The Study of Master-Slave Morality in *Star Wars Prequel Trilogy*
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ใน สตาร์ วอร์ส ไตรภาคต้น

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บทคัดย่อ

การวิจัยนี้ศึกษาเรื่องราวชีวิตของอนาคิน สกายวอล์คเกอร์ผ่านเลนส์ทฤษฎี
ศีลธรรมเจ้านายและศีลธรรมทาสของฟรีดริช นีทเช่ โดยมุ่งเน้นไปที่พลวัตระหว่าง
เจได ซิธ และอนาคินเอง โดยวิเคราะห์จากนวนิยาย *Star Wars* ไตรภาคต้นจำนวน
สามเล่ม ได้แก่ *Star Wars: The Phantom Menace* โดย Terry Brooks, *Star Wars:
Attack of the Clones* โดย R. A. Salvatore และ *Star Wars: Revenge of the Sith*
โดย Matthew Stover การศึกษานี้แสดงให้เห็นว่า ถึงแม้เจไดจะไม่ได้มีลักษณะเป็น
ตัวแทนของเจ้านายอย่างสมบูรณ์ แต่ลักษณะเด่นหลัก เช่น การกำหนดค่านิยม
และการใช้พลังอำนาจของเจไดนั้นสอดคล้องกับศีลธรรมแบบเจ้านาย ในทางตรงกันข้าม
ลักษณะส่วนใหญ่ของซิธ เช่น การถูกปกครองและอยู่ภายใต้โอวาทในตอนแรก
ซึ่งพัฒนาไปเป็นการตอบโต้แก่การกดขี่ และกลวิธีการกบฏนั้นสะท้อนให้เห็นถึง
ศีลธรรมทาส การวิเคราะห์นี้ให้ความเข้าใจเกี่ยวกับการต่อสู้เพื่ออัตลักษณ์และอิสรภาพ
ของอนาคิน โดยแสดงให้เห็นถึงการกบฏของเขาต่อการควบคุมที่กดขี่ของเจไดและ
การเข้าร่วมกับปรัชญาของซิธ ซึ่งสะท้อนว่าอนาคินใกล้เคียงกับศีลธรรมแบบทาส

คำสำคัญ: นีทเช่, สตาร์ วอร์ส, เจ้านาย และ ทาส

Abstract

This research explores the story of Anakin Skywalker through the lens of Friedrich Nietzsche's Master and Slave morality theory, focusing on the relationship between the Jedi Order, the Sith, and Anakin. By analysing the three novels. *Star Wars: The Phantom Menace* (1999) by Terry Brooks, *Star Wars: Attack of the Clones* (2002) by R. A. Salvatore, and *Star Wars: Revenge of the Sith* (2005) by Matthew Stover, the study demonstrates how the Jedi, despite not fully embodying every characteristic of Nietzsche's "master," exercise control and value dictation that largely aligns with master morality. Meanwhile, although the Sith do not align with all slave attributes, their core traits such as their initial obedience and submission that developed into their reactive nature and subversive tactics align with Nietzsche's concept of slaves using cunning, resentment, and inversion of values to resist domination. This analysis provides a nuanced understanding of Anakin's struggle for identity and autonomy, illustrating his ultimate rebellion against the Jedi's oppressive control and his alignment with the Sith's characteristics of slave morality.

Keywords: Nietzsche, *Star Wars*, Master and Slave

Introduction

Star Wars is a global phenomenon that transcends generations and geographic boundaries, woven its way into the fabric of popular culture through its compelling storytelling, iconic characters, and profound themes. Created by George Lucas, his vision of intergalactic lore from a galaxy far far away is impactful and established its place within the heart of Sci-fi fans around the world. Its tremendous success is widely held to be beyond measure. Financially, not only that a total of six *Star Wars* theatrical releases became the highest-grossing film of its release year (Dirks, 2024), but five of its films made their way into the top 50 all-time box office hits, with two in the top 10 after inflation adjustment (Guiness World Record, 2021). *Star Wars* has penetrated and implanted its popularity within the very heart of modern society (Brooker, 2018). It has captured the enduring affections of generations after generations of global citizens.

In *Star Wars*, there exist two opposing clans: the Jedi and the Sith. The Jedi Order represents the guardians of peace and justice in the galaxy, adhering to a strict moral code that emphasises selflessness, discipline, and emotional restraint. Jedi Knights 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. They rigidly practise the Jedi Code which 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 matters and enforce the dictation of the aforementioned code and make decisions on all significant Jedi matters.

In contrast, the Sith, who are the primary antagonists to the Jedi, embrace a philosophy centred on the pursuit of power, passion, and self-empowerment. In fact, the first of the Sith originates from a former Jedi who has his ideas suppressed and rejected by the Jedi, rebel and resulting in a breakage from the order (Brooks, 1990, p.122). From that moment on the Sith started to construct their cult directly in opposition to the Jedi: the The Sith Code, which reflects their belief in the inherent power of individual will and the rejection of the selfless constraints imposed by the Jedi (Brooks, 1990, 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 lead character, Anakin Skywalker.

The story of Anakin Skywalker, one of the most iconic sci-fi characters of all time and the main protagonist of *Star Wars* storytelling, 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 is taken to train in the ways of the Jedi under the apprenticeship of his master, Obi-wan Kenobi. During his journeys in these foreign worlds and ideology, he initially idolises the Jedi ideology and obeys their rules. However, as time passed, he often founds disagreement with the ideas of his new master and on a great many occasions come to be conflicted by it. The ruling members of the order have a difficult time accepting him as their own and occasionally expresses their distrust. It is during these sophisticated dynamics of perplexity and reactionary stance 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 by all means against the rules Anakin must abide by and they have to keep it a secret. However, a series of conflicts unfold and Anakin, clouded by his desire to save Padme from certain danger, succumbs to the dark side of the force, has his belief and values altered significantly and becomes the contrastive robotic half-man half-machine dark lord of the Sith by the name of Darth Vader. His eventual turn to the dark side and transformation into Darth Vader is driven by his quest for power, recognition, and autonomy, ultimately leading to his tragic downfall. Anakin's internal conflict and the external pressures from the Jedi and the Sith encapsulate the tension between individual ambition and institutional control.

The *Star Wars* saga, with its intricate dynamics between the Jedi, the Sith, and Anakin Skywalker highlights one significant theme of relationship in human history: the power dynamics between master and slave. It provides a compelling lens to explore the master-slave narrative that has been prevalent throughout human history, characterised by an opposition between domination and subjugation which reflects the complexities of power and control. Consequently, such dynamics provide a highly motivated ground for this research study to explore the relationship that occurred between the Jedi, the Sith, and Anakin Skywalker. The research observes that the mentioned relationship closely resembles that between the master and the slave. In examining such complicated dynamics, the findings and result shall help to promote understanding of the reasons for Anakin joining the dark side and transforming into Darth Vader using Nietzsche's Master-Slave theory as framework of analysis.

In *Star Wars*, the Jedi Order, with its strict codes and hierarchical structure, can be seen as embodying the role of the master, imposing their values and will upon their members and the galaxy at large. Conversely,

the Sith, with their emphasis on passion, individual power, and rebellion, represent the slave's desire to overthrow the master and establish their own dominance. Anakin Skywalker, caught between these two forces, is categorised as a slave in this dynamic. His internal struggle with the Jedi's imposed morality and his desire for autonomy and power reflect the classic characteristics of Nietzsche's slave morality. Anakin's rebellion against the Jedi Order is driven by ressentiment, ultimately leading to his transformation into Darth Vader. Understanding this relationship is essential for analysing the mechanisms of power, control, and resistance that shape Anakin's identity within the larger Jedi-Sith conflict.

Nietzsche's Master-Slave morality offers a profound framework for analysing the relationships between the Jedi, the Sith, and Anakin Skywalker. His theories about the creation of values by the powerful masters and the reactive morality of the oppressed slaves illuminate the struggles and transformations of the Sith as a collective entity and Anakin as an individual within *Star Wars*. Nietzsche's concepts will be applied to study the characters and narratives of the Jedi, the Sith, and Anakin Skywalker in order to achieve the research aims.

Research Objective

This research aims to study the relationship between the Jedi, the Sith, and Anakin Skywalker through Nietzsche's Master-Slave Morality theory.

Nietzsche's Master-Slave Morality

Friedrich Nietzsche's works revolve greatly on the central topic of the relation between two moralities: that of the slave and the master. The term Herren- und Sklavenmoral, or in English: Master and Slave morality, was featured

prominently in his book *On the Genealogy of Morality* (1887). In general, according to Nietzsche, the world is divided into two realms: that of the master's and that of the slaves. The masters are the minority group of people that hold significant power, great wealth, and possess high status of nobility. This relatively small group of people is the society's ruling class who is significantly powerful in being able to exercise their rights and authority. Nietzsche referred to this group also as "the noble" and they follow the Master morality. This type of morality places importance on glory, ambition, power, and wealth, all collectively playing a role in their goal of furthering the desires and reaching higher status (Nietzsche, 1994, p.22).

On the other hand, Nietzsche calls the majority of the people "the herd", those without the power nor strength that are being oppressed by the masters – they are "the slaves" (Nietzsche, 1994, p.19). This group of people are consumed by the envy of not being able to attain wealth and nobility status. Consequently, this group will have a moral revolt, denigrate and devalue master morality, and turn what they possess into a morality. This is what Nietsczhe calls slave morality (Nietzsche, 1994, p.20).

Nietzsche suggests that one can clearly distinguish between these opposing moralities by using the term 'self'. In Nietzsche's view, masters display elements of nobility and strength (Nietzsche, 1994, p.21). They are egoistic and possess high value in 'being myself'. As a result, these groups tend to have the confidence and power to accomplish their desires. One can conclude that master morality involves 'being myself, and pursuing what I genuinely want,' as guided by a deep understanding of one's own values and desires. (Solomon & Higgins, 2000, p.110). As a result of their justification, this pursuit is not impulsive or self-indulgent but rooted in self-assured nobility and purpose.

Master morality 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 (Nietzsche, 1994, p.11). This revolves greatly around them revering themselves and pledging themselves to greatness without the need for recognition by others that are not of their societal class. Moreover, slight displays of frailty are despised while severity and harshness are complimented.

Rather than reacting to immediate impulses, masters embody self-discipline and restraint, guided by an internal code of honour and purpose. Their pursuits reflect a dedication to personal excellence, not fleeting gratification (Nietzsche, 1994, p.25). Nietzsche's masters pursue their desires with purpose, acting from a place of self-knowledge. This pursuit is not indulgent; instead, it reflects a disciplined adherence to personal values, revealing a nobility of spirit that transcends mere gratification (Nietzsche, 1994, p.37). Nietzsche explains that this type of ideology originates in the 'noble man' who places first the idea of goodness, then constructs the opposite idea of what is not good, using itself as a judgemental determining value. This idea views things that are damaging to them as damaging in a general sense (Nietzsche, 1994, p.11).

According to Nietzsche, examples of these Master-Slave morality can be found throughout history. Nietzsche 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 excel in creating a moral system that values humility and

submission (Nietzsche, 1994, p.32). History also showed that master morality usually succumbed to their slave counterparts, in the Roman's case, it was the slave morality in the form of Germanic people who were viewed through the eyes of "noble" Roman empire as the "Goth" or the "Vandal" evil enemy that overcame their empire (Nietzsche, 1994, p.23). Likewise, the defeat is apparent not only physically but also symbolically and culturally. Nietzsche points out the irony that, despite the Romans' historical strength and nobility, it is the Jewish moral system that has prevailed in modern times, especially through the figure of Jesus and other key figures. In the modern world, values of humility, meekness, and submission that are central to Jewish morality have become dominant (Nietzsche, 1994, p.32).

Regarding slave morality, this type of ideology stems from the refusal to accept master morality. Nobility attributes are perceived as evil, and their absence is seen as positive. This type of morality views anything opposite of suppression and oppression as morally righteous (Neitzsche, 1994, p.20). As the master has the will to power and achieve all their aspirations, the slaves become thoughtless, care less about themselves, and unable to do what they think (Nietzsche, 1994, p.28). This kind of morality is described by Nietzsche as in-egoistic or altruistic, displaying vital characteristics of selflessness and submissiveness (Nietzsche, 1994, p.12). Nietzsche further states that this oppressive practice by the master is immoral because it suppresses people from expressing their consciousness-embedded desires and needs, thus obstructing the development of human sense of joy and happiness (Nietzsche, 1994, p.27). As a result, according to Nietsczhe, the reason that altruistic is a negative trait lies in his perspective which views each human action as fueled by egoistic or selfishness (Nietzsche, 1994, p.11).

Therefore, 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. Consequently, they do not place high value on what they want to get but rather on not getting what one wants. Not in being themselves but in not being the other, the master, the privileged, the oppressor (Solomon & Higgins, 2000, p.110).

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 losers in the race for power and wealth, turning their resentment into self-righteousness. (Solomon, 2006) The type of feeling that is described by Nietszche as resentment is vital to understanding the theory because it is the emotional notion of the inferior who are largely fragile that express disappointment and humiliation towards the unfair, injustice treatment that they received (Nietzsche, 1994, p.21). In time, this resentment shall grow into hatred that will accumulate and will escalate into the aspiration for revenge and destruction of their master (Nietzsche, 1994, p.22). At the same time that they are aggrieved at oppression by the master they will turn that against both the master and the so-called noble values they revered dearly. Those who view themselves as less valuable to the superior are of poor spirit and in their mind are implanted this resentment. Consequently, 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, p.115) Nietzsche's concept of slave morality

involves an inherent tension between submission and the latent desire for revenge or transvaluation. Initially, slaves may appear to be submissive to their circumstances, adopting a passive role due to their lack of immediate power. However, this internalised resentment can eventually drive them toward rebellion and redefinition of values in opposition to the master's values (Nietzsche, 1994, p.20).

On the subject of resentment, Nietzsche (1994) represents another term called "Ressentiment", which is a central concept in Friedrich Nietzsche's exploration of moral psychology and the dynamics of power. Nietzsche introduces ressentiment in his work "On the Genealogy of Morals," where he describes it as a deep-seated resentment, hostility, and frustration experienced by those who perceive themselves as oppressed or powerless. This emotional and psychological response arises when individuals or groups, unable to act upon their instincts of power and dominance directly, redirect their negative emotions towards those in positions of authority or perceived superiority (Nietzsche, 1994, p.21).

The slave will use the term "evil" to describe the life that their master lives, even though such life is viewed as "good" by their master, the slave uses this "evil" term in a disapproving way towards their master. This is very central to the concept of slave morality as the slave can come to a pale semblance of self-affirmation merely through demonstrating that they are unlike their "evil" masters. They construct their meaning of goodness as life in a way that is in contrast to their master's (Nietzsche, 1994, p.23). In summary, ressentiment is particularly associated with the slave morality, which is born out of the subjugation and impotence of the slaves. Unable to express their will to power overtly, those embodying slave morality develop an internalised hatred and resentment towards their masters. This process involves a revaluation of values,

where the perceived weaknesses of the slaves are redefined as virtues, while the strengths of the masters such are denigrated as vices.

Nietzsche argues that this transvaluation is not merely a psychological coping mechanism but also a profound moral and cultural shift. The ressentiment of the slaves leads to the creation of a moral framework that valorizes their own condition and vilifies the traits of their oppressors. This inversion of values serves to undermine the power of the masters and establish a moral order that justifies and perpetuates the position of the slaves (Nietzsche, 1994, p.21).

According to the data mentioned above, it can be summarised that slaves have no power, are selfless, and greatly resent the master who, in contrast, possesses a great amount of power and is able to overcome themselves. This creates a dynamic between the slave and the master in which the altruistic succumb under the authority of the latter, and are submissive towards greater power in order to live on. Slaves are passively dull in character; hence, they guard themselves with submissive smiles. They have no character of their own and no sense of humour (Solomon & Higgins, 2000, p.115). While slave morality often begins with submission to dominant values, Nietzsche argues that resentment accumulated over time can escalate into a powerful, reactive force. This resentment drives the oppressed to eventually reject and oppose the master's values (Nietzsche, 1994, p.20). The theory of slave morality suggests a progression from passive compliance to internalised resentment, which ultimately leads to open rebellion through transvaluation (Nietzsche, 1994, p.120).

Another key features of the slave are discipline and obedience. These are largely imposed upon them by the master, enforced by customs, superstitious power, and punishment as tools to control the inferior and maintain the function of society (Ansell-Pearson, 1999, p.134). The slave willingly follows the directives

of the master, strictly so in exchange for their security as well as well-being both physically and mentally, resulting in the lack of creativity as they passively follow rules and orders. These traits are opposite from those of their authoritative master. This is because they will be applauded for behaving as such. In a lengthy process of cultivation, this obedience has transformed into an instinctive desire embedded within their minds, effortlessly inheritable from one generation to another by the master's clever mechanism of controlling (Zeitlin, 2018, p.42).

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 reactive nature and ressentiment characteristics via subversive tactics of slave will be applied to study the Sith and Anakin Skywalker's characteristics as the slave.

Related Research

An insignificant number of studies have been conducted regarding Anakin Skywalker and Master-Slave narrative or oppression in *Star Wars*. For instance, 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, 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.

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. The essay 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.

In his 2021 work, *Reconsidering "Evil" Through the Star Wars Films*, Alper Erçetingöz explores the long-standing portrayal of good versus evil in the Star Wars series, examining how these films have become "narratives of evil" over the past four decades. Erçetingöz emphasizes how the Star Wars saga, with its expansive reach across different cultures and generations, invites viewers to reflect on the nature of evil. The essay considers the dialectical relationship between cinema and its audience, highlighting the series' potential to explore human attitudes and behaviors towards evil. Through this lens, Star Wars is portrayed as not just a cinematic spectacle but as an opportunity to reconsider the philosophical and ethical dimensions of evil itself. The ongoing popularity and expansion of the Star Wars universe continue to engage viewers in this dialogue, prompting new interpretations and reflections on the nature of morality.

The Ultimate Star Wars and Philosophy: You Must Unlearn What You Have Learned edited by Eberl and Decker (2016) explores philosophical concepts such as Nietzsche's Master-Slave morality within the Star Wars universe. It discusses the moral dichotomy between the Jedi and Sith, This aligns with the broader narrative of power struggles within the Star Wars saga.

While the research by Eberl and Decker is similar to this research analysis, it discusses the Jedi and Sith broadly in philosophical terms, whereas this research delves into the psychological and moral development of Anakin Skywalker, analysing his internal conflict and eventual rebellion as an application of Nietzsche's theories. This potentially builds on the general concept into detailed character analysis and provides an extended lens to explore character morality within the Star Wars saga.

Some other research appliy Master and Slave theory by Nietzsche as a framework to analyse dynamics in popular culture films and novels. 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" mirror 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, morality, and societal control.

The research paper "*Master-Slave Dialectic and Morality in Philip K. Dick's The Man in the High Castle*" by 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 theory.

This research is positioned as a unique and significant contribution to the study of Anakin Skywalker's character within the *Star Wars* universe. While previous works, such as those by Eberl and Decker (2020) and McGowan (2009), examine broader moral themes like Nietzsche's Master-Slave morality and power dynamics in popular culture, this study narrows the focus to Anakin's personal transformation. By applying Nietzsche's theory to Anakin's internal conflict, ressentiment, and eventual rebellion, this work aims to provide a fresh, character-driven perspective that enhances understanding of the psychological and moral complexities of the *Star Wars* saga.

Methodology

This research employs a qualitative research design using the descriptive content analysis approach. The data is collected through a purposive sampling method from the book *Star Wars: The prequel trilogy* (2007), which combines the three *Star Wars*' prequel trilogy novels. *Star Wars: The Phantom Menace* (1999) by Terry Brooks, *Star Wars: The Attack of the Clones* (2002) by R. A. Salvatore, and *Star Wars: Revenge of the Sith* (2005) by Matthew Stover. This research employs Friedrich Nietzsche's Master-Slave Morality theory to analyse the characteristics of the Jedi, the Sith, and Anakin Skywalker. The study will focus on using Nietzsche's theory to explore the relationship between Anakin Skywalker, the Sith, and the Jedi Order, examining how this dynamic reflects the Master-Slave morality framework.The nature of this research work is descriptive and analytical.

Jedi Order as the Master within Nietzsche's Framework

The Jedi Order, often perceived as the guardians of peace and justice in the galaxy, exhibits characteristics aligned with the master. This part of analysis focuses on two key traits that are central to Nietzsche's concept of master: their imposition of values and their exercise of authority. Overall, their moral code, hierarchical structure, and authoritative control over their members reflect a superiority and self-imposed duty to maintain order.

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 the master characteristic of "imposition of values" according to Nietzsche. The 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. 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
>
> (Brooks, Salvatore, & Stover, 2007, p. 58)

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 rigid rule and value in a black and white manner, dictating the meaning and existence of things. This imposition of their values on others, including their own members, is a hallmark of master morality, where the masters define what is good based on their own characteristics. Nietzsche (1994, p. 22) explains that masters place their idea of "goodness" first and construct the opposite idea of what is "not good" based on their characteristics. 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 her observation 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, Salvatore, & Stover, 2007, p.354). Her observation reflects the external perception of the Jedi Order as an institution that enforces conformity and control, prioritising its code over individuality or personal judgment. Jedi Master Yoda provides an example of taking these codes as precedent. When

Anakin approaches Yoda for consultation about fear of losing someone he love, Yoda dismisses his notion by reminding him of the Jedi code essence "The fear of loss is a path to the dark side, young one" (Brooks, Salvatore, & Stover, 2007, p. 766). The master does not even ask for detail but simply suppresses his worries. Anakin also reflects this when he was still abiding 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, Salvatore, & Stover, 2007, p.774). This highlights Anakin's internalisation of the Jedi's imposed moral framework, demonstrating how deeply the Jedi's values are instilled in him while Palpatine challenges this rigid indoctrination, prompting Anakin to questions the absoluteness of the Jedi's moral superiority. This rigidity illustrates Nietzsche's 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. The code takes precedence and is the core value all Jedi must abide by.

Another feature that supports the imposition of values is that they have a strong sense of dictation. Nietzsche (1994, p.22) posits that the master places first the idea of goodness, then constructs the opposite idea of what is not good, using itself, its belief, as a judgemental determining value. This idea views things that are damaging to them as damaging in a general sense (Nietzsche, 1954). The Jedi write by themself what is good or bad, they view the Sith as opposed to themselves and purely evil. Chancellor Palpatine's 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,

Salvatore, & Stover, 2007, p.804). This backs the Jedi's strong dictation over their actions and values. This conversation is taken further when the two discuss the motives of the Jedi. Anakin says "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, Salvatore, & Stover, 2007, p.805-806). Lastly, Obi-Wan's words before his final confrontation with Anakin when the latter has transformed into a Sith "Only Sith deal in absolutes, Anakin" even when closely examining it, the sentence itself is a form of absolute, highlighting the Jedi's dictation of values based solely on their rule (Brooks, Salvatore, & Stover, 2007, p.969). 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.

Secondly, their absolute authority coincides with the master's trait of exercising authoritative power. Nietzsche (1994) states that the masters are the minority group of people that wield great power and are the society's noble ruling class. Master morality dictates the essence of value and plays a crucial role in judging the good and bad based on their own principles. This means

that master morality originates in a noble person who possesses a spontaneous concept of goodness. The adherents of such morality proclaim themselves as both the creators and determiners or values. They have liberated themselves from the control of higher power and reject the opposing ideology they define as slave morality.

The Jedi utilise their code to their benefit, using it as a tool for their display of power and domination, demonstrating the aforementioned second characteristic of Nietzsche's master: the exercise of authority. Through the Jedi code, the level of strictness this code is practised and followed are evident throughout the novels. The Jedi code is a lifetime commitment and is widely acknowledged across the galaxy. Padme Amidala asks 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 answers "Attachment is forbidden. Possession is forbidden. Compassion, which I would define as unconditional love, is essential to a Jedi's life"(Brooks, Salvatore, & Stover, 2007, p. 408). When Anakin has a vision of seeing his mother suffers, he decides to go against the Jedi code and order that prevent compassion and attachment, but not before acknowledging its 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, Salvatore, & Stover, 2007, p.476).

Additionally, the hierarchical structure of the Jedi Order demonstrates another significant reflection of their exercise of strength and authority, their mastery in maintaining control. Top members are called "Jedi Master", followed by those who has passed the initial training but yet to ascend to the rank of master in the name of "Jedi knight", and lastly the "padawan" that is considered the lowest among the three and wield little to none power in the rigid Jedi social

hierarchy. This tightly controlled hierarchy ensures that power remains centralised and reinforces the top member's dominance over its lower rank members.

Key example of the exercise of authority can be seen in the form of "Jedi Council" From the aforementioned hierarchy, a small group of Jedi masters formed such a council that sits in a circle on the very top 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 Council's authority is paramount, and their decisions as well as verdicts are final and unquestioned. Evidence in situations such as when the council refuses to grant Anakin the rank of master, master Windu, one of the ruling Jedi council member says "Allow this appointment lightly, the council does not" (Brooks, Salvatore, & Stover, 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, Salvatore, & Stover, 2007, p.784). The order of the council is clear and largely undisputable, they use words such as "does not" and "will" that signifies strong 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, Salvatore, & Stover, 2007, p.345). Also, when the council reluctants to take Anakin into training, stating that "they believe Anakin Skywalker too old for this" (Brooks, Salvatore, & Stover, 2007, p.217), Obi-Wan unquestionably abides by this words by supporting it with "The rules were clear and established, and the reasons supporting them were proven and unassailable, Anakin was simply too old" (Brooks, Salvatore, & Stover, 2007, p.201). These instances demonstrate the council's exertion of control and authority on others. 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 "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 Mace Windu, Jedi council member, intervenes by saying "And that may be the best argument in favor of the plan". As a response, Obi-Wan thinks in his mind that he didn't need to reach into the force to know that he would lose this argument, he inclined in his head "I will, of course, abide by the ruling of this council" (Brooks, Salvatore, & Stover, 2007, p.779). This further demonstrates the Jedi's core trait 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 "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, Salvatore, & Stover, 2007, p.772). From the political landscape, Palpatine continues "The Council keeps pushing for more control, More autonomy. They have lost all respect for the rule of law" (Brooks, Salvatore, & Stover, 2007, p.773). This correlates with the aforementioned characteristics of Master according to Nietzsche.

Through an analysis rooted in Nietzsche's Master-Slave morality framework, it becomes evident that the Jedi Order embodies characteristics synonymous with the master. Their imposition of ethical codes and exercise of authority through the Jedi Council reflect a dominant class shaping moral values within the *Star Wars* universe. This part of analysis illustrates how the Jedi's hierarchical structure and emphasis on noble virtues align with Nietzsche's conception of masters. By adhering to these principles, the Jedi assert their authority and influence over Jedi norms and individual conduct, exemplifying master morality in action.

The Sith and Anakin as Slaves Within Nietzsche's Framework

The Sith and Anakin Skywalker embody two core characteristics aligned with Nietzsche's concept of slave morality. Firstly, they both initially demonstrate obedience and submission to authority, which later develop into a reactionary stance against imposed values. Secondly, their actions, fueled by ressentiment, culminate in subversive tactics designed to undermine the dominance of the Jedi. This section explores how their shared characteristics align with Nietzsche's notion of slave morality.

Firstly, the Sith play a reactionary role to the Jedi, a deliberate direct opposite. On the one hand, the Jedi are known to adhere strictly to the values of the light side of the Force, embodying rigid rules of self-discipline and restraint. On the other hand, the Sith as wielders of the dark side of the force, was initially subject to the Jedi's rules but later rejected the Jedi's code and reinterpreted those values from a position of opposition. The Sith then develop a reactionary stance, fueled by resentment, and ultimately redefine strength, power, and autonomy in contrast to Jedi ideals. This process aligns with Nietzsche's concept of slave morality, where resentment builds under imposed values until it transforms into a deliberate rebellion. The slave ultimately redefined, rather than merely rejected the authority of the master (Nietzsche, 1994).

The Sith initially obey the Jedi order's control but later rebel. The origin of the Sith happen close to two thousand years before the event in the novel, by one former member of the Jedi who goes rogue, a rebel who claims to understand that true power of the Force is in the dark, not in the light side or the Jedi's way. It is interesting because this founding of the Sith order only come about because this belief fails to gain approval from the ruling Jedi Council, resulting in a breakage from the order and soon many follow him (Brooks,

Salvatore, & Stover, 2007, p.122). From that moment on the Sith start to construct their cult directly in opposition to the Jedi (Brooks, Salvatore, & Stover, 2007, p.123). The Jedi view the Sith as a direct enemy to themself and have a long history of conflicts for thousands of years.

After they form hatred against the master, they become reactionary towards their values. The Sith construct their own code that stands in direct contrast to the Jedi Code and emphasises personal strength, power, and the importance of embracing one's emotions, especially passion. The Sith Code is as follows:

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.

(Okapal, 2023)

The Sith Code fundamentally opposes the principles of the Jedi Code. Where the Jedi seek peace, the Sith embrace passion. The Sith believe that passion is the key to unlocking one's true potential and gaining strength. This strength, in turn, leads to power, which is necessary for achieving victory and ultimately breaking free from any limitations or chains that bind them. This philosophy is a reaction against the Jedi's values, the Sith is driven by ressentiment, harbouring deep resentment towards the Jedi and their imposed order. This reactionary stance is central to slave morality, where the values of the masters are inverted and opposed. The slave devalues what the master values, slave morality is created in opposition to what master morality values as good (Nietzsche, 1994).

The Sith, with their embrace of passion, strength, and power, represent the reactionary nature of the slave. The Sith's philosophy is a direct challenge to the Jedi's imposed values, seeking to overturn the established order and assert their own dominance. They 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 emperor Palpatine, dark lord of the Sith: "the Jedi are relentless. If they are not destroyed to the last being, there will be civil war without end" (Brooks, Salvatore, & Stover, 2007, p. 916). Likewise, Nietzsche (1994) describes slave morality as a response to oppression, where the oppressed create a moral system that valorises their own suffering and weakness while condemning the strength and power of the masters. The Sith channel their ressentiment into an active, rebellious pursuit of autonomy and control, which manifests as a powerful counterforce to the Jedi. While Sith are not submissive or meek, their defiance against Jedi-imposed values aligns with slave morality's foundational characteristics of reactivity and opposition to dominant power. This adaptation of Nietzsche's framework emphasises the Sith's resistance as a form of "slave" morality adapted to their unique values of ambition and pride.

Likewise, Anakin is also loyal to the Jedi before his rebellious reaction. Anakin Skywalker's early life as a slave shapes his personality and instils in him a deep-seated resentment towards any form of control. Anakin's life begins under conditions that Nietzsche would classify as conducive to the development of slave morality. As a slave on Tatooine, he experiences powerlessness and longs for liberation. In the literal sense, he is born a slave to a slave mother. He always yearns to strive toward elevating his status. 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" (Brooks,

Salvatore, & Stover, 2007, p. 103). When discussing his ambition further. Anakin tells Padme that he wishes to be a pilot and fly away from this place. However, this seems very unlikely, and ends with a dismissal of both his mother and slave master by the name of Watto. This correlates with the trait of slave as described by Nietzsche: fulfilling one's desires is arduous and burdensome to the point that it seems highly unlikely and unreachable (Nietzsche, 1994). A renowned philosopher who studied Nietzsche, Frederick Copleston (1975) states in his book *Friedrich Nietzsche: Philosopher of Culture* that before the slave resents the master and attempts to cause a revolt, they desire to become like them and achieve what they desire.

This stage of desire and initial idolisation of the master is evident in Anakin's early interaction with Qui-Gon Jinn. Anakin asks whether Qui-Gon Jinn is a Jedi because he sees him carrying a lightsaber. According to his understanding, only a Jedi can carry a lightsaber. Qui-Gonn responds jokingly that he may have murdered a Jedi and took it from him, to which Anakin says with confidence "I don't think so, no one can kill a Jedi" and later with "I had a dream I was a Jedi" (Brooks, Salvatore, & Stover, 2007, p.119). This highlights Anakin's preconception of the Jedi order that will soon become his master in accordance with the Master-Slave theory by Nietzsche. Anakin does not only demonstrates a desire to become the master alone, but also has a higher, more important goal of liberating all the oppressed slaves in the society. After telling Qui-Gon about his dream of becoming a Jedi, he continues by saying that in his dream, he comes back to his home planet to liberate all the slaves. He is very determined in this belief that when he ask whether if Qui-Gon, a Jedi master, have come to free him and his mother and subsequently learns that is not the case, still insists by telling Qui-Gon that the master has no other logical reasons to visit his desert planet apart from that (Brooks, Salvatore, & Stover, 2007, p.120).

However, this obedience is short-lived as Anakin struggles under Jedi's imposed values and begins to form a reactionary stance that will soon be clearer such as his rejection of the Jedi teaching and his distrust of the Jedi council. His initial physical liberation by Qui-Gon Jinn and induction into the Jedi Order seems to promise an escape from his previous bondage, but the Jedi Code imposes its own form of servitude, demanding selflessness, emotional restraint, and unwavering loyalty to the Order. The Jedi Code states, "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" (Brooks, Salvatore, & Stover, 2007, p. 58). As analysed in the previous section of the analysis, this code reflects Nietzsche's concept of master morality, where the ruling class imposes their values to maintain order and control over their members. It imposes a rigid framework that stifles Anakin's natural impulses and desires that laid the foundation for his reactive stance and rejection.

Anakin begins to reject the Jedi and demonstrates significant ressentiment in the same manner as slave according to Nietzsche's framework. His relationship with the Jedi Order becomes increasingly strained as he grapples with the limitations imposed upon him. His deep-seated fears and desires, particularly his fear of losing those he loves, conflict with the Jedi's teachings. "Fear is the path to the dark side. Fear leads to anger, anger leads to hate, hate leads to suffering" (Brooks, Salvatore, & Stover, 2007, p. 115). This cautionary warning by Jedi master Yoda again highlights the Jedi's attempt to suppress powerful emotions that could lead to disorder and challenge their control. However, Anakin's struggle to adhere to these principles exemplifies the tension between his innate characteristics and the Jedi's imposed morality. His growing frustration with the Jedi's restrictions and their reluctance to acknowledge his potential

reflects this ressentiment. Anakin's feelings of resentment are evident in his numerous conflicts with the Jedi Council and his mentor, Obi-Wan Kenobi. In one instance in which the two are hunting an enemy assassin, Anakin insists that the search should be more aggressive, but Obi-Wan disagrees. Anakin 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, Salvatore, & Stover, 2007, p.354). Not only does this statement demonstrates Anakin's disagreement towards the Jedi council, but his follow-up notion expands on this conflict furthermore. "Master Kenobi is not like his own master. Master Qui-Gon understood the need for independent thinking and initiative—otherwise, he would have left me on Tatooine." This highlights that Anakin values independence. Moreover, he adds that "I accept the duties I am given, but demand the leeway I need to see them to a proper conclusion." the statement that Padme surprisingly replied "Demand?" (Brooks, Salvatore, & Stover, 2007, p.354).

His resentment towards his master, Obi-Wan in particular, is apparent throughout the novels. One time he speaks to Padme about this in anger. "He's overly critical! He never listens! He just doesn't understand! It's not fair" (Brooks, Salvatore, & Stover, 2007, p.390). On another occasion when Obi-Wan commands Anakin "You stay on Naboo. Don't attract attention. Do absolutely nothing without checking in with me or the Council" in a suppressive manner, it was visualises that while Anakin replies "Yes, Master" obediently, he was churning, wanting to lash out at Obi-Wan from the inside (Brooks, Salvatore, & Stover, 2007, p.397). The evidence that this ressentiment intensifies is Anakin's consequent thoughts "Hadn't he earned a bit more respect than that? Hadn't he proven himself a bit more resourceful?" It is 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 (Brooks, Salvatore, & Stover, 2007, p.397).

This ressentiment is escalated 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, Salvatore, & Stover, 2007, p.785). This vividly captures Anakin Skywalker's intense resentment and burgeoning sense of injustice upon being denied the rank of Jedi Master. At the finale stage of resentment late in the story, he confronts his former master Obi-Wan on Mustafar for a duel. Anakin says "From my point of view, the Jedi are evil" (Brooks, Salvatore, & Stover, 2007, p.968). This encapsulates the culmination of his internal struggle and his ultimate rejection of the Jedi Order, the epitome of his ressentiment in the same way Nietzsche (1994) describes slave's classification of their "evil master". This research analysis views Anakin's ressentiment as a key aspect of his slave morality, driving his desire to challenge the Jedi's authority.

Secondly, the Sith employ subversive tactics to challenge and undermine the Jedi's dominance. Nietzsche (1994) describes that slave morality does not aim at exerting one's will by strength, but by careful subversion. It does not seek to transcend the masters, but to make them slaves as well. Slave morality values traits like resentment, cunning, and manipulation (Nietsche, 1994, p. 26). Parallely, these traits are employed by the Sith to subvert and challenge Jedi authority. Sith Lords such as Darth Sidious and Darth Vader use deceptive tactics, manipulation of emotions, and betrayal to

achieve their objectives and gain dominance over their adversaries. Key incidents in the novels, such as Palpatine's manipulations, implanted himself within the republic senate and caused chaos from within such as playing with the minds of Anakin, demonstrate the Sith's strategy of rebellion and their ultimate goal of overthrowing the Jedi. At the moment when Anakin is at his distrust with the Jedi and has nightmares about losing his wife, Palpatine invites him for a talk at the opera theatre, which he hints at some Sith power that may be possible to prevent death and save lives "The dark side is a pathway to many abilities some consider unnatural" (Brooks, Salvatore, & Stover, 2007, p. 808).

As part of his subversive tactics, even Palpatine himself admits this. When he is in the middle of manipulating Anakin's mind to join the dark side, he says about the Jedi "They're shrouded in secrecy, obsessed with covert actions against mysteriously faceless enemies–". Anakin does not agree with this and reacts "Well, the Sith are hardly faceless, are they? I mean, Dooku himself–" but even before he could finish, Palpatine interrupts "Was he truly a Lord of the Sith? Or was he just another in your string of fallen Jedi, posturing with a red lightsaber to intimidate you? – How could he be sure? But Sidious… Ah, yes, the mysterious Lord Sidious" (Brooks, Salvatore, & Stover, 2007, p.773). He goes on about Lord Sidious, who is in fact himself, as the infiltrator in the highest levels of government. The fact that he discusses this in broad daylight highlights the double subversion and cunning tactics of the Sith.

Palpatine plays with Anakin's mind, this gradual corruption of Anakin highlights how the Sith weaponise their ressentiment to gain control. Palpatine's subversion tactics are even further clearly illustrated in his method of implanting himself within the Galactic Republic firstly as a senator from Naboo, then manipulating the geopolitical situation to his benefit that sends him to the

highest office, the title of the supreme chancellor. Through this office he was able to overthrow the Jedi and establish the new Galactic Empire in the binary of the old values. This subversion is characteristic of Nietzsche's slave morality, where the slaves seek to overturn the values and power structures imposed by the masters.

The Sith overturn the Jedi's core values of collective harmony and selflessness by promoting personal ambition and emotional indulgence. This binary opposition underscores the philosophical conflict between the two Orders. At the finale of the third novel, which the Jedi order was defeated and labeled as public enemy by the Sith lord in disguise, Palpatine. He says "These Jedi murderers– They could not deform my resolve! The remaining traitors will be hunted down, rooted out whenever they may hide, and brought to justice, dead or alive! All collaborators will suffer the same fate. Those who protect the enemy are the enemy! – Now we will strike back! Now we will destroy the destroyers! Death to the enemies of democracy!" (Brooks, Salvatore, & Stover, 2007, p.945). After which he continues to label the Jedi as the direct opposite of themselves and enemies "The Jedi Rebellion was our final test–it was the last gasp of the forces of darkness! Now we have left that darkness behind us forever, and a new day has begun! It is morning in the republic!" (Brooks, Salvatore, & Stover, 2007, p.945-946). Then establishes the new Galactic Empire by proclaiming "The republic must change. We must grow. We have become an empire in fact; let us become an Empire in name as well! We are the first Galactic Empire! – an Empire that will be directed by a single sovereign, chosen for life! An empire ruled by a new constitution! An Empire of laws, not of politicians!". These examples illustrate the Sith's subversive tactics and binary opposition to Jedi values. Palpatine's rhetoric redefines the Jedi as agents of chaos and destruction, labeling them enemies of democracy, thereby

weaponising public perception against them. By portraying the Sith as the harbingers of order and the Jedi as rebels, he inverts the Jedi's values of harmony and selflessness. This subversion not only undermines the Jedi's moral authority but also cements the Sith's dominance, embodying Nietzsche's notion of slaves overturning the values of their masters to establish their own moral framework.

Similarly, Anakin Skywalker employs various subversive tactics in his journey toward rebellion, which aligns closely with Nietzsche's concept of slave morality. Anakin's defiance against the Jedi manifests through covert actions and deliberate subversion of their moral and institutional authority. These tactics reflect his internal ressentiment and his growing desire to assert autonomy. One of Anakin's subversive strategies is his secret marriage to Padmé Amidala, which directly violates the Jedi Code, he keeps a secret and hosts a small wedding ceremony in the far away world of Naboo. 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, Salvatore, & Stover, 2007, p. 409). By maintaining his secret marriage, Anakin rejects this core tenet of Jedi morality while outwardly conforming to their expectations. Nietzsche's (1994) idea of slave morality emphasises the use of subversion to navigate and resist the master's 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.

Anakin's ultimate subversion lies in his alliance with Palpatine and his betrayal of the Jedi Order as consequence. Palpatine's subtle manipulation as well as Anakin's acceptance of Palpatine's mentorship and his eventual role in the Jedi Purge signify the culmination of these subversive tactics, as he dismantles the Jedi's dominance and asserts his own values. Through these acts of subversion, Anakin demonstrates the slave's rebellion against imposed authority, fulfilling Nietzsche's description of a reactionary dynamic driven by ressentiment. His tactics serve to undermine the Jedi's power while advancing his desire for autonomy, aligning him firmly with the framework of Nietzsche's slave morality.

The Sith and Anakin Skywalker epitomise the dynamics of slave morality through their shared characteristics of reactionary defiance and subversive tactics. Their initial compliance with Jedi authority transitions into rebellion, driven by ressentiment and the desire for autonomy. Nietzsche's theory of slave morality suggests a progression from passive compliance to internalised resentment, which ultimately leads to open rebellion through transvaluation (Nietzsche, 1994). By aligning their actions with Nietzsche's framework, this analysis highlights the complex interplay of power, resistance, and identity within the Star Wars narrative. Anakin's transformation into Darth Vader and the Sith's challenge to Jedi hegemony represent the culmination of slave morality's progression from submission to the assertion of new values.

Conclusion

In examining the intricate dynamics between the Jedi and Sith through Nietzsche's framework of Master and Slave morality, a profound philosophical ideology embedded within the *Star Wars* prequel trilogy was uncovered. The Jedi, embodying significant traits of the master morality, enforce a code of

self-restraint and emotional suppression to maintain their authority and uphold the Galactic Republic's order. In contrast, the Sith, whose key characteristics represent slave morality, promotes the pursuit of personal power and liberation from imposed constraints. Anakin Skywalker's turbulent relationship with the Jedi Order, characterised by his growing disillusionment and eventual defiance, epitomises the struggle between these opposing moralities. The analysis of Anakin Skywalker's character development reveals complex layers of both master and slave morality. Anakin's internal conflict illustrates a slave's deep-seated resentment toward imposed constraints, specifically the Jedi's restrictive teachings and emotional suppression. This resentment aligns with Nietzsche's concept of slave morality, where Anakin initially exists under the Jedi's authority and exhibits the typical 'slave' longing to escape subjugation. However, as Anakin's resentment matures, it evolves into a rebellion, culminating in his transformation into Darth Vader. By breaking free from the Jedi's control, his transition from a reactive slave mentality to an active pursuit of dominance, self-assertion, and control, which he ultimately exercises as a Sith. Therefore, Anakin's character arc is best understood as a movement from a slave's desire to overthrow the master to the redefined role he assumes as Darth Vader. His journey illustrates Nietzsche's perspective that power relations and identity are dynamic; while beginning as a submissive subject, Anakin's ultimate rebellion allows him to reassert a reactive full circle slave morality of his own making. Anakin's eventual turn to the dark side signifies a tragic yet inevitable rebellion against the oppressive control of the Jedi, underscoring Nietzsche's concept of the slave's desire to overthrow the master. Through this lens, Anakin's journey becomes a poignant exploration of the complexities of power, identity, and freedom, offering a rich, philosophical depth to his transformation into Darth Vader.

Through Nietzsche's Master-Slave framework, this analysis reveals the deep-rooted conflict between Anakin and the Jedi as more than a simple clash of ideologies. Rather, it establishes the foundation for Anakin's ultimate transformation into Darth Vader. This struggle, marked by power and resistance, underscores how oppressive structures can shape and redefine identity, setting the stage for Anakin's path from Jedi apprentice to Sith Lord. For further study, researchers could explore how power dynamics and identity formation play out in similar character arcs beyond the Star Wars universe, especially in narratives involving authority and rebellion. Additionally, a deeper analysis of Anakin's transformation using frameworks such as Foucault's theory on power and resistance could provide richer insights into the psychological and societal forces driving identity shifts. Such approaches may enhance our understanding of how characters evolve under competing ideologies and the influence of hegemonic control on personal agency.

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