

Summary (Dissertation „From Eros to Philosophy“, Tomáš Hejduk)

The study tries to answer the following question: what is the meaning of the word *filia* in its specific usage in the concept of *filo-sofia* at the beginning of the European cultural tradition? We answer this question by exploring Socrates' elaboration of the concept of *eros* and his relation to the god *Eros*. We try to identify the concept of *filia* in Socrates' philosophy more precisely by displaying the concept of *eros* in the same way as it is elaborated by this Athenian philosopher.

One of the main assets of our work should lie in the comparison of the conventional and non-conventional (philosophical) conceptions of *eros* and *filia*, in the searching for and describing the differences between traditional models of behaviour in ancient Greek society and Socratic-Platonic models of erotic relationships and its innovations. We intend to reveal how *eros* and thus *filia* is understood 1) by Socrates and Plato, i.e. by philosophers, 2) by thinkers living before Socrates, i.e. on the field of religion, 3) by Socrates' contemporaries, regardless of them being intellectuals (Lysias, Aristophanes) or not (Xenophon). We therefore contemplate the philosophical concept of *eros* from three different points of view: from the meaning of *filia* in the notion of *filo-sofia*; from the difference of the traditional (religious) conception; from the difference of the conceptions of Socrates and his contemporaries, non-philosophers or non-socratic philosophers.

The comparison of Socrates' conception of *eros* with others and emphasizing of its difference doesn't prevent us – especially in the first half of the study – from following the fact of Socrates' relation with the (traditional) *eros*. What does Socrates, who is critical to almost everything, rather fully support? Where does he see his own specialization, when otherwise he allways displays his own and others' ignorance? The elaboration of *eros* consists of the exploration of relations between education, rivalry, friendship, *nomos* and *paranomia*, full of tension, in the elaboration of philosophical love we can then see the singular integration of these matters. Socrates treats the *eros* specifically and thus he proclaims the philosophy as the care about the integration of these traditionally very strong tensions full of conflicts.

We also come to conclusion that the use of the concept of *eros* in the context of Socrates' philosophy complicates the traditional schemes as the zero-sum competition or the simple asymmetries of erotic relations. By the dealing with *E(e)ros* Socrates unfixes, criticizes and trespasses the simple rules, traditional (Theognis) or innovatory (Lysias). Comparing to this patterns of behaviour and thinking the philosophy is an erotically non-economic, strongly generalized reciprocity.