Two Japanese inheritances, joined into one idea.

OGIS Philippines management asked for an ideology of our own; not a slogan, and not a framework rented from a global consultancy and re-badged. Two elements were named as its source material: **三方よし Sanpo-yoshi** and **丸 Maru**. The OMI Way is what they make when they are joined.

INHERITANCE I

三方よし

SANPO-YOSHI / Who good is for

Three-way good: good for the seller (売り手よし), the buyer (買い手よし), and society (世間よし). It was written by the Ōmi merchants of Shiga on Lake Biwa, who from the 1600s walked out with a tenbinbō across their shoulders and traded from Kyushu to Hokkaidō. They were strangers in every province they entered, so trust was the only collateral they carried, and they returned their profits into the bridges, schools and roads of provinces not their own.

The insight the whole idea turns on: Sanpo-yoshi is not a triangle. It is a circuit. Those merchants left with local cloth, sold it far away, bought that province's goods and sold those on the way home. They never walked back empty. The community they enriched became the market that sustained them.

INHERITANCE II

丸

MARU / How good travels

Maru is not decoration. It is four ideas the ideology needs.

丸 ◯ Circle, round, whole. **The shape of the model.**

◯ not ✕ The Japanese mark for correct. **The standard of the work.**

～丸 The suffix on a ship's name; leave port, cross the world, come home unhurt. **The loop that must close.**

本丸 A castle's concentric rings: a keep, and the rings that extend it. **The way it expands.**

THE NAME

OMI

OGIS Maru Ideology / “OH-mee”

1. **What it stands for**
   OGIS Maru Ideology. Coined here: ownable, trademarkable, ours. The circle is already inside the name.

2. **What it echoes**
   Ōmi (近江), the province whose merchants authored Sanpo-yoshi. Not a borrowing but a citation, and in Japanese terms, a bow.

3. **How it behaves**
   Two syllables that read the same in Osaka, Tokyo and Manila. It becomes an adjective (the OMI way), a question (is that OMI?), and a mark (◯).

三方よし SANPO-YOSHI + 丸 MARU = The OMI Way.

Sanpo-yoshi answers who good is for.
Maru answers how good travels.

A methodology stops. An ideology keeps going.

We already have methodologies; several of them. One per practice, each written in its own language. What we do not have is a belief underneath them. A belief is the thing that lets ‘dissimilar’ methods be unified without being flattened into one.

WHY A BELIEF, AND NOT ANOTHER FRAMEWORK

METHODOLOGY / Stops

Tells people what to do.
Has a first page and a last page.
Stops at the edge of the department.
Can be copied in a weekend.

IDEOLOGY / Keeps going

Tells people why.
Has no last page.
Travels into every function.
Cannot be copied; it has to be believed.

WHAT THE OMI WAY IS FOR

01 **A common standard across unlike methods.** Consulting, infrastructure, development and product each keep their own mechanics. OMI gives them one shared definition of a good outcome.

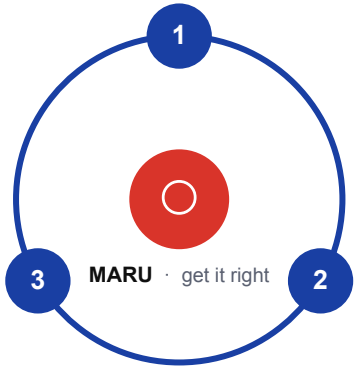
02 **A decision rule for where the process runs out.** A methodology covers what was anticipated. OMI covers the call nobody wrote down.

03 **One language for the whole company.** The circle, the ring and ◯, usable by a consultant, an engineer and a recruiter without need for translation. It is universal.

04 **An identity that is ours, and that bows.** Not rented and not re-badged. Though it references Japanese inheritance, it is originally OGIS.

THE MODEL

The OMI circle.



1 **CLIENT GOOD**
買い手よし · We start here. Always.

2 **COMMUNITY GOOD**
世間よし · Then we widen the ring.

3 **OGIS GOOD**
売り手よし · And it comes back to us.

The direction is fixed, and it is a loop. We never start the circle at ourselves.

THE FOUR PRINCIPLES · WHAT OMI ASKS OF ANYONE, IN ANY FUNCTION

01 Start at the far end.
The client's good first, the community's next, ours last. Ours arrives last, not least.

02 Widen the ring.
Good that stops at the edge of the contract isn't good enough.

03 Never travel back empty.
Every engagement returns something: a capability, an asset, a reference, a person who grew.

04 Mark it ◯.
Delivered is not the same as right. Nothing is finished until we would mark it ◯.

One belief, applied to every methodology we run.

Unifying our methodologies does not mean rewriting them into one document. It means putting the same circle underneath each of them, so that whatever the practice, the sequence of good, the standard of completion and the questions asked before a decision are identical.

THE EXPANSION MODEL

A castle expands in rings. So does this.

A castle is not built ring by ring for decoration. Each ring stands only because of the one inside it. That is also the rollout sequence.



本丸 HONMARU (the core)
Consulting methodology. Proven first, and it must be undeniable.

二の丸 NINOMARU (second ring)
Delivery & implementation · IT infrastructure · Development · Product · Managed services · Quality.

三の丸 SANNOMARU (third ring)
Sales & marketing · HR & people · Partner ecosystem · Corporate management · Community.

THE SAME BELIEF, IN EACH PRACTICE

CONSULTING
Scope to the client's whole circle, not to the contract. Give the advice we would mark ◯ even when it shrinks the deal.

DEVELOPMENT PROJECTS
Requirements start at the user's good, not the ticket. Merge is not done; ◯ is done. Components and patterns return to the shared library.

DELIVERY & MANAGED SERVICES
Go-live is the top of the circle, not the end of a line. Every project hands something back before it closes.

SALES & MARKETING
Sell the buyer's good, not the seller's quota. Declining a wrong-fit deal is a circle-preserving act, and is recognised as one.

IT INFRASTRUCTURE PROJECTS
Judged at the far end: does the client run better on Monday? Every build returns a reusable pattern (architecture, runbook, hardened baseline, etc.)

PRODUCT DEVELOPMENT
Build what comes back. Accelerators, IP and templates born in one client's work, returned to the next client.

GENERAL MANAGEMENT
Decisions face the OMI test before the P&L test. Profit is the result of the circle turning, never its starting point.

HR & PEOPLE
People carry the circle. Grow them so the good returns through them. Alumni stay in the ring; they are not an exit.

THE OMI TEST

Three questions, asked out loud, before any decision that matters.

1 **Whose good comes first here?**
If the answer is ours, turn the circle around.

2 **What comes back, and to whom?**
If nothing returns, you've drawn a line.

3 **Would we mark this ◯?**
If not, it isn't finished, whatever the plan says.

PUTTING IT TO WORK

For any existing methodology.

1 Locate the practice in the rings. 2 Map its stage gates onto the circle.
3 Replace “done” with ◯. 4 Write the three questions into its decision points.