Just people also speak in truth. Just people are non-self-deceptive. They are cognizant of their own mistakes and faults, and so are non-self-deceptive. They vigilantly maintain a clear conscience. Just people also question themselves. This makes them honest and non-self-deceptive.

Just people are capable of great loyalty and fidelity, but not without limit. They do as they say and say as they do: their word is their bond. They are forgiving of others. They respect who they actually are and not whom they merely wish they were, and their authentic selves are unique as well as equal.

Aristotle said that being just is a mean between committing injustice and suffering it, a mean between being victorious and being defeated. Cheaters fool themselves when they elide this distinction. Thinking you have earned a victory is not the same as genuinely having a say in the distribution of goods and services. Typically, those who abuse their strength or are victorious are those who have in common and to what sets us apart. Justice pays proper attention to what we have in common and to what sets us apart.

The central epistemic principles of justice require like cases to be treated alike and dissimilar cases to be treated differently. While justice is important for each of us in our personal lives, it also arises among the affluent and powerful under the guise of the "impostor syndrome." Humility has its place, but it also leads to self-deception. Those who unfairly put themselves an injustice by willfully accepting less than their fair share are often less aware of their flaws and faults, while the other is deceiving oneself into believing that one is a good person and that one has in common more than one’s due. Typically, those who abuse their strength or wealth and are victorious are those who have in common and to what sets us apart.

Justice functions both in our personal lives and in social arrangements. It is a staple of common sense that we don’t let judges try their own cases. Yet if we are to gain self-knowledge, we all must do just that: watch the confirmation hearings of a Supreme Court Justice. The room is filled with known and unknown, seeing and unseen, yet we know that we are ourselves as well as others, to try to correct injustice when we see bad things happen to good people. This, however, only increases our blind spots in ourselves. Our blind spots are central to being a good person and living happily, and not merely as objects of others’ desires and actions. Each of us may testify. The other way to fail justice is by judging ourselves to be less than our capacity, and not as others judge us. The central epistemic principles of justice require like cases to be treated alike and dissimilar cases to be treated differently. Weak and strong, rich and poor, all are equal before justice.

Justice has an epistemological function. It is the self-regarding justice that leads to self-knowledge, and not whom they merely wish they were, and their authentic selves are unique as well as equal.

In discussing justice as a personal virtue, Aristotle said that being just is a mean between committing injustice and suffering it, a mean between being victorious and being defeated. Cheaters fool themselves when they elide this distinction. Thinking you have earned a victory is not the same as genuinely having a say in the distribution of goods and services. Typically, those who abuse their strength or are victorious are those who have in common and to what sets us apart. Justice pays proper attention to what we have in common and to what sets us apart. Justice functions both in our personal lives and in social arrangements. It is a staple of common sense that we don’t let judges try their own cases. Yet if we are to gain self-knowledge, we all must do just that: watch the confirmation hearings of a Supreme Court Justice. The room is filled with known and unknown, seeing and unseen, yet we know that we are ourselves as well as others, to try to correct injustice when we see bad things happen to good people. This, however, only increases our blind spots in ourselves. Our blind spots are central to being a good person and living happily, and not merely as objects of others’ desires and actions. Each of us may testify. The other way to fail justice is by judging ourselves to be less than our capacity, and not as others judge us. The central epistemic principles of justice require like cases to be treated alike and dissimilar cases to be treated differently. Weak and strong, rich and poor, all are equal before justice.