

Summary of professional accomplishments

Name and surname: Marta Zuzanna Osuchowska

Diplomas and academic degrees awarded:

- Academic degree of doctor of law. The resolution of the Council of the Faculty of Law and Administration of Cardinal Stefan Wyszyński University in Warsaw on 12th June 2012.

The title of the dissertation: Ochrona prawa do wolności religijnej w Kolumbii.

Promoter: ks. dr hab. Krzysztof Warchałowski, prof. UKSW

Reviewers: prof. dr hab. Wiesław Bar, dr hab. Bogumił Szmulik, prof. UKSW

- Master's degree in law. Diploma obtained at the Faculty of Law and Administration of Cardinal Stefan Wyszyński University in Warsaw in 2007.
- Master's Degree in Canon Law. Diploma obtained at the Faculty of Canon Law, Cardinal Stefan Wyszyński University in Warsaw in 2007.
- Postgraduate studies: Manager of Scientific Research and Development Works. Polish Foundation for Economic Development Support Centres "OIC Poland" in Lublin in cooperation with the University of Economics and Innovation in Lublin; project "Competences for the cooperation of science and business - managerial post-graduate studies for the B+R sector". Examination held in 2013.
- Postgraduate studies in Latin America. University of Warsaw, Centre for Latin American Studies. Examination held in 2011.
- Postgraduate studies in the field of pedagogical preparation for teaching in the field of vocational subjects. The College of Business and Entrepreneurship in Ostrowiec Świętokrzyski, Faculty of Pedagogy. Examination held in 2008.

Information on the history of employment in academic units:

- 2012.10 – assistant profesor at the Faculty of Law and Administration of Cardinal Stefan Wyszyński University in Warsaw
- 2008.10 – 2012.09 assistant lecturer at the Faculty of Law and Administration of Cardinal Stefan Wyszyński University in Warsaw

Description of the scientific achievements

Indication of scientific achievements within the meaning of Article 16(2) of the Act of March 14, 2003 on Academic Degrees, Academic Title and on Degrees and Title in the Field of Art (consolidates text in the Journal of Laws of 2017, item 1789):

Title of scientific achievement: Rozwój pozycji prawnej Kościoła katolickiego w Argentynie. (The development of the legal position of the Catholic Church in Argentina).

Author, title of publication, year of publication, name of publication, publishing reviewers: Marta Osuchowska, Rozwój pozycji prawnej Kościoła katolickiego w Argentynie. (The development of the legal position of the Catholic Church in Argentina), ATUT Publishing House - Wrocławskie Wydawnictwo Oświatowe, Wrocław 2019, ISBN 978-83-7977-413-5.

Publishing reviewers: Artur Ławniczak, PhD, University of Wrocław, Piotr Szymaniec, PhD, Angelus Silesius University of Applied Sciences in Wałbrzych.

Discussion of the academic goal above mentioned scientific achievement and the results achieved, together with the discussion of their possible use:

The main purpose of the work, as it results from the title, is the characterization of the legal position of the Catholic Church in Argentina, with particular emphasis on its historical development since gaining the independence of the former colony from the influence of the Spanish monarchy up to modern times.

I undertook this subject as a result of the analysis of several years of research conducted in the area related to the denominational law in the Latin America region. The specificity of each of the countries in the region, despite having many common moments and similarities, cannot be ignored. The identification of Latin American countries, and sometimes even only the continent of South America, with Catholic states, which is often the case in popular science and information publications, cannot be enough for a researcher. In this



context, I undertook to conduct an in-depth analysis of the development of the legal and religious relations in Argentina. Two arguments supported this, first of all, the research so far did not lead the representatives of the world of science to attempt to explain the position of the Catholic Church in Argentina. Publications, also in Polish, are widely available, focusing on a similar topic on Mexico, but other countries in the region have not been treated with the same attention. On the other hand, there is no legal analysis focusing on this topic. Most scientists consider relations with the Church on the basis of state policy and not of law. In the context of the development of religious law norms and the slow separation of this area of the new branch of law in Latin American countries, I consider it important and legitimate to undertake broader research in this area.

The starting point for reflections in my monograph was the specific status of the Catholic Church in Argentina, which cannot be compared to any other system of legal and religious relations that currently exists. The doctrine of the denominational law, especially the international one, which attempts to systematize the relations existing between the state and religious entities, is not consistent with the classification of Argentina as an antireligious country. It should be admitted that the lack of analysis of legal acts that also takes into account the historical social, economic or political context may lead to erroneous results.

I based my research on the subject literature, but not limited to legal acts and legal publications. Out of the other materials, I extracted information and opinions attempting to present the position of the authors in this issue. In turn, while conducting research on constitutional law, I searched for positions of researchers in relation to religious issues. Few studies directly concerning religious law, and in particular relations with the Catholic Church, are considered by me the greatest obstacle to conducting research in the field of institutional relations of religious law not only in Argentina, but also in the whole world.

The presented monograph is part of the legal research trend regarding the institutional aspect of the religious law in the context of the Church-state relationship in Argentina. There is no doubt that the influence of the Catholic Church on the history of this country is significant, as well as the fact that legislative works over the years have created a specific system existing to this day in Argentina. In this study, I focused my attention on the changes taking place in normative relations between the state and the Catholic Church in Argentina. Legal acts adopted and prepared from 1810 up to the present have been taken into

consideration, concluding the deliberations on the draft law on religious freedom, which is in the course of legislative works in the Congress.

The materials I analysed take into account the commonly understood causal-effect division around the central points that reflect the most important legal acts in the history of Argentina in the field of the Church-state relations. And so, in the first chapter, these are constitutions and their projects from the final organization of the state, in the second, the Constitution from 1853, the Concordat in the third, and the constitutional reform from 1994 in the last. The materials show both bilateral relations with the Catholic Church, including the Holy See, as well as legal acts issued only by the state authority, often to show their position than the actual change of norms. The most difficult issues in the history of Argentina have been subjected to the most comprehensive characteristics, referring to its relationship with the Catholic Church, i.e. patronage, funding and freedom of activity of non-Catholic cults.

In the research process, I divided the legislation into three groups, i.e. the first one that gathers these dispositions, which deal with the maintenance of the worship, the second one, which is the law of patronage, and the third group created by the dispositions devoted to freedom of worship. The starting point for the assessment of the current normative state is the constitutional text from 1853.

In the distinguished area, I put up three research problems: the right of patronage, *sostener* of the Catholic worship and the position of the Catholic Church in relation to other cults in Argentina. They lead to the formulation of the main research thesis, which defines the relations between the state and the Catholic Church as a *sui iuris* system, which cannot be classified as none of the ones described in the subject literature thus far. It was assumed that Argentina in relation to the Catholic Church is not a traditional model of a religious or secular state, even though such unambiguous declarations appear in national and international doctrine.

I excluded the activities undertaken by particular Argentinian provinces from the paper because the issue is too broad in relation to the subject matter and certainly deserves a separate study explaining the differences existing in the regions of Argentina to date, also referring to the federal state system. In the monograph, I did not include a description of the development of the right to freedom of conscience and religion in Argentina. The individual scope of religious law occurs in the content in a limited manner, because it indirectly influences the subject of the publication.



In the first chapter, I analysed legal acts and their projects from 1810-1827. The sections on the patronage and ecclesiastical reform have been distinguished, as they start discussions from the very beginning of the state's formation and, as is evident in the other chapters, remain valid until today. Particularly noteworthy is the part concerning bilateral relations with the Holy See, because until 1966 they were a problematic issues for the diplomacy of both sides.

The second chapter is a continuation of the undertaken research, taking into account the period until the adoption of the Federal Constitution in 1853 and its acceptance by the province of Buenos Aires, and thus the completion of the state formation in 1860 both in the political and legal sense, as this fundamental law applies with few changes up to this day.

It should be emphasized that the colonial era in Latin America was characterized by a formal religious monopoly of the Catholic Church, strongly associated with the Crown and subordinated to it by the system of patronage. Freedom of religion was gradually introduced after the liberation in 1810 and gaining independence in 1816. The final organization of the state was achieved in 1853-1860, under the current Constitution.

Throughout this period, which begins with the Revolution and which can be considered finished in 1880, the legal basis for relations between the Church and the state that lasted in their general guidelines until the second half of the 20th century was established. The most characteristic feature of this model was the maintenance of patronage of the colonial origin. This institution has been questioned by the Romans and Argentinians who are in favour of signing the concordat, by defended by all Argentinian governments, although with each successive one less and less, as one of their attributes. Its durability was supported by clerics, especially from Buenos Aires, raised and educated in the spirit of the idea of Bourbon Gallicism. Many norms that have been announced since the Revolution have been added to *Leyes de Indias*, cited even in the 20th century to support the patronage law. The constitution of 1853 is a meaningful example in this respect. The multiplicity of influences characterizing the Argentinian state-Church relations is contained in three constitutional principles that served as their framework for more than a century and a half: affirmation of the state's right to patronage, "upholding" Catholic worship, recognition of the right to religious freedom. Relations with the Holy See were subject to numerous changes in the political field at that time, but without a significant modification of these legal norms. The institution of the patronage, which survived until 1966, functioned as a kind of deaf dialogue: the governments

presented lists of candidates proposed for the bishop's capitals drawn up by the Senate in agreement with the Holy See, therefore they almost always nominated a candidate in line with the canonical line. From 1853, a period began in which, for the first time since the crisis of the Spanish monarchy in 1808, a national authority with sufficient powers began to start the organization of church policy in parallel with the construction of the state itself.

At the end of the 19th century and at the beginning of the 20th century, during the greatest economic and social development of the country, the liberal and secular ideas had a great impact. The resulting legislation was aimed at limiting the sphere of influence of the Catholic Church by gradually removing it from traditional areas of activity. Above all, the secularization of cemeteries and civil registry records, the introduction of a mandatory civil marriage, the secularization of public education by putting it in the hands of the state and excluding religious education from it, among others. From 1930, the democratic order has been repeatedly disrupted by military attacks and governments that *de facto* have left their mark on the legislation still in force.

In the next chapter, I set the Concordat signed by the Argentinian Republic with the Holy See in 1966 as the main point. It is preceded by the presentation of a relatively long period between the establishment of the Constitution and actions leading directly to the adoption of this international agreement. Above all, it is necessary to emphasize continuity in the matter of patronage, the ending of which in practice (not in law) ended with the adoption of the Concordat. Although the new political power introduced several important changes in ecclesiastical matters, all these activities served essentially its maintenance, confirming and embracing the church area with its political autonomy. The same can be said of the Church reform of Rivadavia, which is of great importance for the history of Argentinian religious law. Their central axis was not the weakening of the Church, which at the time did not exist as a unit, but was scattered in various institutions closely related to society, but strengthening the secular clergy and overcoming the hierarchical structures that are symbols of the old regime. Given the new political circumstances, only the adaptation of this form of patronage could ensure that it fulfils the desirable functions, i.e. achieve a more effective form of spiritual management and ensure the highest possible control over the clerics affecting public opinion. The need and willingness to maintain, at least for some time, the rights and duties of patronage determined some decisions made in constitutional projects, that is, the admission of state religion and the participation of clerics in the secular government. In this sense, the constitutional history of Argentine did not follow the fluctuations that could be observed in

other countries, especially European ones. With the weakening of the regular clergy and the strengthening and integration of secular clergymen through ecclesiastical reforms and the gradual admission of religious freedom, the process of secularization accelerated, which in turn would generate space for the formation of a national Church, more clearly distinguishable from society.

The federal constitution guarantees freedom of religion (art. 14) and freedom of conscience (art. 19) since 1853, while recognizing a special place for the Catholic Church, although it is not an official or state religion. Its art. 2 states that the federal government maintains Catholic, apostolic and Roman worship. The scope of this „*sostener*” still arouses controversy, because for some it means only the duty of economic aid, without any other connotations, for others it is the active involvement of the government in the defense of the Church and Catholic morality. The majority agree that the constitutional formula assumes the separation of the Church and state, without prejudice to religious freedom. At the same time, the Constitution established unilaterally, without obtaining the Church’s acceptance, the patronage regime, which in practice gave rise to a *modus vivendi* allowing its moderate and non-controversial application. Under this power, the government formally intervened in the creation of the diocese, the appointment of bishops and the *exequatur* of church documents. The patronage was formally abolished on the basis of an agreement with the Holy See in 1966, which is the main source of relations between the Church and the state. Legal protection of religious freedom has been strengthened by Argentina’s approval of all international human rights treaties, recognizing some of them as a constitutional hierarchy since the last comprehensive amendment of the Constitution in 1994. Signing agreements with other religions than the Catholic Church is not foreseen and in fact does not exist, although it is envisaged by the draft law on religious freedom over which the Parliament has debated for several years. National legislation is very broad and diverse. It should be emphasized that because Argentina is a federal state, there is, along with national legislation, also provincial law in each of the twenty-four autonomous units. Provinces have competence in many different matters concerning religion, i.e. education, religious assistance in prisons or hospitals, tax exemptions for religious institutions, etc. It can be said that the basic principle of Argentinian Church law is the principle of religious freedom, expressed in many norms and, most importantly, applied in all areas. This is freedom without absolute equality, although it exists between individuals, but with respect to religions there is a status of a relative privilege of the Catholic Church, though without the creation of a confessional state.



After the removal of the patronage right by the Concordat signed with the Holy See of 1966, the 1994 reform finally and formally excluded from the constitutional text not only the clauses referring to it, but also the requirement for the president to belong to the Catholic community.

The last chapter of the monograph is devoted to current legal regulations in the subject of state-Church relations in Argentina, based on the constitutional reform of 1994. That is why it contains the characteristics of laws issued during the last dictatorship, because they have not yet been abolished. The changes that took place after the Second Vatican Council in the teaching of the Catholic Church enabled to undertake, also in Argentina, actions aimed at introducing the guarantees of religious freedom in the internal law also in the community dimension and undertaking consensus actions with the non-Catholic religious communities.

The complexity of the research area, as well as the defense of the thesis forced the use of research methods appropriate for legal sciences, i.e. dogmatic and historical. During the research process, documents issued over the years by successive Argentinian governments were collected, as well as draft legal acts prepared by political parties, groups and individual politicians. Legal comments and opinions, especially those concerning legislation emerging at the turn of the 19th and 20th centuries, constitute a supplement. The historical method allowed to show the genesis of the development of relations between the state and the Catholic Church.

It must be recognized that traditional historiography paid too much attention to the great contribution of the Church to the same revolutionary processes, claiming that “Argentina was born Catholic”. From another point of view, however, there is a tendency to assess the position of the Church as extremely instrumental. According to this vision, the authors of the Revolution had to refer to the symbolic wealth of Christianity and folk religion in order to understand this idea and ensure loyalty of the subjects to the new regime. In this perspective, religion seems rather a weapon in the struggle for power, up to the 1920s, directed against the Spanish re-enactment, and in the same decade, also against internal enemies in the struggle for the form of a unitary or federal government.

The presented monograph is part of the legal research trend regarding the institutional aspect of religious law in the context of the state-Church relationship in Argentina. There is no doubt that the influence of the Catholic Church on the history of this country is significant,

as well as the fact that legislative works have over the years created a specific system to this day existing in Argentina.

The research I carried out implemented the main assumed objective. They showed that the Argentinian constitution after the 1994 reform, clearly opted for the lack of religiosity in the sense that it did not accept its own church or religion. However, it granted the Catholic Church a privileged place, for understandable historical and sociological reasons, although at the same time it subjected them to excessive control justified by over 150 years of patronage. At the same time, Argentina saw, also in a normative sense, the benefits of recognizing the freedom of religion. Two most important legal acts in the history of development of the state-Church relationship in Argentina include the Concordat from 1966, which introduced the institutional separation between the Catholic Church and the state by the abolition of patronage and the constitutional reform of 1994, which in turn removed the requirement of affiliation of the president and vice-president to the Catholic community and granted a constitutional hierarchy to human rights treaties that also guaranteed religious freedom. This specific configuration is lawful and, in an individual sense, recognizes full respect for religious freedom, which would not have happened if the particular status of the Catholic Church meant violating the rights of other communities or discriminating against people affiliated with different religions, or who do not profess any of them.

In recent years, the adoption of laws aimed at recognizing the special legal personality of non-Catholic churches has failed. The latest draft law on religious freedom, dating from 2000, provides for cooperation agreements between the state and religions. However, it has not yet been approved by Congress. This message confirms the importance of the principle of cooperation, understanding and mutual assistance in matters of mutual interest, i.e. financing, religious assistance and teaching. The regulations issued by Congress will also have to respect the competences of each province in terms of respect for and inviolability of the right of freedom of religion, including the institutional state-Church relations.

Finally, I confirmed the thesis that the current legal solutions in religious relations in Argentina leave no doubt that the Catholic Church has a privileged position in this country, which is visible not only in the field of normative solutions, but also translates into practice. However, the justification for this state of affairs remains tradition and historically shaped relations with this religious relationship.

I proved that the actual realization of the right to freedom of conscience and religion, which is the result of Argentina's participation in the international system of human rights protection, is limited to the individual aspect of religious law, although its community dimension and actions taken in cooperation with non-Catholic worships are also gaining increasing importance. It is true that funds from the state budget are transferred "to the Church", but their direct recipients are clergy. This is an element of concern, although in the context of the recognition of bishops as state officials at the time when these legal norms are created, it seems rational.

Report of other scientific and research achievements:

Immediately after the defense of my doctoral dissertation I continued research in the area of issues focused on the Latin American region. Gradually, my scientific interests were dominated by issues relating to the state-Church relationship, as well as the right to religious freedom in Latin American countries. As a result, my current scientific activity focuses primarily on the assessment of legal and religious relationships in Latin American countries.

In my current scientific work, the denominational law is the basic scientific and research area, especially in the context of international law, as well as the development of changes taking place in Latin American countries. In this regard, I try to conduct research aimed at showing the process of countries' departure from confession systems and building relationships with religious entities on the basis of cooperation. An important point in my research is the analysis of concordats, thanks to which it is easier to understand the relations between the states that sign them and the Holy See. In this field, the actions taken towards the particular and universal Church stand out.

In addition to international agreements, the constitutions of Latin American countries are an issue that are often subjected to research. The standards included in them referring to the phenomenon of religiosity allow to set a top-down model in relations with religious subjects, but also to the right of freedom of conscience and religion.

To a lesser extent I undertook, until now, after defending my doctoral dissertation, the analyses of the individual scope of religious law, that is, the individual's right to religious freedom. However, due to the numerous speeches abroad and international cooperation, I also prepare materials regarding the foundations of religious law in Poland. They are presented



against the background of comparative law, especially in the context of changes taking place in legal-confessional relation in Latin American countries.

Trying to summarize my previous achievements, three scientific and research areas can be identified:

- **State-Catholic Church relations in Latin American countries**
- **Constitutional foundations of religious law in the countries of the Latin American region**
- **Freedom of conscience and religion in the context of limiting the freedom of manifesting religious beliefs**

Some of my works are published in foreign languages, especially in Spanish, which is a natural consequence of the subject area on which I mainly focus in my research. Not all works concern the Latin American region, but it is a significant part of them. Similarly, I do not want to limit myself only to confession reports, I publish and conduct research, preparing expert opinions in the broadly understood law of Latin American countries, at the same time realizing that the information necessary to understand this subject in Poland is based mainly on basic legal acts, because knowledge in this area is small.

The results of my scientific research presented below are only a confirmation of their conduct and a description justifying their results. Detailed information on my achievements can be found in other annexes to the application.

- **State-Catholic Church relations in Latin American countries**

The area of research on legal denominational relations in Latin American countries is not undertaken in Polish science with particular interest. Depending on the specific country, there are occasional works on political activities or social changes and their impact on relations with the phenomenon of religiosity. The justification for this state of affairs is undoubtedly the difficulties not only in access to literature, but also the lack of materials that can be used to analyse them in a direct manner. The doctrine in the field of religious law is just being created. It is made up of few scientists whose main research matter deals with the canon law. Hence, most of the works present the viewpoint of the Catholic Church, being more a part of public church than state law. They want to obtain reliable data on non-Catholic worships in Latin America, which will be obtained after conducting a thorough analysis, it is

necessary to refer to scientific papers published by people outside the Catholic Church, i.e. members of other religious associations. Due to the fact that the subject of religious law is developed at Catholic universities, this is not an easy task. As a consequence, one can work directly on source materials, access to which is difficult, due to the status of these documents and their historical value, or on their analyses published by scientists dealing only partially with religious issues.

Because of the history of the American continents, and especially of South America, it is not surprising that the majority of activities undertaken in this area by successive national governments concerned the Catholic Church. For many years it was the only cult present in these areas. This situation resulted from the participation of the Pope in the colonization of new lands and support granted to Spain and Portugal in this regard. The church, along with the royal administration, created power in the colonies. Thanks to this, it obtained a special status, continued after gaining independence by these territories.

My research in this area focuses on concordats, which in the area of Latin American countries were commonly signed after they gained independence.

In the course of research, I got a series of questions relevant to specific benefits obtained by both parties as a result of the signing of treaties. In addition to the financially measurable activities, i.e. protection and care of religion, supported by the Christianization of the country, the Church also received substantial financial means allowing it to carry out activities not only in this particular country.

I devoted a special place among the other agreements to the Colombian concordat, which despite being signed after the Second Vatican Council, considered its validity in the context of the amendment to the Constitution, is still a difficult issue to assess.

While analysing the pre-Conciliar concordats, I also dealt with the first Polish agreements signed with the Pope.

The most important of my works on this subject are:

- M. Osuchowska, *Pierwsze polskie konkordaty (do czasu rozbiorów)*, [w:] *Problemy polityki wyznaniowej*, red. A. Zaleśny, J. Szymanek, Wyd. INP UW, Warszawa 2012, s. 143-160.

- M. Osuchowska, *La influencia de la Iglesia católica en América Latina según las normas concordatarias - estudios histórico-jurídicos*, "Revista del CESLA", No. 17/2014, p. 63-86.
- M. Osuchowska, *Niekonstytucyjność Konkordatu kolumbijskiego i jej wpływ na proces kształtowania się wolności religijnej w Republice Kolumbii*, "Zagadnienia sądownictwa konstytucyjnego" nr 2(4)/2012, s. 135-154.
- M. Osuchowska, *Konkordaty podpisane z państwami Ameryki Łacińskiej do końca XIX wieku*, "Kwartalnik Prawa Publicznego" nr 1-2/2014, s. 7-17.
- M. Osuchowska, *El Concordato colombiano y la jurisprudencia de la Corte Constitucional*, "Anuario Latinoamericano Ciencias Políticas y Relaciones Internacionales" vol. 3/2016, s. 125-141.
- M. Osuchowska, *Acuerdos entre el Estado y confesiones religiosas distintas a la católica*, [w:] *Política y religión en América Latina*, Estudios Latinoamericanos de la UMCS, vol. V, red. K. Krzywicka, R. Siuda-Ambroziak, UMCS, Lublin 2017, s. 173-200.

Conference papers:

- Wpływ XIX-wiecznych konkordatów latynoamerykańskich na kształtowanie się systemu relacji państwo-kościół w Ameryce Łacińskiej - na konferencji IX Opolskie Colloquium Prawno-Historyczne "Pacta sunt servanda - nierealny projekt czy gwarancja ładu społecznego i prawnego" 08-09 V 2014 Brzeg Opolski UO
- La influencia de la Iglesia católica en América Latina según las normas concordatarias - estudios histórico-jurídicos - na konferencji XVII Congreso Internacional de AHILA "Religiones, religiosidades y movimientos religiosos en la historia de América Latina" 09-13 IX 2014 Berlin
- Acuerdos entre el Estado y confesiones religiosas distintas de la católica - na konferencji XV Coloquio anual del Consorcio Latinoamericano de Libertad Religiosa "Avances y Retrocesos en la Protección Jurídica de la Libertad Religiosa" 21-23 V 2015 Ciudad de México (Meksyk)
- La iglesia Centroamericana y la idea de los Estados Laicos frente a los Estados confesionales en el siglo XX - na konferencji 55 Congreso Internacional de Americanistas (55 ICA) "Conflicto, paz y construcción de identidades en las Américas" 12-17 VII 2015 San Salvador (Salvador)

- **Constitutional principles of religious law in the countries of the Latin American region**

The most important norms, from the point of view of the hierarchy of legal acts resulting from the system of Continental law, are in the basic laws. Thus, the analysis of the constitution is the basic reference point for the researchers of the religious law. In the context of these legal acts, I undertook research regarding not only the relationship of power to religious institutions, which in the region is referred to using the term “worship”, but also the guarantee of religious freedom, including in the context of comparative law. The universal nature of human rights, as well as the presence of Latin American countries in the regional system of their protection, allows for conducting reliable research.

Because constitutions are a basic legal act in every country based on Roman law, their analysis allowed me to derive important data for the characteristics of the region.

The most important of my works on this subject are:

- M. Osuchowska, *Polityka wyznaniowa Evo Moralesa w Wielonarodowym Państwie Boliwii*, [w:] *Polityka wyznaniowa a prawo III Rzeczypospolitej*, red. M. Skwarzyński, P. Steczkowski, Lublin 2016, s. 317-336.
- M. Osuchowska, *Konstytucyjne podstawy regionalnej integracji w ramach Wspólnego Rynku Południa (MERCOSUR)*, "Kwartalnik Prawa Publicznego" nr 2/2017, s. 77- 106.
- M. Osuchowska, *Podstawy sądownictwa konstytucyjnego w państwach Ameryki Łacińskiej – źródła, struktura i pierwsze doświadczenia*, [w:] *Państwo Konstytucja. Prawo. Księga pamiątkowa poświęcona sędziemu Trybunału Konstytucyjnego profesorowi Henrykowi Ciochowi*, red. J. Przyłębska, G. Jędrejek, Z. Jędrzejewski, M. Muszyński, M. Warciński, A. Zielonacki, Warszawa 2018, s. 287-304.
- M. Osuchowska, A. Syryt, *Konstytucyjne podstawy wolności religijnej w wybranych państwach Europy i Ameryki Łacińskiej*, "Polski Przegląd Stosunków Międzynarodowych" z. 5/2015, s. 89-105.
- M. Osuchowska *Prawo - między religią a polityką*, "Przegląd Religioznawczy" nr 2 (256)/2015, s. 201-215.

Conference papers:

- Cooperación entre el Estado y confesiones religiosas distintas de la católica: el ejemplo de derecho colombiano - na II Konferencji Latinoamerykanistycznej

"Relacje polityka - religia w Ameryce Łacińskiej: determinanty i nowe paradygmaty 3-4 XI 2015 UMCS Lublin

- Relaciones jurídicas Iglesia - Estado de las repúblicas latinoamericanas en el siglo XIX - na konferencji II Simposio Internacional Avances recientes en la Americanística Mundial "Entender el pasado para crear el futuro" 12-14 IX 2016 Wrocław
- Podstawy wolności religijnej w konstytucjach państw latynoamerykańskich - na konferencji "Wymiary wolności religijnej we współczesnej Europie" 13-14 IX 2016 Wałbrzych
- América Latina como región de transformación religiosa en el siglo XXI - na konferencji "III Conferencia Internacional Latinoamericanista" 21-22 XI 2018 UMCS Lublin

In this regard, in 2017 I received a research grant from the National Science Centre (MINIATURA 1), thanks to which I managed to carry out long-term research in Argentina and obtain literature necessary not only to conduct research on this particular topic, but also to continue them in the future.

- **Freedom of conscience and religion in the context of limiting the freedom of manifesting religious beliefs**

Another area of my research is the limitations in the freedom of manifesting religious beliefs. I pay special attention to prohibitions regarding religious symbolism in public places. This issue raises numerous controversies not only in the European countries, but more and more often in Latin American countries. Reliable results of comparative law research can be carried out on this basis.

The most important of my works on this subject are:

- M. Osuchowska, *Obecność krzyża w przestrzeni publicznej. Doświadczenia niektórych państw europejskich*, red. P. Stanisławski, M. Zawislak, M. Ordon, Wydawnictwo KUL, Lublin 2016, ss. 254, "Zeszyty Prawnicze" nr 17.3/2017, s. 251-262.
- M. Osuchowska, *Símbolos religiosos cristianos en espacios públicos - jurisprudencia* del

TEDH, na: <http://calir.org.ar/congreso2014/Ponencias/OSUCHOWSKA.Simbolosreligiosos.pdf>

- M. Osuchowska, *Glosa do wyroku Sądu Okręgowego w Szczecinie z dnia 26 marca 2010 r., sygn. I C 28/10, "Zeszyty Naukowe KUL" nr 2(226), 57/2014, s. 19-29.*
- M. Osuchowska, *Prawne podstawy ochrony wolności religijnej w państwach latynoamerykańskich*, [w:] *Prawa człowieka w Ameryce Łacińskiej/Los derechos humanos en America, Teoria i praktyka/Teoria y practica*, red. K. Derwich, M. Kania, Kraków 2014, s. 87-110.
- M. Osuchowska, A. Syryt, *Organizacja Narodów Zjednoczonych wobec łamania wolności religijnej chrześcijan*, [w:] *Globalne problemy ochrony praw człowieka*, red. E. Karska, Warszawa 2015, s. 147-164.
- M. Osuchowska, *Prawo rodziców do wychowania religijnego dzieci zgodnie ze swoimi przekonaniem*, [w:] *Wolność religijna i wolność sumienia w Polsce*, red. K. Mazur, D. Stokłosa-Bieniara, Kraków 2017, s. 29-53.

Conference papers:

- Prawne podstawy ochrony wolności religijnej w państwach latynoamerykańskich - na konferencji "III Conferencia Latinoamericanista de Cracovia "Los derechos humanos en América Latina. Teoría y práctica" 15-16 III 2013 UJ Kraków
- Símbolos religiosos cristianos en espacios públicos - jurisprudencia del TEDH - na konferencji Congreso Internacional "La libertad Religiosa en el Siglo XXI Religión, Estado y Sociedad" Facultad de Derecho y Ciencias Sociales Universidad Nacional de Córdoba (UNC) 03-05 IX 2014 Córdoba (Argentina)

My scientific work includes, first of all, international cooperation and participation in organisations dealing with the issue of religious freedom in its broadest sense. My most important achievements include my active participation in the work of the Consorcio Latinoamericano de Libertad Religiosa, especially speeches at annual scientific colloquia. Thanks to this I managed to establish contact with a narrow group of specialists dealing with the issue of the right to religious freedom in the Latin American region, including CALIR (Consejo Argentino para la Libertad Religiosa). As a result of my cooperation with them, I gave lectures at universities in Brazil, Mexico and Peru. Additionally, I participated in scientific meetings, i.e. discussions, presentations of research results, at universities in Argentina, Paraguay and Uruguay. Among all the scientific speeches I consider it important



to emphasize my participation in AHILA (Asociación de Historiadores Latinoamericanistas Europeos) and ICA (Congreso Internacional de Americanistas) congresses.

The most important activities I have undertaken recently include participation in the work of a group of experts preparing a draft document for the OSCE on freedom of religion or belief and national security - OSCE Office for Democratic Institutions and Human Rights (ODIHR/OBWE) in Warsaw in 2016; participation in the XXVII Jornadas de Historia del derecho argentino Convention (5-7 September 2018) with the presentation of the results of research conducted in Argentina on historical relations between the state and the Church.

My knowledge and scientific experience have been appreciated by a group of scientists from abroad. She was invited as an EXTERNO EVALUADOR in Concurso Anual de Proyectos de Investigación Docentes USAT 2018 (competition of scientific projects - function: external, foreign evaluator). In addition, I prepared an expert report as part of the World Watch List 2019: Experta Externa para Argentina, World Watch Research Unit - Latin America (Foreign expert preparing a report on threats to religious freedom in Argentina in 2018).

I also present the knowledge gained and the results of my research in Poland. For several years I have been actively participating in interdisciplinary scientific meetings in Lublin (Maria Curie-Skłodowska University). In January 2019, I was invited to participate in a scientific seminar organized as part of the "Conversations in the Chair" series by the Chair of Latin American and Comparative Studies at the University of Łódź, where I hosted a meeting preceded by my speech entitled "Religious factor in Argentine law and politics".

I present the results of my work to a wide audience. Apart from teaching classes (I gave monographic lectures in Spanish), I also actively participated in Science Festivals and show lessons in secondary schools.

In the course of six-year research after the completion and defense of my doctoral thesis, I managed to consolidate the scope of research and focus on the sphere of religious law in the Latin American region. As their result, it became obvious to me that I still want to deepen this issue. My research plans will focus in the near future on comparative law research between Latin American countries. The level of research I have achieved so far allows me to

continue my work not only by limiting myself to one legal system on its own, but also gives me a chance to look at the topic differently, e.g. in a temporal and cross-sectional context. In this sense, I also see the need to continue interdisciplinary cooperation, which I have already commenced earlier.

I intend to continue my research on the issue of religious freedom in the context of international law, on an interdisciplinary basis and in relation to the Latin American region, in my further scientific work.

A handwritten signature in black ink, appearing to read 'M. Schubert', located on the right side of the page.