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Editorial

Ambiguity, Satire and Evil

It was the French philosopher Paul Ricoeur has masters of suspicion. From there on he struggled with both “hermeneutics of suspicion” and then “hermeneutics of trust.”

In his *Freud and Philosophy* (1965) Paul Ricœur proposed the “hermeneutics of suspicion” to capture a common spirit that pervades the critical writings of Karl Marx, Sigmund Freud, and Friedrich Nietzsche, whom he calls the three “masters of suspicion”.

While a hermeneutic of suspicion reduces the extraordinary to the ordinary, a hermeneutic of trust employs a more empathetic approach, one that attempts to reconstruct the historical worlds in which their subjects lived. In our day-to-day lives, though they appear paradoxical, there are ways to trust and critique

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simultaneously. It helps scholars to reconstruct worldviews that are meaningful and creative for a community. It enables a community to critique its common guidelines and at the same time to be committed to the values and vision of the community.

Paul Ricoeur has also introduced the rich notion of “second naïveté.” He has dared to interpret ancient myths and metaphors, which are able to offer illuminating and fruitful understandings of the human condition. For this after critiquing everything, we need to rediscover the richness and profundity of “second naïveté.” After having gone through the painful search, the “second naïveté” enables us to grasp the others and community with trust, in spite of their weakness and vulnerabilities.

It may be noted that Dr Cyril Desbruslais, SJ, whom we honour in this issue of *Jnanadeepa*, has been an ardent admirer and follower of Paul Ricoeur. He is turned 75 on December 21, 2015.

This issue takes up critical side of Ricoeur’s philosophy as applied to Desbruslais. Another issue will take up the creative and flourishing side of Ricoeur’s understanding of the human community, for which the critical and paradoxical dimension is a prerequisite.

So all the articles in this volume encounters human life in its frailty, vulnerability, darkness and paradox!

May this volume of the *Jnanadeepa* help us to embrace evil, ambiguity and darkness of life critically and creatively! May we see life beyond living paradoxes!

Editor