
THE POWER OF LOVE AS A TRANSFORMATIVE FORCE: ALAIN BADIOU'S THEORY OF LOVE AND CIVIL RIGHTS MOVEMENT IN THE US

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ABSTRACT

Love is never considered as a transformative force. Love is generally perceived merely as an affective-emotional thing and personal relationship. Love does not have any practical implication in transforming society. Through Alain Badiou's theory of love, it can be demonstrated that love has the power to impact the world. According to Badiou, philosophy is a truth procedure that is always occurring in the arena. Politics, science, art, and love are the arenas in which philosophy operates. Thus, it is possible to talk about love philosophically. Philosophy aims to change the world since love is one of the arenas where philosophy operates. Based on the descriptive analysis method in interpreting Alain Badiou's works; *Being and Event* and *In Praise of Love*, it implies that love can generate a transformative action. The case of miscegenation marriage between Mildred Jetter, an African-Indigenous American, and Richard Loving, a white male, during the civil rights movement in the US, can illustrate the role of love in transforming the world. Alain Badiou's theory of love explains that love can transcend personal dimensions, and it is not purely a romantic feeling and personal relationship but also a transformative force. Thus, this study brings a new perspective on love theoretically and practically because love is not merely an emotion but also a force for change with social dimensions in practicality.

Keywords: *Badiou; civil right; love; theory of love; transformation*

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INTRODUCTION

Contemporary conditions make love lose its meaning. In *In Praise of Love*, Alain Badiou says love is threatened. Love is increasingly marginalized and considered a “disgusting” thing. Badiou says that love is now instantaneous, and even people can feel love but not fall in love (being in love without falling in love) (Badiou & Truong, 2012, p. 5). Love is nothing more than a commodity that is selected, studied and weighed like a commodity. Love becomes a fetish commodity and a possession like private property (Mažeikis, 2015, p 22). Therefore, trying to eliminate the negative attributes attached to love is necessary. This research is conducted to reverse the negative conception of love by logically proving love as a philosophical and practical thing through the framework Badiou constructed.

Badiou is a French philosopher whose thinking was influenced by Marxism, particularly Marxism-Leninism. In 1960, he was a disciple of Louis Althusser, a famous Marxist philosopher. Early in his career, the works of Badiou focused on developing the Marxian theory of aesthetics and mathematics (Noys, 2008, p. 109). When the Revolution of May 1968 broke out, he was a Marxist-Maoist militant. After the failure of the May 1968 Revolution, Badiou’s militancy toward Marxism decreased, and he was no longer mentioned as a devoted Marxist follower. However, the leadership spirit of his writings continued to adhere to the doctrines of Marxism and left-wing schools in general, providing a sense of distinctiveness that enriched his philosophical system. Badiou still believed in and practiced the fundamental doctrine of Marxism, especially about the faith

in radical equality in society (Johnston, 2009, p. 55).

Badiou acknowledged that philosophy justifies and amplifies the ability to incite radical transformation and revolution, even in the era when revolution is considered an obsolete concept (Ahmad, 2012, p. 54). For him, philosophy is a truth procedure, a practical elaboration of the Idea of the Good which presents in a specific point of time. Badiou embodied Marx’s statement in Theses on Feuerbach part XI, which states, “the philosophers have only interpreted the world in various ways; the point is to change it” (Marx, 1969, p. 15).

In Badiou’s perspective, philosophy is entrapped in malaise because philosophy is unable to create a movement that can instigate a rupture in a structured situation. Consequently, philosophy is dead; if it is not, it has turned into a tradition of baloney. Badiou refused to give up and tried to reorient philosophy in the right direction as a truth procedure. For him, we can save philosophy from malaise and make philosophy capable of interrogating and transforming the world (philosophy is possible) (Sacilotto, 2013, p. 61).

Badiou was disheartened by the failure of the May 1968 Revolution in France, which put the left-wing movement in a subjugated position while, in fact, the left wing gained victory on the ground. Based on this experience, Badiou realized that if philosophy emphasizes only praxis or actual action, in the end, it will result in nothing. If Marx believed that practical action was the primary, Badiou disapproved. For him, philosophy without

understanding reality will become a disaster. Badiou emphasized the balance between practical action and abstraction. His philosophy begins with ontology, a theory about reality. Badiou transformed established concepts in philosophy, such as the concept of subject and object, to construct a unique phenomenology on how we perceive the world and our *Being* (Shaw, 2010, p. 431). Philosophy as a transformation movement must begin with ontology as a theory to comprehend reality.

Badiou said that mathematics is ontology. He referred his argument to Plato's rationalism-materialism. Plato distinguished between truth and *Doxa*. Badiou adopts this concept by stating that a structured situation has its logic. This logic becomes the property of the situation, and it arranges the elements into an orderly state. This property is *doxa*. Philosophy has a role in presenting truth instead of following *doxa*. If philosophy follows *doxa*, the situation's structure will remain unchanged because *doxa* will dictate the whole elements in a situation to follow the property of the situation. At the same time, the truth will not comply with *doxa*. Thus, the truth can transform the structure of the situation.

Badiou distinguished between reality and appearances (Sacilotto, 2013, p. 60). *Being*, for him, always refers to everything that appears in the situation. Presence is an effect of the counting process when the situation is ordered. Therefore, it is possible for excess to happen because the appearance that is ordered in the situation is different from reality. The thing that does not appear and count in the situation is considered void, even though it exists in reality; thus, the foundation of reality is nothingness or void. Badiou differentiated

being qua being or *being* without its appearance in the world and *being* with its appearance in the world (Farrán, 2008, p. 2). This concept can be formalized by applying mathematical axioms and explicitly set theory. Badiou's ontology is not focused on the material objects of reality, but on the shifting scheme of logical architecture that composes reality (Daniel, 2016, p. 259).

Badiou's ontology refused the relational theory of society. The basis of ontology is multiplicities, not a unified totality that culminated in *The One*. It is incomprehensible to think of social realities in society as a totality that expresses a unitary historical substance (Sotiris, 2011, p. 37). We face the world's circumstances in various forms and never in integral totality. Therefore, *The One* is not; instead, it is an effect of the counting process that makes one emerge when reality is ordered into a structure. This ordered structure is called a situation. Mathematics can formulate this phenomenon (where the one and the multiple appear altogether); thus, mathematics as ontology is the only way to understand the world.

Mathematics illustrates how truth can transcend *doxa* and how the subject can attain the truth. The power of mathematics in explaining ontology makes mathematics more than just a metaphor; mathematics is ontology itself. Only mathematics and set theory provide a solid foundation for ontology; in this context, ontology or, more specifically, *being* refers to everything that can be said about the existence of entities (Morgan, 2011, p. 244–245).

Philosophy operates in several dimensions of human experience that they encounter because of their existence in the world. The

dimensions or arenas where philosophy operates are science, politics, art, and love. These dimensions attach to philosophy, and the attachment aims to develop an event to fundamentally criticize the structure available in the dimensions. For example, in politics, the Leftist-Marxist movement emerged as an event that contests the politically structured situation of the state in liberal democracy (Morgan, 2011, p. 245–246). Leftist-Marxists can identify a failed pluralism project continually echoed by liberal democracy merely as a marginalization project through ordering strategy. Pluralism is not a reflection of the diversity of the society. Pluralism is no more than a formal strategy from liberal democracy to alienate elements not counted in a political situation, such as alien immigrants, undocumented persons, and marginalized groups. Leftist-Marxist as an event can present excluded elements as generic in the political situation. At last, if there is fidelity in adhering to the Leftist-Marxist movement, the political situation will finally change.

In Badiou's system of thought, philosophy will result in a revolution or a situation transformation. It is due to philosophy as a truth procedure that can interrogate stable situations and bring out the generic as an excluded part of the situation. A truth procedure occurs in four dimensions or domains or arenas. Badiou called it conditions; they are politics, science, art, and love. Those four domains are places for every human experience in the world. The conditions summarized all the essential knowledge necessary for human existence. Love, as one of the conditions, is a place for truth procedure to occur; thus, love assumes change. Love, *per se*, is the force for change. If love cannot incite transformation, it implies that love is not a truth procedure. Therefore, the main problem

that this study will answer is "How to demonstrate that love has the ability to a force for change?"

DISCUSSION

Alain Badiou's Theory of Love

What is the technical explanation of love as a place for a truth procedure to occur, thus making love a transformative force?

In explaining love, we commence with love axioms. Badiou formulated the love axiom from 1 to 4. Love axiom 1 states two positions of experience (De Chavez, 2015, p. 97). Love is never a solitary experience. Love always involves another because it is implausible for love between an animate subject and an inanimate object. Love happens between two animate subjects (Price, 2012, p. 217). Love assumes reciprocity, and if we love an inanimate subject, the reciprocity is not likely to happen (Price, 2012, p. 218).

Two positions of experience have their situations. For Badiou, the situation is a structured presentation of pure multiplicity. *Being* present in a situation when it experiences the counting process (counted-as-one). It will make *being* accessible to our knowledge because *being* is categorized based on the properties that it has (Badiou, 2005, p. 34). There are two positions: (1) masculine situation or MS and (2) feminine situation or FS. MS and FS have properties that become the means for ordering the *being* (or multiplicities, because for Badiou, *being* is always multiple) in the situation. In simple terms, the situation is the world where we are in.

Love axiom 2 states that the two positions are disjunctive, meaning there is no intersection between the masculine and

feminine situations; both are in their position. The encounter between two positions is contingent, unplanned, unpredictable, and unmanipulated. When two positions meet and they fall in love, an event begins. Falling in love is an event. Therefore, love is not a pre-established relationship. Love is a process where *Scene of Two* emerges. *Scene of Two* is a nexus between two positions that merge because they fall in love with one another. Thus, love is a hypothetical operator from an accidental collision between two positions of experience. Falling in love is an encounter, a meeting, or a spontaneous event (Badiou, 2008, p. 188).

When two positions meet each other and fall in love, it begins with the process of declaration or nomination. This declaration is expressed in the speech “I Love You”. Afterward, two positions must possess *fidelity* to the event of falling in love. *Fidelity* is faith, a commitment to follow the event to whatever consequences. Falling in love might bring beautiful and sweet moments, but it might bring horrible and bitter moments. Whatever the consequences, two positions falling in love will bear it. Without fidelity, falling in love will result in nothing; two situations (MS and FS) will not change because falling in love as an event will be neutralized to conform with existing properties as a mechanism of ordering.

Declaration and fidelity will lead to the creation of *Scene of Two*. Badiou's concept of love is influenced by Lacan's. For Lacan, love occurs because there is a lack of personal Ego that yearns *objet petit a* that can satisfy the desire. For Badiou, the position of men and women is never complete; their positions are incomplete. The incompleteness is defined as U, a non-being and inexplicable in a non-

relation circular (Jottkandt, 2011, p. 73–74). At this point, U will become the intersection between the masculine situation (MS) and feminine situation (FS), creating the *Scene of Two*. *Scene of Two* is not an effect of counting; it is also not an addition process like $1 + 1$. However, it is a subtraction process derived from women's and men's experience positions.

This will lead to love axiom 3, which states no third position (De Chavez, 2015, p. 97). *Scene of Two* is not a fusion that melts MS and FS. Masculine and feminine situations are still separated or disunited. However, from MS and FS, it can derive *Scene of Two* from the intersection of MS and FS. MS and FS have incompleteness U. Love supplements incompleteness U through *Scene of Two*. Love as a disjunction cannot be experienced and witnessed outside *Scene of Two*; thus, love cannot have the third position (De Chavez, 2016, p. 279-281). *Scene of Two* is not a new situation separated from MS and FS. *Scene of Two* is the generic or ♀ that emerges to complete MS and FS, and it changes the structure of MS and FS into MS(*Scene of Two*) and FS(*Scene of Two*) following Badiou's concept of forcing that changes S into $S(\♀)$. From here, the world is not lived and experienced from an individual gaze, but it is experienced through *Scene of Two* (Badiou & Nicolas Truong, 2009, p. 26).

The fact is She, and I are now incorporated into this unique Subject, the subject of love that views the panorama of the world through the prism of our difference so that this world can be conceived, be born, and not simply represent what fills my individual gaze. Love is always the possibility of being present at the birth of the world.

In axiom 4, it states that only one humanity exists. This axiom assumes that

Scene of Two's creation process is universal and can happen to everyone. The *generic* appears in both men and women. It is a subtraction from both situations in *Scene of Two*. Therefore, love is the place or location where the truth procedure happens. Axiom 1-3 explains that love is a disjunction, and axiom 4 describes love as a truth procedure that assumes transformation (De Chavez, 2016, p. 261).

Badiou's love conception can resolve the problem of unity and difference that becomes a dilemma when deliberating love as a philosophical discourse (Jottkandt, 2011, p. 78). If love is unity, how is it possible because the subjects in the relationship are disjunct? Badiou answered the dilemma. For Badiou, love is disjunction because the subjects in a love relationship are independent; thus, love is about the difference (Jottkandt, 2011: 78-80). However, love is a unity because there is a *Scene of Two*. It is a subtraction derived from the situation between men and women. It is an intersection that unites the disjunctive subjects.

The explanation of unity and difference in love must be understood in mathematics as ontology. Badiou wants to solve the problem of *being*, whether *being* is one or *being* is multiple. The discussion of *being* is the source of debate in philosophy, becoming a never-ending discourse. Plato refused *being* to be as multiple and stated that *being* is one. According to Plato, in essence, *being* culminates in an idea. In contrast, the multiple in *being* is only the appearance or opinion.

Meanwhile, for Badiou, *being* is one and multiple at once. Humans always perceive *being* in the form of multiplicities; the one appears when *being* is organized into the situation's structure. Thus, *being* as the one

emerges because of the ordering process. In the beginning, *being* is pure multiplicity before the ordering process occurs. After *being* is organized, it turns into one because of the counting process. If we connect this paradigm to love, we can say love is one and multiple at once. Love is a process of unity through the intersection of two positions and creating *Scene of Two*, but love is different because the subjects that create *Scene of Two* are still two different subjects who are disjunct. This concept is illustrated in Figure 1.

The process begins with a void or \emptyset as the foundation for presentation. Here, the ordering process is not yet happening; thus, its presentation is not yet conceivable. Presentation is conceivable when the counting process starts and puts being into a structured situation. There are two situations in love: masculine or (MS) and feminine or (FS). These two situations are disjunct. These two situations will encounter one another when falling in love as an event occurs.

Falling in love occurs because MS and FS have incompleteness U . Without incompleteness, falling in love will not happen. Declaration of "I Love You" marks the beginning of the event. Two positions need *fidelity* that will turn out into a transformation in MS and FS. The emergence of *Scene of Two* marks the transformation shared by the two positions. *Scene of Two* changes the situation of MS and FS into MS(*Scene of Two*) and FS(*Scene of Two*). Two positions are disjunct. However, they come together in *Scene of Two*. In Badiou's concept, two people involved in a love relationship do not merge into one. Each subject still maintains its individuality. However, they still share something in common: *Scene of Two*. If MS and FS do not

change, rupture is unavailable in their love situation; thus, the generic does not appear.

Therefore, as one of the places where truth occurs, love must have a transformative power similar to politics, science, and art. In chapter 5 of the book, Badiou explains the interconnection between love and politics. Love and politics (also art and science) has similarity. They are conditions in a place where truth procedure takes place. However, politics and love are different. Politics relates to collectivity, while love relates to twosome. Politics and love are two separate worlds, but each of them can be a model to one another, and the intersection between them is plausible. Even though there is an intersection, it does not mean politics and love are mixed.

In my view, politics constitutes a truth procedure but one that centres on the collective. I mean that political action tests out the truth of what the collective is capable of achieving... In love is about two people being able to handle difference and make it creative (Badiou & Nicolas Truong, 2009, p. 53–54).

Politics also involves the process of identifying enemies, which makes politics always about us versus them. There is always an enemy from the outside. Meanwhile, in love, there is never an outside enemy. The enemy in love is ourselves in the form of egoism or selfishness (Badiou & Nicolas Truong, 2009, p. 56–62).

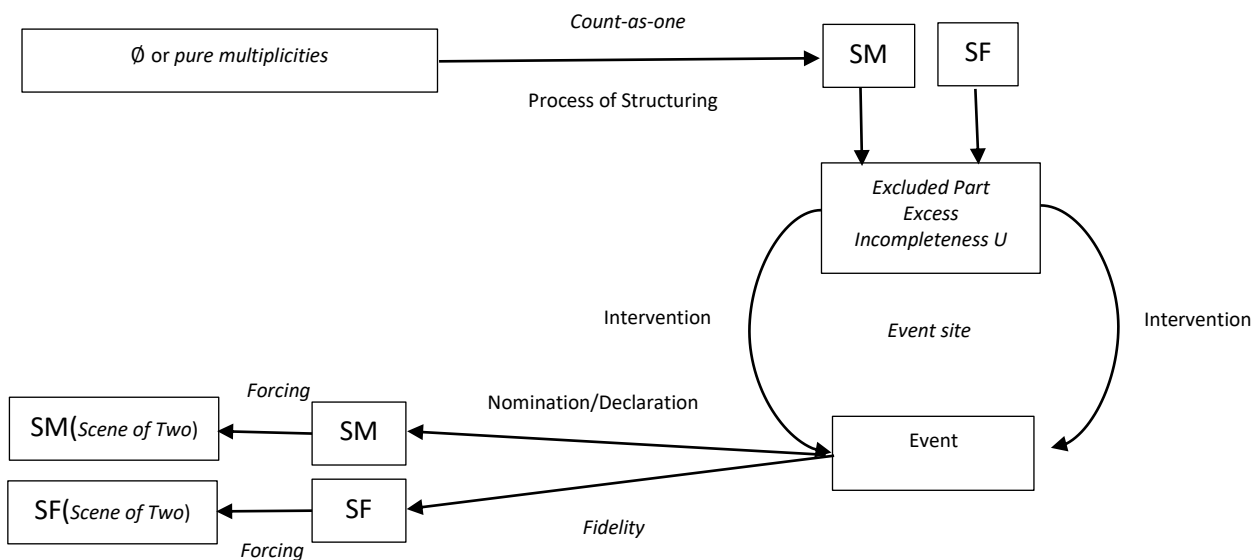


Figure 1. Badiou’s Love Concept

Civil Right Movement

What real example can explain love's transformative force and its intersection with politics? We can refer to the civil right

movement in the United States, precisely the case of Mildred Jeter and Richard Loving. This case is very appealing to discuss because the love between them not only changed their situations (MS or Richard’s situation and FS or

Mildred's situation) but also changed the political situation in the US during the civil rights movement in the 1950s and 1960s.

Richard Loving is a white man, and Mildred Jetter (later Mildred Loving) is of African and Indigenous American descent. Both lived in Central Point, Caroline County, Virginia, US. At that time in Virginia, the Racial Integrity Act of 1924 still applied. This act was a remnant of slavery that made white people superior to people of color (McClain, 2018, p. 2705). This act prohibited miscegenation.

Richard and Mildred met for the first time as pupils in high school. Both fell in love and married. In Virginia, miscegenation was prohibited. On June 2, 1958, they married in Washington, DC. Richard was 24 years old, and Mildred was 18 years old. After getting married, they went back to Virginia. On July 11, 1958, five weeks after their marriage, police broke into their home and arrested them with an accusation of unlawful cohabitation. They showed their marriage certificate, but the police did not acknowledge it, arguing that it only applied in Washington DC and was unlawful under Virginia's jurisdiction (Roberts, 2014, p. 178–179).

Six months after their arrest in January 1959, a trial began in Virginia with Leon Bezile acting as Judge. This case is well known as *Loving v(ersus) Virginia*. The sentence for violating the Racial Integrity Act 1924 is imprisonment of up to 5 years. Judge Bezile, in his verdict, stated that the Loving couple was guilty and set to 1-year prison. However, Judge Bezile gave the option to the couple. They can escape prison but must live in exile for 25 years. They must leave Virginia for 25 years and may return in 1985 (Gillmer,

2017, p. 138). The Loving couple decided to leave Virginia and stay in Washington, DC.

In the verdict, the Virginia court employed an argument based on religious doctrine to formulate its racial decision. In the copy of the verdict, one of the considerations of the Judge to sentence the Loving couple was,

Almighty God created the races white, black, yellow, Malay, and red, and he placed them on separate continents. And but for the interference with his arrangement, there would be no cause for such marriages. The fact that he separated the races shows that he did not intend for the races to mix. (Johnson, 2009, p. 280)

For almost four years, the Loving couple lived in exile in Washington DC and could visit Virginia occasionally in separate visits. They would face arrest if Richard Loving and Mildred Loving were found together in Virginia. When they lived in exile, the Loving couple had three children (Gillmer, 2017, p. 138). In the fourth year, 1963, the Loving couple felt fed up with their unfair treatment and wanted to fight the court. The Loving couple contacted Robert Kennedy, the attorney general, asking for help (Roberts, 2014, p. 199). At the same time, the wave of protests about civil rights escalated. The Loving couple refused to identify their action with the civil rights movement. Mildred Loving said that her effort was merely an act of an ordinary black woman who fell in love with an ordinary white man and wished to get married. The state's interference in their marriage should have ended. They insisted that their effort was aimed only at their interest.

Attorney General Robert Kennedy suggested that the Loving couple contact the American Civil Liberties Union (ACLU), an organization that fights for civil rights,

including black civil rights. Bernard Cohen and Philip Hirschkop from the ACLU represented the Loving couple and contested the verdict of the Virginia court to the Supreme Court. Cohen and Hirschkop posed two arguments in the Supreme Court trial. First, the verdict of the Virginia court violated the equal protection clause of the 14th amendment, and second, alleging that it violated the due process clause (Gillmer, 2017, p. 138).

Supreme Court annulled the verdict of the Virginia court and ruled that the anti-miscegenation law was unconstitutional. Supreme Court judge Earl Warren agreed with Cohen and Hirschkop’s argument and stated that the Virginia court’s verdict violated the US Constitution (Sears & Greenberg, 2016: 28). The Supreme Court decision annulled not only anti-miscegenation law in Virginia but also across the United States. Fifteen states were affected by this decision and urged to abolish anti-miscegenation laws that still available in those states are (1) Alabama, (2) Arkansas, (3) Delaware, (4) Florida, (5) Georgia, (6) Kentucky, (7) Louisiana, (8) Mississippi, (9) Missouri, (10) North Carolina, (11) Oklahoma, (12) Carolina, (13) Tennessee, (14) Texas, and (15) West Virginia.

This Supreme Court decision became momentum for the US civil rights movement and was celebrated nationwide. It gave equal legal standing to all citizens. However, Mildred still refused to relate their winning in the Supreme Court as a political victory and stated it was a love victory. She said: "We were in love, and we wanted to be married" (Sears & Greenberg, 2016, p. 29).

This decision also crushed ancient relics of US law that were based on racial

segregation and white supremacy doctrine. It changed the political landscape, and in the future, it opened the way for Barrack Obama, the African American, to be elected president and Asian-American Kamala Harris to be elected vice president (McClain, 2018, p. 2701).

Martha Nussbaum commented that the Loving case is not only related to a private and personal issue but also a public issue. Their marriage has a public dimension because it relates to the issue of liberty, particularly the right to marry. Marriage in the United States still contained past idealism that put marriage as a long-life commitment between male and female according to God’s rule and officiated by the state (Nussbaum, 2010, p. 672). It is the heart of the problem because the state legitimation of marriage always refers to religion, while religion is not under state authority. State authority should legalize and record the marriage following the principle of respect and equal justice for all (Nussbaum, 2010, p. 696).

The Loving case still echoes, and it transcends time. It is still relevant in the United States today, primarily in relation to marriage equality for same-sex couples. Mildred specifically stated the parallelism of her case in 1967 and the same sex today.

My generation was bitterly divided over something that should have been so clear and right. The majority believed . . . that it was God’s plan to keep people apart, and that government should discriminate against people in love. But . . . [t]he older generation’s fears and prejudices have given way, and today’s young people realize that if someone loves someone they have a right to marry. Surrounded as I am now by wonderful children and grandchildren, not a day goes by that I do

not think of Richard and our love, our right to marry, and how much it meant to me to have that freedom to marry the person precious to me, even if others thought he was the —wrong kind of person for me to marry. I believe all Americans, no matter their race, no matter their sex, no matter their sexual orientation, should have that same freedom to marry (Nussbaum, 2010: 678).

Richard Loving passed away on June 29, 1975, from a road accident with Mildred. However, Mildred survived and passed away on May 2, 2008. In 2007, during the 40th year commemoration of the Supreme Court decision in the case *Loving v(ersus) Virginia*, Mildred delivered a speech.

When my late husband, Richard, and I got married in Washington, DC, in 1958, it was not to make a political statement or start a fight. We were in love, and we wanted to be married. Not a day goes by that I do not think of Richard and our love and how much it meant to me to have that freedom to marry the person precious to me, even if others thought he was the “wrong kind of person” for me to marry. I believe all Americans, no matter their race, no matter their sex, no matter their sexual orientation, should have that same freedom to marry. I am proud that Richard's and my name are on a court case that can help reinforce the love, commitment, fairness, and family that so many people, black or white, young or old, gay or straight, seek in life. I support the freedom to marry for all. That is what Loving and loving are all about (Guidero, 2017, p. 682)

Badiou's theory of love can be applied to Loving's case. It focused on four love axioms and the conception that love is a place for a truth procedure to occur and incite a transformation. Love axioms 1-3 discuss love

as a disjunction, while love axiom 4 discusses love as a truth procedure.

Love always begins with two presentative positions (Badiou, 2008, p. 183). In the case of Richard Loving and Mildred Jetter, their love started when Richard and Mildred, two individuals, had different experiences. Both experiences are disjunct because they are independent and unrelated. There is no third position. It implies that the event of falling in love between Richard and Mildred only can be experienced by them. Here, Richard and Mildred have incompleteness U, complementing each other to fulfill the lack. It leads to creating *Scene of Two* as a jointure between them. *Scene of Two* becomes the new way for them to experience the world. In *Scene of Two*, Richard and Mildred witness new things they never encountered before they fell in love: discrimination, arrestment, court verdict, imprisonment, and exile. Richard and Mildred have fidelity in following the event of falling in love. Finally, the event of falling in love change permanently their situations. Their victory in the Supreme Court brought a new situation that never existed before: the right to marry. It is a truth procedure that reveals the generic. This situation of Richard and Mildred will be available in every love relationship following love axiom 4: there is only one humanity. It means as a condition, love allows truth procedure to occur, bringing out the generic (Badiou 2008, p. 184). Love undoubtedly will incite transformation, minimal in the personal dimension. Love radically changes the way humans live their *being* in the world.

The transformation in *the Loving Case* happened not only in the personal dimension of Richard and Mildred's situations but also in a wider dimension. In this context, it

overlapped with the political dimension. It is plausible because, according to Alain Badiou, the intersection between different conditions is acceptable. It is normal if love, science, art, and politics are places for a truth procedure to intersect. This intersection is dissimilar to fusion. Badiou said this intersection is like various instruments with different notes and volumes played together in harmony. Harmony is not a result of a fusion but because of the ensemble.

It is like two musical instruments that are completely different in tone and volume, but which mysteriously converge when unified by great a great musician in the same work (Badiou & Nicolas Truong, 2009, p. 75-76)

In conclusion, love as a condition where truth procedure occurs always assumes a transformation of the situation. An event will bring out the generic as an element that previously was not counted in the situation. The emergence of the generic will change the situation's structure because the generic becomes a new element. In love, transformation minimally happens in the personal dimension when the masculine situation (MS) and feminine situation (FS) experience enlargement from MS into MS(Scene of Two) and FS into FS(Scene of Two) as a result of falling in love.

Transformation may transcend the personal dimension because the possibility of intersection among conditions can provide a transformation effect to various conditions such as politics, art, and science, as well as vice versa. Other factors can have an impact on love.

The Implication of Love as a Transformative Force

What is the implication of the thesis that love has power as a transformative force? The implication is twofold: (1) love is active, and (2) love transcends the personal dimension. Two implications give a new dimension to the comprehension of love. General conception perceives love as unthinkable and inexplicable. Love is perceived as incapable of impacting anything but sentimental feelings. This implication will put love in a more dignified position.

First Implication: Love is Active

Love as a transformative force impacts that love is an active force. Many believe that love does not have any power to change anything. Love is viewed as incapable of bringing emancipation to promote human dignity. Love is perceived as passive instead of active. At the same time, this statement is a fallacy (Mažeikis, 2015, p. 30). This statement, which puts love merely as emotion and alienation from politics, is challenged by Alexandra Kollontai as she described it in her paper (Mažeikis, 2015, p. 29-32).

In the Marxist tradition, the power of love has been recognized despite the later development of the Marxist tradition, forgetting love and putting the economy solely as a power. Gintautas Mažeikis, a professor of social-politics theory at the University Vytautas Magnus, Lithuania, said that romantic love is also a means to deal with alienation and instrumentalism, including alienation and instrumentalism at work (Mažeikis, 2015, p. 22). Romantic energy can overcome the limitations of human capabilities and bring them into a state of self-transcendence.

Moreover, Mažeikis contended that Romanticism in Europe during the Enlightenment proved that love could inspire and actively incite transformation. Romanticism in Europe revealed the power of love and its irresistibility. Love is an ideal process and a motive for development and destruction simultaneously (Mažeikis, 2015, p. 24). Romanticism contributed to democracy through *volonte generale* popularized by Rousseau. Romantic love can unite political collective, state, party, and class with individual hope and emotion.

Justyna Szachowicz-Sempruch, a Polish feminist and a professor of social science at the University of Warsaw, affirmed the thesis of the broader dimension of love. According to her, a loving subject as a social-politics subject must be seen as an active subject with knowledge and awareness of being together. A new understanding has emerged from the signification of love as socio-emotional power. It realized the unity of the world, and it has awareness about humanity that aimed to cooperate by crossing identity borders to solve ecological, socio-economical, political, and security problems (Szachowicz-Sempruch, 2015, p. 76).

The implication of love as an active force emerged because of the rationality within love. Love is never blind. Love has its rationality. It gets along with the mind. Even if love is perceived as irrational, thus making love blind and just affective instinctual, love still has an active power because emotion and affection are the foundation of human consciousness. Sebastian Gardner, a commentator of Sartre, argued that consciousness is an autonomic totality. Thus, whether love is rational or irrational, it still has the power to change within (Gardner, 2009, p. 19).

Falling in love as an event will result in transformation, at least on a personal level, where a new appreciation for life will emerge. Love gives people power, energy, and motivation to move, struggle, and fight, and often it transgresses their self-efficacy.

Second Implication: Love Can Transcend Personal Dimension

General conception believes that love is personal and private. Love is not related to public issues; It is the argument proposed by marriage equality activists who believe love is love. Yes, love *per se* is personal and private; thus, state or religious authority regulating a romantic relationship's legality is outrageous. It is an individual privacy trespassing. Love must be respected without interference.

In general, love is indeed personal and private. However, to corner love in personal and private dimensions is not always possible. Love as a condition has a probability of intersecting with other conditions. Thus, although love is personal and private initially, because it can incite transformation and is active, love frequently transcends its personal dimension.

Falling in love as an event unquestionably will bring change because love gives new meaning to the person in understanding the world. Love starts as something personal. Change happens between two people who engage in a love relationship. This is a minor transformation when love inspires transformation in the couple's personal life.

However, in Heidegger, human experiences were never closed experiences. Human experiences are always about their life and the world. In a book entitled "*Heidegger's Being and Time: A Reader's Guide*", William

Blattner stated that the main issue that Heidegger criticizes is the conception of subject-object separation in understanding human experiences. Human experiences are always experiences about the world. It is never about the isolated world but the world where humans are absorbed. No subjectivity is based on the inner versus outer concept or representation versus object (Blattner, 2006, p. 9). Therefore, even though love is a personal experience, in the beginning, this experience is always directed to the world. It is not surprising if the changing meaning in life has an impact not only on the self but also on the world. Due to self and world colliding, human existence is time-space, worldly.

Gergely Szilvay, a journalist and gender researcher from Hungary, believes that no matter how hard we try to neutralize romantic love, romantic love will never be neutral. As social beings, humans live in intertwined institutions of religion, law, and civil. Those things cannot be separated. It relates to many things, including love and sexuality. Thus, love and sexuality will always relate to other things, such as politics. Love is never neutral politically (Szilvay, 2015, p. 55). Aside from love, numerous issues must be considered.

Moreover, for conservatives, the issue of love is central and needs to be interrupted. For them, family is a crucial aspect of conserving social stability. Love is not always about personal aspects such as marriage and family but stretches further. Love has social-political aspects that need to be regulated and guarded. Love is a means to perform social engineering (Szilvay, 2015, p. 56-57).

The power of love as a transformative force offers huge and significant implications. Love cannot be neglected anymore and be

reduced to something trivial. Irving Singer believed it needs many efforts to elaborate on love. It is very few efforts that philosophers and scientists spent to make love a severe inquiry object. Singer said that until today, many believe that philosophical and scientific investigation of love will result in fruitlessness. Even though we insist on investigating love, frequently, our investigations are perceived with suspicious looks (Singer, 2009, p. 117-120).

CONCLUSION

This study expands on the effect of Mildred and Richard Loving's love relationship beyond their personal dimension. In this case, love as a condition intersects with politics. Aside from Loving's case, there have been numerous transformations in a personal dimension caused by love that has spilled over into other dimensions. For example, the love relationship between Stephen Hawking and Jane Wilde can be used to illustrate the intersection of love and science. The love story of Hawking and Wilde impacted not only their personal life but also contributed to the great leap in the scientific world, particularly in cosmology and theoretical physics. As a couple, they worked together in completing their lacks (Incompleteness U in Badiou's terminology). If Hawking and Wilde did not fall in love, their life story would have been very different, and because they were different, it is possible that Hawking would have become a different persona, not as the genius physicist that we know today, and he may never be able to formulate his physics theory. The story of Hawking and Wilde's love and how it affects their world and science in general is told in the 2014 biopic *Theory of Everything*, which was produced by Universal Pictures and Focus Features.

Another example of the intersection of love and art, which are conditions, is the love story of Frida Kahlo and Diego Rivera. Their falling in love was full of bitter and sweet moments. It enriched their lives and provided them with new perspectives unavailable before their encounter with love. Because Kahlo and Rivera were faithful to the event of falling in love, love could bring something new to their personal dimension. These new experiences influenced the emergence of a new art style in Kahlo's paintings: Magical realism or New Objectivity. This style presents Kahlo as an object for her paintings in various symbols as a form of expression from her inner experience, including her love experience with Rivera. If Kahlo had not fallen in love with Rivera, Kahlo's New Objectivity style would never have existed. Perhaps Kahlo will turn into a different persona, and her painting style will differ from what we know today. The love story of Kahlo and Rivera can be seen in the 2002 biopic film *Frida*, produced by Ventanarosa and Lionsgate Films.

It is time to place love in a more dignified position in many inquiries, particularly philosophy. Love as a philosophical discourse generates significant contributions to humanities. Love must not be reduced to instinctual emotion, sexual desire, procreation, irrational feelings, or inexplicable affection. More than that, love is a place for a truth procedure to take place, which can result in discontinuous rupture, break, and revolution because it creates a new situation due to the changing structure.

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