

Dialectical Practice In Tibetan Philosophical Culture An Ethnomethodological Inquiry Into Formal Reasoning

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study chall... Dialectical Practice in Tibetan
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Practice in Tibetan Philosophical Culture , Harold
Garfinkel describes the book as an 'ethnography'. The
author, Kenneth Liberman, is not satisfied with this
label. He describes the book as an
'ethnomethodological inquiry', a part of 'social
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Tibetan Philosophical Culture: An ... of the Tibetan
dialectical system is to be continu ally placing every
philosophical system at risk" (58) and he praises the
"real world creativity of thinkers working with, through,
and 'beyond' the [logical! forms" (p. 263). Such
statements describe the debate practice at its best and
may appear na1ve out of context. Liber Book review of
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Wikipedia accountable, nameable, locatable thing in the practices of Tibetan scholar monks. True, the form is dialectical and it does bear a family resemblance to American academic debate. But it also differs dramatically in many respects and must be appreciated in its own terms. It exists as the competent practices Remarks on Ken Liberman's dialectical practice in Tibetan ... Buddhist logico-epistemology is a term used in Western scholarship for pramāṇa-vāda (doctrine of proof) and Hetu-vidya (science of causes). Pramāṇa-vāda is an epistemological study of the nature of knowledge; Hetu-vidya is a system of logic. These models developed in India during the 5th through 7th centuries. The early Buddhist texts show that the historical Buddha was familiar with ... Buddhist logico-epistemology -

Wikipedia His specialties are ethnomethodology, intercultural communication, race relations, and social phenomenology. His 2004 book, Dialectical Practice in Tibetan Philosophical Culture was translated into Chinese, and parts of his 2013 book, MORE Studies in Ethnomethodology have been translated into Italian and Portuguese. Ken Liberman | Sociology Yaroslav Komarovski (Ph.D. University of Virginia, 2007) teaches

and conducts research on Asian religions, in particular Tibetan Buddhism. His research focuses on Madhyamaka and Yogācāra interpretations of the nature of reality and related epistemological, philosophical, and contemplative issues.

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