

Edward de Bono Six Thinking Hats



'We owe de Bono a debt for constantly reminding us that thinking is a skill and can be improved' Psychology Today

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ED WARD DE BONO

SIX
THINKING
HATS

Gran ica Editions

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P R E F A C E

It is really possible to change the effectiveness, of the thought?

In January of 1985, the magazine Time it consecrated "Man of the Year" to that was last person in charge of the full success of the Olympic Games of the Angels: Peter Ueberroth. In these Games hundreds of million are lost generally of dollars. Although the city of the Angels had been against to spend municipal bottoms in the games, the Olympic Games of 1984 gave an excess of 250 million dollars. The extraordinary success had a fundamentally new concepts and new ideas, implemented with leadership and efectiveness.

What class of thought generated these new concepts?

Peter Ueberroth, in one interviews granted to Washington Post the 30 of September of 1984 explains how I use the lateral thought stops general new concepts.

lateral thought is a technique that I developed many years ago. I have written many books on the matter. Peter Ueberroth had attended char it of one hour which I gave in the Organization of Young Presidents, nine years before.

There are many other examples of the way as a deliberate technique has great efect. My task it consists of inventing the techniques and presenting/displaying them. Soon a corresponds individuals, like for example Mr. Ueberroth. To choose them and to put them in practice.

thought is the maximum resource of the human being. Nevertheless, never we are satisfied with our more important capacity. It does not matter how good let us be, always we would want to be better. Generally, the only ones that is satisfied with its capacity with thought they are those thinking poor men who think that the objective to think is to prove that they are right --for its own one satisfaction. Only if we have a vision limited of which it can thought, us can please our perfection in this land, but not of another way.

The dificulty main for the thought it is the confusion. We tried to do too much to same time. The emotions, the information, the logic, the hope and creativity oppresses to us. It is like making juggling with too many balls.

In this book I present/display a very simple concept that it allows the thinker to make a thing per time. It allows to separate the logic of the emotion, the creativity of the information and thus successively. This it is the concept of the six hats to think. To put itself one implies to define a certain type of thought. Here I will describe nature and the contribution of each one.

The six "hats to think" allow us to lead our thought, as a director could direct his orchestra.

We can show what we want. Of similar way, in any meeting he is very useful to make turn aside a the people of its habitual roll, and to take it to think of a diferent way on subject of the case.

The absolute convenience of the six hats to think it constitutes the main value of this concept.

E . B .

I CHAPTER 1

"To act as if"

IF YOU ACT AS A THINKER YOU BECOME ONE

I believe that one of both original of The Thinker of Rodin it is in Buenos Aires, in the seat in front of the legislative palace. At least that said the guide to me while it indicated this occupied thinking lasting bronze carving to me.

In as much "done", this good can be erroneous in several aspect. It can not be an original one. It can not have had two originales. The guide could have itself mistaken. It can not be in the seat in front of the legislative palace. It could to fail the memory to us. Therefore, why it would have to expose something that does not have verified of an absolute way like a fact? There are many reasons.

One, that more it advanced in this book I will talk about of specific way the use of the facts. Another one to irritate to which they think that the facts are more important that their use. In third place, that I want that the reader visualizes that famous figure thinker, where she wants that she is the same one. The true reason, that this book it was written in an airplane, during a trip from London to Kuala Lumpur, Malaysia. As it wants that it has been uses the word I believe that it indicates that my state is but of opinion that of dogmatic affirmation of a fact. Often we needed to indicate the way corno is exposing something. On this it treats this book.

If you want to imagine so used-- excessively used -- image of The Thinker of Rodin, I want that you imagine that position of the hand in the chin, that supposedly it adopts any thinker who is not frivolous. I create, by the way, that the thinker would have active and energetic than to be grieved more and solemn. But, by this moment, the traditional image is useful.

It adopts that position -- in physical form, nonmental -- and you will become a thinker. By what? Because if "you act as if" you were a thinker, you will become one.

The tibetanos they say rotating molinillos on which they are recorded orations. The revolving molinillos make raise the orations in spiral towards the divine space. Actually, if they are properly in balance, an assistant can maintain turning a dozen of molinillos of oration like in the circus act in which they turn plates balances in the wood end long. It is possible that the tibetano thinks about the clothes list to wash while does to turn the wheel.

It concerns the intention to say and the vibrations not as much emotional or spiritual that many Christians demand themselves to themselves. It exists another Christian point of view much more next to the tibetano: to carry out own movements of the oration although are not emotionally it jeopardize. The emotions will agree with the movements to their due time. That is indeed, which I mean when I request to you that "you act as if you were a thinker" Adopts the position of a thinker. Hazlos movements. Ten intention and manifiéstatela to same you and to those who surrounds to you. In a moment your brain carried out the roll that you are "acting". If you pretend to be thinker, in a moment, in efect, you will become one. This book exposes diferent rolls so that "you act as if".

CHAPTER 2

Putting a hat

A VERY DELIBERATE PROCESS

The characteristic more showy of any photography taken for more than forty years it has been that all they wear hat. The photographies of newspapers of the time films they show this great superiority of the hats.

At the moment a hat is something rare, specially between the men. The hats they tend to define a roll. Hat is used as it leaves from a uniform, something that of by himself it defines a roll

It can to say that an authoritarian husband that he issues orders to his family wears "hat of director school" or the "hat of executive ". A woman of businesses will be able to both distinguish rolls that carry out saying a to him its hearing which hat has put "the executive hat" or "the hat of ama house". Mrs, Thatcher, Prime minister of England; in certain occasions it shows that the handling of the government forces a it practices it, the prudence and frugalidad of a housewife.

Also the idea exists of hat to think.

...I will have to put the hat to think and to consider its new proposal to me. I am not surely to want to sell the building.

...Póngase hat to think and llámeme by telephone tomorrow.

...This is a dangerous company. We will have we put the hats to think and to see how we will be able to leave this jam.

Always me I imagined the hat to think like a species of cap to sleep loose and with a hanging tassel. Almost like a cap for the idiots, but without the firm one arrogance that is the only real sign of the triviality.

People she offers to put his own hats to think or requests to which do. to put

itself a hat of a deliberate way is something very precise.

Formerly, the one that the niñera put hat constituted certain signal that she --y children --they were going to leave. There was no contradiction possibility. The signal was definitive. When a police puts itself its hat is indicating his clearly to have and its activity. A soldier without cap never pretends the same seriousness nor the same respect inspires that with the put cap.

She is one pity that does not exist an authentic hat to think that it is possible to be acquired in the stores. In Germany and Denmark a hat for student exists that it is a species of wise person cap. But the erudition and the thought rarely they agree. The scholars usually are very occupied learning on thought of others like thinking by themselves.

Consider utility of true hat to think.

...Not me bother. It does not see that I am thinking?

...Igo a to interrupt this discussion so that all we pruned ourselves to put the hats stops to think and to dedicate to us to this subject.

...It wanted what thought on this about this precise moment. It would please to me that his was put hat to think.

...It wanted that it continued thinking about this plan. Póngase again in the head the hat in order to think.

...You. me it pays to think. Therefore, I am seated here, thinking. Whichever better me pay better I will think.

...What him it seems if we thought intensely this question? Until now, you only gave me replaced impulsivas. Póngase the hat to think.

...To think no it is an excuse not to do, but a way to make the things better. So hands to the work.

This image mental of that it uses a true hat to think could be used for to evoke necessary the calm state mental and carefree so that nobody thought implies something more than "meras reactions as opposed to one situation.

Probably, the concientious thinkers can dedicate five minutes daily to the use intensive of the hat to think. Everything depends on if you consider that him they pay to think or to follow the thought of others.

I want to concentrate to me in the subject of deliberate thought. So it is nonsense of the hat to think. One puts it of a deliberate way.

It exists type of thought of walking - speak-to breathe, that we put in practice all the time. We answered the telephone. We crossed the street. We entered and we left the routines. We

did not need to be conscious of which leg it follows the other when we walked, or of how