

1. Question: What is Karol Wojtyła's concept of human dignity according to your study?

Answer:

According to my study, Karol Wojtyła understands human dignity as **intrinsic and inalienable**, rooted in the **ontological structure of the human person as a self-determining subject**. Human dignity arises from the person's **rationality, freedom, and moral responsibility**, and it is not granted by society, productivity, recognition, or achievement. Rather, it belongs to the person simply by virtue of being human. However, dignity is not only possessed; it is also **realized through conscious and free moral action in relation to truth, others, and God**.

2. Question: What is self-offering according to Karol Wojtyła?

Answer:

Self-offering, according to Wojtyła, is the **free and responsible gift of oneself to another**, rooted in love and truth. It is not self-negation nor merely an emotional impulse. Instead, it is a **conscious and voluntary act of love** through which the person affirms both **his own dignity and the dignity of the other**. In this way, self-offering becomes the concrete realization of the **personalistic norm**, which states that the human person must never be treated merely as a means but always as an end.

3. Question: What is the relationship between human dignity and self-offering?

Answer:

In my study, I argue that **human dignity functions both as the foundation and fulfillment of self-offering**. Dignity provides the basis for the person's freedom and responsibility, while self-offering becomes the concrete expression of that dignity. Through acts of love, participation, and responsibility, the person **actualizes his inherent worth**. Therefore, dignity is not only a static possession but a **dynamic reality that is realized through the sincere gift of self**.

4. Question: Why does your study say that the contemporary world faces a "crisis of the person"?

Answer:

The study explains that modern society often **reduces the human person to utility**,

autonomy, productivity, or efficiency. When freedom is detached from truth, the person is treated as an object to be used rather than a subject with intrinsic dignity. This reduction leads to what Wojtyła calls **a crisis of the person**, where the true value of the human person becomes obscured. As a result, both society and the individual lose their moral foundation.

5. Question: According to your conclusion, what is the true measure of human greatness?

Answer:

According to Wojtyła's personalist philosophy, **human greatness is not measured by power, efficiency, or social recognition**, but by the **capacity to love and to offer oneself as a gift to others**. The human person achieves fulfillment not through self-assertion but through the **sincere gift of self**, which unites freedom, responsibility, and love. Therefore, the true measure of human dignity and greatness lies in **the ability to love and to act responsibly for others**.

6. Question: What is the final answer to your main research problem?

Answer:

The study concludes that **human dignity reaches its fullest manifestation in self-offering**. According to Wojtyła's personalism, the human person realizes his or her dignity not through self-assertion or external success but through the **free, responsible, and loving gift of self to others, to the community, and to God**. This vision restores the true meaning of human dignity in a world that often reduces the person to mere utility or productivity.

1. Core Concept Question

“According to Karol Wojtyła, what is human dignity?”

Answer:

According to Karol Wojtyła, human dignity is **intrinsic and inalienable**, rooted in the **ontological structure of the human person as a self-determining subject**. It arises from the person's **rationality, freedom, and moral responsibility**. Dignity is not granted by society, productivity, recognition, or achievement, but belongs to the person simply by

virtue of being human. However, this dignity is also **realized through conscious and free moral action in relation to truth, others, and God.**

2. Clarification Question

“If human dignity is intrinsic, why do you say that it must still be realized through action?”

Answer:

Human dignity is **intrinsic because it belongs to the person by nature**, rooted in the person’s rational and free being. However, according to Wojtyła, the human person is an **acting subject**. Therefore, dignity is not only possessed but also **expressed and manifested through moral action**. Through free and responsible choices directed toward the good, the person **actualizes the dignity that already belongs to him or her.**

3. Concept of Self-Offering

“What does Wojtyła mean by self-offering? Is it the same as self-sacrifice?”

Answer:

For Wojtyła, self-offering is the **free and responsible gift of oneself to another**, rooted in love and truth. It is **not self-negation or mere emotional sacrifice**, but a **conscious and voluntary act of love**. In giving oneself to another, the person affirms both **his own dignity and the dignity of the other**, which makes self-offering the authentic fulfillment of human dignity.

4. Personalistic Norm Question

“How does self-offering relate to Wojtyła’s personalistic norm?”

Answer:

The personalistic norm states that **a person must never be treated merely as a means but always as an end**. Self-offering expresses this norm because it is an act of love that **respects the dignity of both persons involved**. When a person freely gives himself to another in love, he does not use the other as an instrument but recognizes the other’s dignity as equal to his own.

5. Freedom Question

“In your study, how is freedom related to human dignity?”

Answer:

In Wojtyła’s philosophy, freedom is essential to human dignity because it enables the person to **act consciously and responsibly toward the good**. Freedom is not mere arbitrariness or doing whatever one wants. Rather, true freedom is **the capacity to choose the good and act in accordance with truth**. Through responsible freedom, the person expresses and realizes his dignity.

6. Application Question

“How is Wojtyła’s concept of human dignity relevant to modern society today?”

Answer:

Wojtyła’s philosophy is relevant today because modern society often **reduces the human person to efficiency, productivity, or utility**. When this happens, the person is treated as an object rather than a subject with intrinsic dignity. Wojtyła’s personalist philosophy reminds us that the **crisis of the contemporary world is ultimately a crisis of the person**, and restoring the true understanding of human dignity is necessary for ethical and social life.

7. Critical Question

“What makes Wojtyła’s concept of dignity different from modern secular understandings of dignity?”

Answer:

Many modern secular views understand dignity primarily in terms of **autonomy, social recognition, or personal achievement**. In contrast, Wojtyła argues that dignity is **rooted in the very being of the human person** as a rational and free subject. It does not depend on social status or usefulness but on the person’s **ontological nature and capacity for truth and love**.

8. Methodology Question

“Why did you choose Karol Wojtyła as the main philosopher of your study?”

Answer:

Karol Wojtyła was chosen because his personalist philosophy offers a **profound and systematic understanding of human dignity and the human person**. His works, particularly *The Acting Person* and *Love and Responsibility*, provide a philosophical framework that integrates **freedom, moral responsibility, and self-offering**. His thought is also highly relevant in addressing **modern ethical issues and the contemporary crisis of the person**.

9. Logical Consistency Question

“If dignity already belongs to the person, why does the person still need self-offering to fulfill it?”

Answer:

Dignity belongs to the person **by nature**, but according to Wojtyła, the human person achieves fulfillment through **free and responsible action**. Self-offering becomes the **highest expression of this dignity** because it unites freedom, responsibility, and love. In giving oneself to others, the person fully realizes the relational and moral dimensions of human dignity.

10. Ultimate Synthesis Question

“What is the final answer to your main research problem?”

Answer:

The study concludes that **human dignity reaches its fullest manifestation in self-offering**. According to Wojtyła’s personalist philosophy, the human person achieves fulfillment not through self-assertion but through the **sincere gift of self in love and responsibility toward others, the community, and God**.

The Most Likely One-Sentence Answer (for Defense)

If the panel asks for **one sentence**, you can answer:

“According to Wojtyła, human dignity is intrinsic and inalienable, rooted in the human person as a self-determining subject, and it is realized through free and responsible moral action culminating in the sincere gift of self.”

Yes — here is a defense-ready RRL cheat sheet based on the sources and summaries already present in your manuscript. I simplified them so the researcher can understand, explain, and defend them during oral defense, while staying faithful to the manuscript’s direction: human dignity, freedom, responsibility, participation, and self-offering in Karol Wojtyła.

I’ll format each one as:

Author / Source

Main idea

Relation to Wojtyła

Why it matters to the thesis

DEFENSE-READY RRL CHEAT SHEET

1. Anderson and Granados, *Called to Love* (2009)

Main idea: The human person is called to self-gift, and love reaches fulfillment when a person freely offers himself in truth to another.

Relation to Wojtyła: This reflects Wojtyła’s view that authentic love involves freedom, responsibility, and sincere self-donation.

Why it matters to the thesis: It supports the thesis claim that human dignity reaches fulfillment through self-offering.

2. Aguas, “The Notions of the Human Person and Human Dignity in Aquinas and Wojtyła” (2009)

Main idea: Human beings possess dignity, yet violence and evil happen when people fail to recognize that dignity in themselves and others.

Relation to Wojtyła: It supports Wojtyła’s idea that human dignity is rooted in the person’s relation to God and others.

Why it matters to the thesis: It strengthens the argument that dignity is not only a concept but a moral reality that must be affirmed in human relationships.

3. Arco, “La Interpersonalidad en Karol Wojtyła (II)” (2024)

Main idea: The human self is realized through relation with the “you” and through participation in the “we.”

Relation to Wojtyła: It highlights self-determination, self-giving, and the relational dimension of the person.

Why it matters to the thesis: It supports the claim that dignity is not isolated but is fulfilled through participation and self-offering.

4. Buttiglione, *Karol Wojtyła: The Thought of the Man Who Became Pope John Paul II* (1997)

Main idea: Human dignity is intrinsic and comes from being human, not from external recognition or social status.

Relation to Wojtyła: Buttiglione emphasizes freedom, truth, and responsibility as essential to dignity.

Why it matters to the thesis: It directly supports the thesis that dignity is intrinsic, inalienable, and rooted in the person's being.

5. Congregation for the Doctrine of the Faith, *Dignitas Infinita*

Main idea: Freedom is not merely doing whatever one wants; it must be directed toward the good.

Relation to Wojtyła: This mirrors Wojtyła's insistence that freedom must be connected to truth and love.

Why it matters to the thesis: It supports your argument that dignity is realized through responsible freedom, not arbitrary choice.

6. Dovhan, "Anthropological Dimension of Economic in Karol Wojtyła's Teachings" (2021)

Main idea: A person must never be reduced to a tool for profit or productivity.

Relation to Wojtyła: This reflects the personalistic norm: the person is always an end, never merely a means.

Why it matters to the thesis: It helps apply Wojtyła's view of dignity to modern social and economic life.

7. Ignatik, "Karol Wojtyła as Philosopher of Encounter" (2023)

Main idea: Encounter with the other is central to Wojtyła's philosophy, especially in freedom, love, and ethical life.

Relation to Wojtyła: It shows that love and freedom are not isolated acts but are lived in relation with others.

Why it matters to the thesis: It supports your argument that self-offering and participation are central to the realization of dignity.

8. John Paul II, *Christifideles Laici* (1988)

Main idea: Every human person has inviolable dignity because each one is created in the image of God.

Relation to Wojtyła: It emphasizes that dignity is the foundation of equality, solidarity, and authentic freedom.

Why it matters to the thesis: It strengthens your claim that dignity is intrinsic and must be respected in all human relationships.

9. John Paul II, "Ecumenical Service in South Carolina" (1987)

Main idea: True freedom means being capable of choosing the good, not rejecting all norms.

Relation to Wojtyła: It reflects his idea that freedom and responsibility belong together.

Why it matters to the thesis: It supports the chapter on the connection between freedom, truth, and moral responsibility.

10. John Paul II, *Evangelium Vitae* (1995)

Main idea: There is no true freedom without respect for life and commitment to moral truth.

Relation to Wojtyła: Freedom is inseparable from responsibility and from the dignity of life.

Why it matters to the thesis: It supports the idea that dignity is expressed through moral choices that respect life and truth.

11. John Paul II, *Laborem Exercens*

Main idea: Work should uphold human dignity; a person should never be measured only by productivity.

Relation to Wojtyła: Work is meaningful because the human person is the subject of work, not its object.

Why it matters to the thesis: It supports your critique of modern society's tendency to reduce persons to efficiency and utility.

12. Peralta / Francisco Jr., "Self-fulfillment and Work in the Light of The Acting Person" (2024)

Main idea: Human work is one concrete form of action through which the person reveals consciousness, self-determination, and fulfillment.

Relation to Wojtyła: Work manifests the person as subject and not merely as object.

Why it matters to the thesis: It helps explain how dignity is actualized through action, not only possessed abstractly.

13. "Karol Wojtyła's Personalist Anthropology: The Relational Human Person" (2024)

Main idea: The human person is inherently relational and fulfilled through participation, solidarity, and self-giving.

Relation to Wojtyła: It stresses that transcendence and self-gift belong to the structure of personhood.

Why it matters to the thesis: It supports your discussion that dignity has both personal and relational dimensions.

14. Neonnub, "Karol Wojtyła's Personalist Anthropology: The Relational Human Person" (2024)

Main idea: The person is fulfilled through solidarity, self-giving, and relational life.

Relation to Wojtyła: It reinforces the idea that the human person is not complete in isolation.

Why it matters to the thesis: It supports your conclusion that dignity reaches fuller expression through self-offering and communion.

15. Second Vatican Council, *Dignitatis Humanae*

Main idea: Human dignity is connected with reason, free will, and responsibility; therefore, the person should not be forced but guided by truth.

Relation to Wojtyła: It parallels his view that dignity is grounded in rational freedom and moral obligation.

Why it matters to the thesis: It provides magisterial support for your philosophical claim that dignity is rooted in the nature of the person.

16. Spaemann, *Persons: The Difference Between “Someone” and “Something”* (2006)

Main idea: A person is “someone,” not “something.”

Relation to Wojtyła: This aligns with Wojtyła’s personalism, where the person possesses intrinsic worth and may never be reduced to an object.

Why it matters to the thesis: It supports your argument against treating persons merely as instruments or means.

17. The Acting Person, Karol Wojtyła

Main idea: The human person is an acting subject whose dignity is revealed in free and responsible action.

Relation to Wojtyła: This is the core philosophical text of your thesis.

Why it matters to the thesis: It is your main source for arguing that dignity is rooted in self-determination, freedom, and moral responsibility.

18. Love and Responsibility, Karol Wojtyła

Main idea: A person must never be treated merely as a means but always as an end; love is the only proper attitude toward a person.

Relation to Wojtyła: This is the strongest source for the personalistic norm.

Why it matters to the thesis: It supports your explanation of self-offering as a conscious, loving act that respects both persons.

19. Waleszczuk, “Equality of Rights and Duties in the Thought of Karol Wojtyła” (2013)

Main idea: Freedom and dignity are protected when rights and responsibilities are held together.

Relation to Wojtyła: He shows that dignity is not only about rights but also moral

obligations.

Why it matters to the thesis: It supports your argument that responsibility gives freedom moral significance.

20. Zarębianka, “Horyzonty wolności” / Freedom in Wojtyła’s Thought

Main idea: Freedom is a sacred feature of the human person and a key expression of dignity.

Relation to Wojtyła: Denying freedom damages dignity because it attacks self-determination.

Why it matters to the thesis: It supports your claim that dignity is tied to freedom, but freedom must remain connected with truth.

SUPER-SHORT DEFENSE VERSION

If the panel asks, “Why did you include these RRL sources?” you can answer:

I included these sources because they consistently support the main argument of my thesis: that in Wojtyła’s philosophy, human dignity is intrinsic, rooted in the person as a rational and free subject, and reaches its fullest manifestation in self-offering through love, responsibility, and participation.

EASY MEMORY GROUPING FOR DEFENSE

You can remember your RRL in 4 groups:

A. Sources on human dignity as intrinsic

- **Buttiglione**
- **Aguas**
- **Spaemann**
- **Christifideles Laici**

B. Sources on freedom and responsibility

- **Dignitas Infinita**
- **Evangelium Vitae**

- Waleszczuk
- Zarębianka
- Dignitatis Humanae

C. Sources on self-offering and love

- Anderson & Granados
- Love and Responsibility
- Ignatik
- Neonnub

D. Sources on participation and modern application

- Arco
- Dovhan
- Laborem Exercens
- Peralta / Francisco Jr.
- The Acting Person

BEST PANEL-READY LINE FOR EACH RRL

If they ask you to explain an author very quickly, use this pattern:

“This author is relevant because he supports my argument that human dignity in Wojtyła is not based on utility or recognition, but on the person’s intrinsic worth, freedom, and capacity for self-gift.”

That line will work for many of your references.

MOST LIKELY PANEL FOLLOW-UP QUESTIONS ON RRL

1. “Which author most strongly supports your thesis?”

Answer:

The strongest support comes from Karol Wojtyła himself, especially in *The Acting Person* and *Love and Responsibility*, because these directly explain dignity as rooted

in the person and fulfilled in self-gift. Secondary authors like Buttiglione, Aguas, and Anderson and Granados help clarify and support this interpretation.

2. “Why did you include Church documents in a philosophical study?”

Answer:

I included them as supporting references because they reinforce Wojtyła’s philosophical view of the person, especially on dignity, freedom, truth, and moral responsibility. While my study is philosophical, these documents provide a broader context consistent with his personalist thought.

3. “What is common among your reviewed literature?”

Answer:

The common idea is that the human person possesses intrinsic dignity, and that this dignity is expressed through freedom, responsibility, relationship, and self-gift.

If you want, I can do the next step and turn this into a one-page oral defense reviewer with only the exact lines the researcher should memorize.

1. QUESTIONS ABOUT THE MAIN CONCEPT

Possible Question

“What is Karol Wojtyła’s concept of human dignity according to your study?”

Answer:

According to my study, Wojtyła understands human dignity as **intrinsic and inalienable**, rooted in the **ontological structure of the human person as a self-determining subject**. Human dignity arises from the person’s **rationality, freedom, and moral responsibility**. It is not given by society, productivity, recognition, or achievement. However, dignity is not only possessed but also **realized through conscious and free moral action in relation to truth, others, and God**.

Possible Question

“Why do you say dignity is intrinsic?”

Answer:

Dignity is intrinsic because it belongs to the human person **by virtue of being human**. It comes from the person’s rational nature and freedom, which make the person capable of truth, moral responsibility, and love. Therefore, dignity does not depend on external factors such as social status or productivity.

2. QUESTIONS ABOUT SELF-OFFERING

Possible Question

“What is self-offering according to Wojtyła?”

Answer:

Self-offering is the **free and responsible gift of oneself to another**, rooted in love and truth. It is not self-negation or a mere emotional impulse. Rather, it is a **conscious and voluntary act of love** through which the person affirms both **his own dignity and the dignity of the other**.

Possible Question

“Is self-offering the same as self-sacrifice?”

Answer:

Not exactly. While sacrifice can be part of self-offering, Wojtyła explains that self-offering is not self-destruction or self-negation. Instead, it is a **free act of love where the person willingly gives himself while still affirming his own dignity and the dignity of others.**

3. QUESTIONS ABOUT THE RELATIONSHIP BETWEEN DIGNITY AND SELF-OFFERING

Possible Question

“What is the relationship between human dignity and self-offering?”

Answer:

In the study, dignity functions as both the **foundation and fulfillment of self-offering.** Because the human person possesses dignity, he is capable of freedom and responsibility. Through acts of love, participation, and responsibility, the person **actualizes his inherent dignity.** Thus, dignity is not merely possessed statically but **dynamically realized through self-offering.**

Possible Question

“Why do you say dignity reaches its fullest manifestation in self-offering?”

Answer:

According to Wojtyła’s personalism, the human person finds fulfillment not through self-assertion but through the **sincere gift of self.** Self-offering unites freedom, responsibility, love, and participation with others and with God. Through this act, the relational and transcendent dimensions of human dignity are fully expressed.

4. QUESTIONS ABOUT FREEDOM

Possible Question

“What role does freedom play in human dignity?”

Answer:

Freedom is essential to human dignity because it allows the person to **choose the good consciously and responsibly.** However, freedom is not mere arbitrariness. True freedom must be oriented toward **truth and moral responsibility.** When freedom is detached from truth, dignity becomes obscured.

Possible Question

“What happens when freedom is separated from truth?”

Answer:

When freedom is detached from truth, the human person may begin to treat others as objects rather than persons. This leads to the **crisis of the person**, where human dignity is reduced to utility, productivity, or efficiency.

5. QUESTIONS ABOUT MODERN SOCIETY

Possible Question

“Why do you say the contemporary world faces a crisis of the person?”

Answer:

The study argues that modern society often reduces the human person to **utility, autonomy, productivity, or efficiency**. When this happens, the person is treated as an object rather than a subject with intrinsic dignity. As Wojtyła explains, the crisis of the modern world is fundamentally a **crisis in the understanding of the human person**.

Possible Question

“How is Wojtyła’s philosophy relevant today?”

Answer:

Wojtyła’s philosophy reminds us that human dignity is rooted in the **being of the person and expressed through love, responsibility, and self-offering**. In a world where persons are often valued based on usefulness or productivity, his philosophy helps restore the true understanding of the human person.

6. QUESTIONS ABOUT THE PERSONALISTIC NORM

Possible Question

“What is the personalistic norm and how does it relate to your study?”

Answer:

The personalistic norm states that **the human person must never be treated merely as a**

means but always as an end. Self-offering expresses this norm because in the act of giving oneself in love, the person recognizes the dignity of the other while also affirming his own dignity.

7. QUESTIONS ABOUT THE MAIN FINDING

Possible Question

“What is the main conclusion of your research?”

Answer:

The study concludes that **human dignity reaches its fullest manifestation in self-offering.** Through freedom, responsibility, love, and participation with others and with God, the human person realizes the fullness of his dignity.

8. QUESTIONS ABOUT THE PHILOSOPHICAL FOUNDATION

Possible Question

“Which works of Wojtyła were most important for your research?”

Answer:

The main philosophical works used in the study are **The Acting Person** and **Love and Responsibility**, which explain Wojtyła’s understanding of the human person as a self-determining subject capable of freedom, moral responsibility, and self-offering.

9. CRITICAL PANEL QUESTION

Possible Question

“What makes Wojtyła’s concept of dignity different from other philosophical views?”

Answer:

Wojtyła’s concept of dignity is unique because it integrates **ontology, ethics, and personalism.** Dignity is not merely a social or political concept but is rooted in the **being of the human person as a rational and free subject capable of love and self-gift.**

10. FINAL PANEL QUESTION (VERY LIKELY)

Possible Question

“In one sentence, what is Wojtyła’s concept of human dignity according to your thesis?”

Answer:

According to Wojtyła, **human dignity is intrinsic and inalienable, rooted in the human person as a self-determining subject, and realized through free and responsible moral action culminating in the sincere gift of self.**

This situation happens often in thesis defenses. The key is **not to argue with the panelist**, but to **respectfully bring the discussion back to the scope of your study**. Since your study is focused on **Wojtyła's concept of human dignity and self-offering**, you should answer in a way that **acknowledges the question but clarifies the limits of your research**.

Below are **safe and professional ways to respond**.

1. If the Question Goes Beyond Your Scope

Example

Panel:

"What does Nietzsche say about dignity?"

Safe Answer

Thank you for the question, sir/ma'am. Nietzsche's perspective on dignity is indeed an interesting philosophical discussion. However, the scope of my study is limited to the **personalist philosophy of Karol Wojtyła**, particularly in *The Acting Person* and *Love and Responsibility*. Therefore, my research focuses specifically on Wojtyła's understanding of human dignity as rooted in the human person as a self-determining subject.

This shows:

- respect
 - awareness
 - control of scope
-

2. If the Question Is Too Far from the Topic

Example

Panel:

"How would this apply to artificial intelligence?"

Safe Answer

That is an important contemporary question. However, my study focuses primarily on the philosophical understanding of **human dignity and self-offering in the thought of Karol**

Wojtyła. While the issue you raised could be an interesting area for further research, it is beyond the scope of the present study.

3. If the Panel Tries to Challenge Your Framework

Example

Panel:

"Why did you not include Kant or Aristotle?"

Safe Answer

Thank you for the question. While philosophers such as Kant and Aristotle also discuss human dignity and ethics, the objective of my study is to examine **Karol Wojtyła's personalist understanding of human dignity and self-offering**. Therefore, the research focuses primarily on his philosophical works and related interpretations.

4. If You Don't Know the Answer

Never say **"I don't know."**

Instead say:

That is a very insightful question. While my study does not directly address that issue, it could certainly be an interesting direction for future research. However, within the scope of my study, the focus remains on Wojtyła's concept of human dignity and self-offering.

5. If the Question Is Misunderstood

You can politely clarify.

Thank you, sir/ma'am. If I understood the question correctly, you are asking about _____. In relation to my study, Wojtyła explains that human dignity is rooted in the person as a rational and free subject, which is realized through moral responsibility and self-offering.

6. The Best Defense Strategy

Always bring the answer back to your **main thesis statement**.

Your anchor sentence should always be something like:

In my study, following the philosophy of Karol Wojtyła, human dignity is intrinsic and inalienable, rooted in the person as a self-determining subject, and reaches its fullest manifestation in the sincere gift of self.

Whenever the panel goes far, **return to this idea.**

7. Golden Rule in Defense

Never say:

- *“That is not part of my study.”*

Instead say:

- **“While that is an interesting question, it is beyond the scope of this research.”**

This sounds **academic and respectful.**

8. A Powerful Line You Can Use Anytime

If you feel cornered, say:

Thank you for that insightful question. While my research does not directly explore that topic, the framework of my study focuses on Wojtyła’s understanding of the human person as a self-determining subject whose dignity is realized through freedom, responsibility, and the sincere gift of self.

This line works for **many difficult questions.**

Core Keywords for Your Thesis Defense

1. Human Person

This is the starting point of your study.

Key idea:

The human person is a **rational and free subject capable of self-determination.**

2. Human Dignity

Central concept of your thesis.

Key idea:

Human dignity is **intrinsic and inalienable**, rooted in the very being of the human person.

3. Ontological Structure

This explains the foundation of dignity.

Key idea:

Dignity comes from the **nature of the person as a rational and free being**, not from social recognition or productivity.

4. Self-Determination

A very important Wojtyła concept.

Key idea:

The human person **determines himself through free and conscious actions**.

5. Freedom

Freedom allows the person to act morally.

Key idea:

Freedom is the **capacity to choose the good and act according to truth**, not mere arbitrariness.

6. Moral Responsibility

Freedom always includes responsibility.

Key idea:

Because actions are freely chosen, the person becomes **morally accountable for them**.

7. Personalistic Norm

From *Love and Responsibility*.

Key idea:

A person must **never be treated merely as a means but always as an end.**

8. Participation

The person exists in relation with others.

Key idea:

Human dignity is expressed through **relationship with others, the community, and God.**

9. Love

Love is the proper response to the dignity of a person.

Key idea:

Authentic love respects and affirms the dignity of another person.

10. Self-Offering

The central idea of your thesis.

Key idea:

Self-offering is the **free and responsible gift of oneself in love and truth.**