come the successes, each one building confidence, each one lending insights into the flowing beauty that was the Force, heightening the connection that separated a Jedi from the rest of the galaxy” (Brooks et al., 2007, pp. 424-425). This shows Obi-Wan’s internalisation of the Jedi ideal as something spiritually elevated that he sees striving toward it is ideal. Through such evaluations, the Jedi maintain moral order by rewarding conformity and punishing divergence, aligning them with Foucault’s notion regarding normalising judgement.

The third core technique of disciplinary power, examination, serves as a central mechanism through which the Jedi Council assesses, evaluates, and qualifies its members. Foucault (1977) describes examination as a heavily ritualised process of continuous evaluation that allows authority to qualify and punish individuals (p. 184). Similarly, all Jedi from their entrance to the Order as a youngling undergo stages of continuous testing both physical and psychological. These examinations are not conducted individually, but rather form a lifelong process that measures each Jedi against the ideals of the Order as mentioned earlier. Topics that are measured are such as conduct, skill, and worthiness for advancement. This is seen in the advancing to the higher rank of Younglings and Padawans. For instance, a Padawan has to undergo a ritual called the Ceremony of Jedi Knighthood in which their Padawan braid will be cut off after the Jedi Council decides that they meet the criteria, reflecting a highly symbolic institutional assessment that confirms one’s worthiness to advance (Brooks et al., 2007, p. 695). The narrative consistently shows importance of this ritual, ranging from Obi-Wan insistently reminding Anakin about the importance of the trial to knighthood to Obi-Wan still defines his identity by that moment of ritual passage, affirming in his thoughts that he remains a Jedi because of the oath he has taken when he passed the trials, even at the brink of the Jedi’s collapse (Brooks et al., 2007, pp. 429, 981). These reinforce how examinations embed institutional values deep into personal identity. The explanation above, accompanied by the fact that Jedi’s performance on each assignment is subject for a formal report to the Jedi Council (Brooks et al., 2007, p. 730), reflects Foucault’s



notion that power produces disciplined subjects through a ritualised system of assessments.

Collectively, these techniques illustrate how the Jedi Order's moral authority, which has previously been explored through Nietzsche's concept of value imposition, finds concrete institutional expression in Foucault's notion of disciplinary power. The phenomenon which begins as a moral belief enforced by the Jedi Council evolves into a systematic apparatus of observation, correction, and assessment. In this way, the ideological dominance of the Jedi Order is no longer confined to internal morality but is materialised and shown to take shape within institutional routine, behaviours, and disciplinary structure. However, discipline alone does not cover the full extent of the Jedi Council's control which also operates on a broader scale beyond the individual.

### 5.2.2 Biopower and the Governance of the Jedi Population

Beyond discipline, the Jedi Order also asserts its authority via the mechanism Foucault (1978) classifies as biopower. This kind of power extends the individual control of disciplinary power to the entire population through the regulating of biological and social processes (p. 140). The Jedi Order do not simply train and discipline individuals, but control the reproductive and emotional norm of the population. Once again, their core tool lies in the Jedi rules, particularly the sacred Jedi Code. In addition to its role as a moral instrument of value imposition, it now appears as a regulatory device that the Jedi institution uses to regulate the life processes of the Jedi population, a form of what Foucault calls "regulatory control". Focusing on the verse that says: "there is no emotion, there is peace" (Golden, 2015, p. 250), the Jedi forbids emotional connection. In other words, attachment is forbidden, this includes romantic relationships. In fact, it has been insistently translated by many Jedi masters regarding these restrictions. Whereas traditional state biopower aims at expanding population, the Jedi one uses the same mechanism of control to purify it. As the Jedi Order's ultimate purpose is to bring peace to the galaxy (Brooks et al., 2007, p. 26), the threat to that includes desire, love, and emotional intimacy, all of which they seek to suppress through

this regulation. Thus, it disciplines the entire Jedi population and steers them towards emotional neutrality and eventually functional obedience, fostering subjects that are beneficial toward the state and its purposes.

However, it does not mean that the Jedi do not reproduce their population. Instead, it shows that the Jedi Order initially exercises biopower to limit the reproduction of unwanted subjects who do not represent their norm and ideological nature of peace and restraint. Once this is secured, they continue to expand their number by recruiting children from across the galaxy. The process in which they select them is not random but based on a strict biological and ideological criterion: The Force. Across the galaxy, the Jedi remove children who are found to be Force-sensitive from their families and induce them into the Order. They measure and check the child's blood samples for the sensitivity level to the aforementioned Force in a manner resembling scientific assessment (Brooks et al., 2007, pp. 164, 937). This reliance on specific knowledge not only mirrors Foucault's (1978) notion that biopower depends heavily on scientific elements to justify their intervention of the subject population (p. 146), but also allows for further analysis on the Jedi Order's use of biopower's three core aspects.

Scholars have identified that Foucault's biopower requires three elements to operate: truth discourse, intervention strategies, and modes of subjectification (Rabinow and Rose, 2006, p. 197). Likewise, the Jedi Order follows this. Firstly, it establishes the truth discourse regarding "the Force". In the Jedi belief, the Force, as well as its accompanying organism called Midi-Chlorian, are framed not merely as a spiritual energy but as a bio-mystical reality that governs all life: "Without the midi-chlorians, life could not exist, and we would have no knowledge of the Force" (Brooks, Salvatore, & Stover, 2007, p. 213). Levels of midi-chlorian becomes one testament of Jedi's strength (Brooks et al., 2007, p. 164). As such, the Force becomes a biological criterion that shapes population according to perceived genetic suitability. Once the Force is established as truth, it enables intervention strategies. The Jedi Order uses this discourse to justify their testing and taking of children identified as Force-sensitive from their individual homeworlds, effectively removing them from alternative moral, emotional,

and familial frameworks. These actions reflect Foucault's notion that biopower shapes collective existence through the normalisation of life-management strategies justified by "truth" (Rabinow and Rose, 2006, p. 197). Finally, modes of subjectification occur as Jedi are taught to govern themselves through the internalisation of the Force's principles. Belief in the superior power of the Force governs how Jedi behave, restrain their desires, and perceive their life purpose. The Jedi are insistent on clinging to the Force for guidance and strength as seen in examples when Qui-Gon Jinn asserting Jar Jar Binks not to worry as "the Force will guide us" as well as asserting to himself "It was the life Force that bound him, that gave him heart and mind and spirit" (Brooks et al., 2007, pp. 53, 125). Hence, the Jedi do not simply wield the Force, but adopt it as the lens through which they measure their thoughts, choices, and identity. The Jedi Order has successfully weaponised the Force's truth discourse to regulate their own population.

Building on this analysis, a close examination reveals that the Force, as a truth discourse, also gives birth to multiple institutional mechanisms. One of which is the Jedi Code, which functions as a complimentary pillar of biopower. As Qui-Gon explains "But rules were not created solely to govern behavior. Rules were created to provide a roadmap to understanding the Force," and "In the world of the Jedi, the balance of life within the Force was the pathway to understanding and peace" (Brooks et al, 2007, pp. 125, 190). The Jedi Code translates that truth into structured moral imperatives, and is used as another intervention strategy to govern behavior, regulates emotional conduct, and reinforces population-level norms in line with the Order's ideals by teaching them internalise their relationship to the Force, thereby establishing mode of subjectification. This relationship reflects how biopower is not only sustained by scientific or metaphysical "truths," but also by the mechanisms through which those truths are ritualised, moralised, and embedded into the subject's way of life, completing Foucault's (1978) theorisation of biopower. Collectively, these mechanisms demonstrate how the Jedi Order's authority, previously analysed through Nietzsche's concept of "exercise of

power”, extends beyond hierarchical control and becomes embedded in population-wide governance.

In summary, the Jedi Order combines the use of disciplinary power and biopower to regulate at both personal level and the level of population. This provides an extension to the internal moral domination already explored through Nietzsche’s concept of value imposition and exercise of authority. However, as Foucault (1978) famously asserts: “where there is power, there is resistance” (p. 95). These mechanisms invite resistance of various kinds. The next paragraph will explore how such systems are resisted individually and collectively, beginning with the cracks that form in Anakin Skywalker’s submission to this control.

### 5.2.3 Anakin Skywalker’s Individual Resistance to Disciplinary Power

Amidst this backdrop of the Jedi Order’s disciplinary power and biopower, Anakin Skywalker, as an individual, begins to demonstrate signs of resistance to the authoritative institutional control. As previously examined using Nietzsche’s framework, Anakin starts as a submissive subject that gradually forges resentment against the Jedi Order. However, this internal moral conflict does not remain psychological; it becomes physical. Upon viewing these personal journeys through the lens of Foucault’s (1977) disciplinary power, Anakin’s behaviour is gradually shown to mirror micro-resistance, which are subtle but significant acts that tackle institutional control without immediately crumbling the entire system. These are described to include avoiding duties, concealing disagreements, or twisting the dominant discourse (Lilja & Vinthagen, 2014, p. 116). In Anakin’s case, it is shown that he materialises his inner struggle into real-life occurrences of resistance as mentioned. Firstly, ever since on Tatooine, the analysis chapter has already explored that Anakin becomes psychologically aware of his hidden talent in taking advantage of Watto’s authority. The novel continues to narrate that he builds on that advantage to keep two important secrets from Watto: The first is that he builds a protocol droid, C-3PO, at the back of the garage in a hidden corner. The droid can listen in to Watto’s conversation with the Jawas in language unknown to Anakin, thus

allowing him to spy on and keep him engaged with Watto's plan. The second is the podracer he intentionally builds at the junkyard to the back of the slave house, which he "deliberately kept it looking as if it were a complete piece of junk, disguising its worth in a variety of clever ways" (Brooks et al., 2007, pp. 62-63). It is also mentioned that he gradually does this with hope of liberating all the slaves one day. Secondly, he continues that micro-resistance against the Jedi ideology, particularly by marrying Padme Amidala against the rules, but also in secret. He continuously avoids his assignments given by Jedi Council and at times conceals the hatred toward them under the guise of obedience (Brooks et al., 2007, pp. 397, 477). These instances show that he is fully aware of his inability to openly rebel, so he engages in covert resistance, a hallmark of micro-resistance as described by Foucault (1978) and Lilja & Vinthagen (2014).

Nonetheless, micro-resistance does not always remain micro. In time, they can cultivate into larger, stronger acts against the power. As Anakin's internal anger mounts, so as the frequency of his defiance acts rises. Ultimately, his resentment and moral revolt, which Nietzsche analysis defined as psychological occurrences, turn into overt revolt. This means that a phenomenon which starts as a personal disobedience grows into systemic betrayal. The evidence of this escalation includes Anakin openly disagreeing with the Jedi Council's refusal to grant him the rank of Master right in the Council chamber: "This is an insult to me, and to the Chancellor. Do not imagine that it will be tolerated", his eventual allegiance to the Sith, his new master, in the form of Emperor Palpatine, and ultimately his violent purge of the Jedi Temple (Brooks et al., 2007, pp. 785, 916). These actions illustrate not only that Anakin has shifted beyond Nietzsche's moral revolt into the territory of Foucault's institutional resistance, but even within the framework of Foucault, his elements of resistance heightened and transformed as well. This critical transition happens at the moment Anakin ceases to resist as an individual, as he has been doing for a majority of his life, and joins the Sith, an organised oppositional force to the Jedi Order. It is here that the personal merges with the political. His individual micro-resistance now synchronises with a collective counter-institution,

enabling the collapse of the Jedi regime. Thus, Anakin's journey charts the trajectory of resistance from Nietzsche's internal revolt to Foucault's institutional disruption.

Moreover, Anakin's resistance to disciplinary power can also be explored through Judith Butler's (1997) interpretation of Foucault's resistance, particularly the notion of subverting the dominant discourse, which is described as the oppressed reinterpreting the meaning of dominant discourse through reiteration and rearticulation, allowing for the reshaping of disciplinary norms (pp. 99-100). Likewise, Anakin's defiance against the Jedi manifests through covert actions and deliberate subversion of their moral and institutional authority. One core example of this is in the logic that he uses to justify his secret marriage to Padmé Amidala, which directly violates the Jedi Code. This is because the Jedi Code prohibits attachment. However, Anakin twists those words in a cunning manner when he flirts with Padme, saying "Possession is forbidden. Compassion, which I would define as unconditional love, is essential to a Jedi's life, so you might say we're encouraged to love" (Brooks et al., 2007, p. 409). By maintaining his secret marriage, Anakin rejects this core tenet of Jedi morality while outwardly conforming to their expectations. Afterwards, he continues to live a dual life, not aiming to change the rules or dismantling it completely. In fact, he still performs many of the tasks given to him and participates in the Clone Wars. His deception enables him to preserve his connection to Padmé while remaining a member of the Order, highlighting his concealed rebellion against the Jedi's institutional constraints. While the Jedi see attachment as dangerous and immoral, Anakin sees his relationship with Padme as a source of strength and identity. Rather than rejecting the Jedi's language outright, he initially attempts to redefine its implications. This mirrors the type of subversive strategy Butler (1997) identifies: one where individuals reclaim and repurpose institutional terms to suit their personal moral outlook (pp. 99-100). Thus, Anakin's actions reflect a reinterpretation of Jedi discourse, challenging its universal authority from within. The next section will continue this discussion by examining how the Sith exemplify resistance not only to discipline but to the broader mechanisms of biopower.



#### 5.2.4 The Sith as Collective Resistance to Biopower

Whereas Anakin Skywalker initially represents individual resistance to disciplinary power, the Sith embody a greater scale of collective resistance against Jedi Order's biopower regime. The Sith Order, as an institution that directly challenges their Jedi counterpart, can be analysed through Foucault's (1978) framework to complement what Nietzsche's (2006) analysis has started. This is because Nietzsche's concept of ressentiment was used to explain that the Sith begins by forming a moral rebellion against the value imposed by the Jedi Council, resulting in the inversion that gives birth to the reactive value system. However, Nietzsche's theory stops at concluding that such struggle only stays within the minds of the oppressed subjects. The Sith, on the other hand, do not. They go on to tear the Jedi regime apart physically. Therefore, this is the part where Foucault's notion becomes essential to extend the analysis and explore the aftermath of once this inverted morality becomes institutionalised.

From the beginning, the Sith do not merely oppose the Jedi Order's authority, they extend that hostility into constructing an alternative cult based on anything that is opposite of their oppressor: the Sith Order. Moreover, they do this with the aim of crumbling the Jedi authority (Brooks et al., 2007, pp. 122-124). By doing so, the Sith, as an institution, mirrors Foucault's concept of biopolitical resistance in which counter-movements form their own moral system and social orders with the goal of dismantling and replacing authority (Lilja & Vinthagen, 2014, p. 123). Whereas Nietzsche (2006) classifies this internally as reactive morality, Foucault notions extend that by suggesting it as a process of resistance movement creating their value system externally in a physical sense.

Firstly, the Sith philosophy actively embraces the things that the Jedi forbids. This is shown in the Sith Code which embraces emotion, attachment, passion, and power (Wallace, 2013). This means that they subvert the entire logic of the Jedi regulation by creating a parallel moral universe. Their process mirrors the elements of resistance to biopower that do not operate outside the system but rather from within the seams of power itself. Unlike Anakin's individual defiance, the Sith do not solely rebel



but institutionalise their resistance. The Sith form hierarchies, enforce doctrines, and train apprentices in a manner similar to the Jedi. However, they repurposed it with antithetical values. In this sense, they are not chaotic anarchists, but constructors of an alternative biopolitical community. This can be seen in the “rule of two”, a system that Darth Bane, the founder of the new Sith system contemporary to the event of the novel, the novel describes this as follows: “At first he worked alone, but he was growing old and he was the last of his kind. Eventually, he went out in search of an apprentice. Finding one, he trained him to be a Master in his turn, then to find his own apprentice, and so to carry on their work. But there would only be two at any one time” (Brooks et al., 2007, p. 124). The events in the novel translates that despite the Sith Order can spread influences over many followers and conspirators, there can be only two core Sith Lords at a time. As such, their resistance resembles multiple instances of counter-institutions to Foucault’s Biopower such as the Freeman movements or Christiania community, or Falun Gong, all of which detach from the dominant regimes and develop their own norms of governance in opposition to contemporary authoritative norms (Lilja & Vinthagen, 2014, p. 123). In the Sith’s case, their institutions foster autonomy, ambition, and self-assertion, qualities that the Jedi treat as threats to social harmony.

Secondly, the aforementioned characteristics provide ground for further illustration of another key trait of resistance to biopower, the “truth discourse”. This means that resistance communities legitimise truth in contrast to that of the dominant discourse or share freely suppressed or marginalised knowledge (Lilja & Vinthagen, 2014, p. 123). It can be seen that the Sith also base their cult on the same mystic field that the Jedi do, the Force. Nevertheless, they redefine their power and the meaning of life under it. This can be explained using Palpatine’s narration regarding the origin of the Sith as “a rebel who understood from the beginning that the real power of the Force lay not in the light, but in the dark” (Brooks et al., 2007, p. 122). This shows that, at the discursive level, the Sith challenge the Jedi’s claim to universal truth. Whereas the Jedi state that the Force guides peace and dictates emotional suppression, the Sith place it as a path to power and freedom. This reversal forms a new “truth discourse” that re-

legitimises behaviours and identities suppressed by Jedi control. In the same way that counter-biopower movement reframes scientific discourse such as vaccine or seedbank (Lilja & Vinthagen, 2014, p. 123), the Sith do not reject the Force; they redefine its meaning and its purpose, effectively destabilising the Jedi's monopoly on moral and metaphysical authority. They reorganise their cult around alternative truth and values, offering an alternative way of living, feeling, and governing. They have become a fully realised system seeking to replace the reigning power.

Therefore, the Sith not only showcases Nietzsche's slave revolt, but they also illustrate Foucault's theory of resistance becoming regime. This corresponds with the vision of Foucault that resistance is a transformative force that is not merely defiant, but plays a role in constructing new order (Foucault, 2003, p. 190). Their actions mark the escalation from micro-resistance to collective subversion. They do not merely critique biopower; they begin to displace it. While Nietzsche positions the slave revolt as a reactive moral inversion, and Foucault traces how resistance emerges from within power structures, the Sith embody both. What began as resentment through the Nietzsche framework becomes a fully formed counter-system according to Foucault's framework, one that resists, replaces, and redefines the norms of the previous regime.

Finally, the collapse of the Jedi Order and the rise of the Galactic Empire mark the final stage of this philosophical and physical evolution. Nietzsche's theory accounts for the moral root of revolt, and then Foucault's framework explains its expansion into new systems of power. The takeover of the galaxy by the Sith, despite successfully dismantling the Jedi's authority, does not cause power to become absent, but rather a reconfiguration. As Foucault (2003) argues, power is not annihilated but redistributed, transformed, and embedded in new forms. The new Empire led by the Sith retains structure, surveillance, and ideology, but now aligned with Sith values. This shift mirrors Foucault's account of historical revolutions, such as in England where absolute monarchy was abolished, but the royal power was transferred to a new sovereign: the people and the parliament (pp. 105-107).

In the same way, the Galactic Empire does not represent chaos or anarchy, but a continuation of institutional power under a different moral order. The Jedi's biopolitical control is succeeded by the Empire's own: regulating life through militarisation, uniformity, and authoritarian discipline. This final transition exemplifies how moral revolt leads to institutional transformation, completing the trajectory that began with Nietzsche's resentment. In Star Wars, resistance does not destroy power; it remakes it. Revolts against one power produce another, a new regime.

### 5.2.5 Summary of the Discussion

The discussion based on Foucault's conceptualisation of disciplinary power and biopower builds on the Nietzsche analysis and continues the examination by showing that the Jedi Order, as an institution do not merely govern morality, but also extend their grasp over behaviour, emotion, and biological life. The Jedi Council exercises disciplinary power by using tools such as training regime, master-apprentice observation, ritualised trials, and rigid moral expectations. All collectively produce docile bodies that align with institutional norms. Moreover, the Jedi also uses mechanism of biopower to regulate population-level processes to foster a society full of desired subjects, they do that via forbidding attachment, suppressing reproduction within the Order, and selecting candidate based on biological criteria, particularly the scientific-like knowledge of the Force sensitivity and midi-chlorian levels. This biopolitical regime reflects that they are not only a moral authority but a population controlling one.

Amidst all these controlling mechanisms, resistance emerges. The study identifies that Anakin Skywalker exhibits a case of individual resistance to disciplinary power. Anakin who is once a submissive subject, turns to engage in various acts of micro-resistance, including subversive reinterpretation of the Jedi teachings, avoiding duties, and secret violations of the Jedi Code. Finally, his internal revolt that Nietzsche's framework was used to explore through the concept of resentment, manifests into active resistance as he joins the Sith at the end and turns against the Jedi Order. Foucault's framework provides the lens to track this shift from internal rebellion to institutional disruption.

In parallel, the Sith showcases collective resistance to biopower. The initially emerges from resentment then transforms their hatred and opposition into a coherent counter-institution. They mirror the Jedi's structure while subverting its values. They construct their very own truth discourse around the same Force that the Jedi hold dear, but from a different angle, their one legitimises emotion, passion, and power as virtues rather than vices. This institutionalisation of resistance marks the Sith not as mere antagonists, but as creators of a new biopolitical order. Their rise results in the reconfiguration of power across the galaxy, culminating in the collapse of the Jedi regime and the formation of the Sith-led Galactic Empire.

In summary, this expands the internal struggle the analysis discovers through Nietzsche's framework into the external world, thereby explaining the intricate power dynamics within *the Star Wars Prequel Trilogy*. Initially, power lies in the absolute moral and institutional authority of the Jedi Council. However, at the end of the saga, the Sith overthrow that power. This does not cause power to vanish but it transforms into the Sith hand, they now have supreme power in dictating the galaxy under their new galactic empire both internal and externally just as the Jedi Council once do.

Finally, this study posits that the fall of the Jedi Order is not a narrative of political takeover or betrayal, but rather a culmination of a deep philosophical and institutional struggle. As Foucault suggests that resistance is inseparable from power, *the Star Wars Prequel Trilogy* thus dramatises the dynamics of power, resistance, and revolt. Nietzsche's framework lays the conceptual ground for understanding the moral origins of internal rebellion, while Foucault's one continues that into exploring its external effect, the process that institutional power is exercised, resisted, and remade. The study presents Star Wars not only as a mythic saga, but as a profound philosophical narrative that interrogates how morality is constructed, power is legitimised, and institutions are both obeyed and overthrown.

This study reveals that underneath any system of moral or institutional control lies the potential for internal resistance that can foster eventual external transformation. In real-world contexts, it illustrates the process in which individuals and

groups subjected to strict moral dictation and institutional authority may initially comply, but over time, suppressed anger and frustration can give rise to subversive thinking. This usually happens individually but can gradually transform into organised opposition that ultimately ends in revolution and the overthrow of power. Even so, power can never vanish but transform into the hands of those once subjected to it. Moreover, the analysis suggests that power is never absolute or permanent; it is always relational, contested, and subject to reversal. Whether within families, governments, educational systems, or religious institutions, the tension between authority and obedience remains a fundamental human dynamic, one that continues to shape both personal identity and societal change.

### 5.3 Comparison with Related Research

Although existing scholars have explored morality, power, and ideology in Star Wars, very few of their works have offered a sustained dual-framework analysis that incorporates both Nietzsche's Master–Slave morality and Foucault's theory of power and resistance. This study contributes to that academic gap by illustrating how internal moral inversion as theorised by Nietzsche (2006) and institutional resistance as theorised by Foucault (1977, 1978) collectively explain the transformation of both individual and structural power in *the Prequel Trilogy*. Several prior studies partially intersect with this approach but tend to focus either on moral traits or institutional structures and resistance to power in isolation. In this subsection, this study ties back to related studies reviewed in Chapter 2 and compare them with the study itself as well as provide summary of what were revealed.

Jason T. Eberl's *Star Wars as Philosophy: A Genealogy of the Force* (2020) provides a broad metaphysical and ethical reading of the Force, exploring the tension between light and dark as a modern morality tale. Eberl's reflections on whether morality in Star Wars is relative or absolute form a useful backdrop for this thesis. However, while Eberl touches on moral dualism, he does not trace the internal psychological revolt found in Nietzsche's model, nor does he examine how moral redefinition leads to

institutional change. In contrast, this thesis narrows the scope to specific characters and their transformations, offering a more detailed map of power inversion from within.

Atkinson and Calafell (2009) provide a socio-cultural analysis of Anakin's responsibility avoidance and masculine identity. Their identification of "phantom altruism" and concealed resistance interestingly mirrors Nietzsche's description of reactive, subversive morality. This supports the present reading of Anakin as initially obedient but increasingly resentful and deceptive, making their work indirectly reinforce analysis arc based on Nietzsche's framework that this study presents.

Timothy Peters (2012) offers one of the most relevant readings. His argument that the Jedi exhibit egoistic dominance and Anakin follows a trajectory of obedience to rebellion parallels this study's analysis and discussion through both Nietzsche's and Foucault's framework. Peters also introduces the notion of the Force as a legal and ideological construct that is used by both Jedi and Sith to enforce order. This complements the current study's interpretation of the Jedi Council as a regulatory body and aligns well with Foucault's conception of disciplinary and biopolitical control. Peters thus validates both components of this study's theoretical framing.

David Seger's thesis *The Virtues of a Hero* (2022) analyses Star Wars through the lens of Aristotelian and Nietzschean virtue ethics. Although Seger does not apply Nietzsche's Master-Slave framework directly, he identifies the Jedi as figures of institutional virtue and the Sith as self-creating individuals, placing them within a virtue-based moral conflict. His reading partially overlaps with this study's interpretation of the Jedi as master figures and the Sith as reactionary rebels, though he stops short of attributing resentment or slave morality to the Sith's behavior. This thesis adds nuance by explicitly framing the Sith and Anakin's moral inversion as reactive and subversive, rather than merely self-affirming.

Notably, *The Ultimate Star Wars and Philosophy* (Eberl & Decker, 2016) features essays that invert the moral alignment of Jedi and Sith. Terrance MacMullan, in particular, argues that the Sith embody Nietzsche's master morality, whereas the Jedi exemplify slave morality. While his analysis is compelling, it interprets "master morality"



solely through the lens of strength and self-assertion, overlooking Nietzsche's core distinction between creating values and reacting to others' values. By contrast, this thesis emphasises that although the Sith appear powerful on the outside, their inner values are formed in reaction to the Jedi's, making them closer to Nietzsche's definition of slave morality driven by resentment. However, this thesis also acknowledges the limitation in matching each and every trait of master or slave morality to fictional characters in Star Wars or any other stories, hence it focuses on the core traits and process. The disagreement highlights the interpretive flexibility of Nietzsche's framework and the importance of attending to its psychological dimensions, not just outward behavior.

Lastly, Norman Pat's "Power, Knowledge and Palpatine" (2021) stands out for its analysis of discipline, surveillance, and identity formation within the Jedi Order grounded in Foucault's frameworks. Pat characterises the Jedi not merely as moral guardians but as producers of obedient subjects through emotional regulation and internalised codes. This supports the second half of this thesis's argument that, firstly, Jedi power functions as a disciplinary regime, and secondly, Anakin's rebellion stems from overregulation rather than simple moral conflict. Pat's insights validate the extension of Nietzsche's moral revolt into Foucault's institutional resistance framework.

In summary, this thesis builds upon the philosophical interpretations offered by previous research but synthesises them into a dual-layered framework that connects internal moral rebellion with external institutional transformation. It responds to voids in the literature by connecting psychological character development with physical, structural power transformations, illustrating how the Jedi-Sith conflict and Anakin's personal trajectory exemplify both Nietzsche's Master-Slave and Foucault's power-resistance. Through this integration, the thesis contributes a novel interpretation of the Star Wars Prequel Trilogy as a narrative of both ethical rebellion and systemic collapse, grounded in the interplay of morality, power, and resistance.



#### 5.4 Recommendations for Further Study

While this study has drawn a dual-philosophical lens to explore power dynamics in *the Star Wars Prequel Trilogy*, the *Star Wars* saga is an extensive universe of many different movies, television series, and novels that is still ongoing. This means that further research could potentially take these insights into neighboring domains. For instance, this Nietzsche-Foucault framework may be able to serve as a lens to study other characters such as Luke Skywalker in *the Original Trilogy* or Kylo Ren in *the Sequel Trilogy*, both of whom engage in forms of resistance to moral and institutional domination. It can be also used to examine the dynamics of power with *the Acolyte*, a *Star Wars* TV series showcasing great elements of ideological clash between the Jedi Order and the Sith. Most recently, the TV series *Andor*, which vividly portrays the political struggle of the early-day Rebellion in its resistance to the Empire through various forms of resistance ranging from micro-level defiance to large-scale uprisings, can be an interesting subject for further research to explore how *Andor* illustrates the evolution of resistance under authoritarian control by tracing the shift from personal defiance to collective revolt. These would not only extend the conversation around *Star Wars* but also demonstrate how contemporary fiction continues to reflect timeless philosophical concerns.

In addition, researchers could explore interdisciplinary approaches such as integrating psychoanalytic theory to study the formation of Anakin's subjectivity and his transformation from a naive young boy into one of the most prominent villains in cinematic history, Darth Vader. Postcolonial theories across different scholars are also another interesting lens which can be applied to interrogate the galactic power structures and imperialism embedded in the Galactic Republic and the Empire. Researchers might also consider comparing *Star Wars* with other science fiction or fantasy texts to evaluate how power and resistance operate across different fictional worlds. Lastly, the framework could be applied to real-world institutions, exploring how popular culture allegorises contemporary issues of moral authority, surveillance, or ideological control.

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