

CELADOR ANGÓN, ÓSCAR. 2014. *LIBERTAD DE CONCIENCIA Y ESCUELA EN ESTADOS UNIDOS*, DYKINSON, MADRID.

Por

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Dealing with the review of a writing piece can be compromising if the person in charge of such task does it with the critical sense its professionalism demands. On the other hand, it can also be a pleasant task if the object of the review is a monograph with a double natural quality: an interesting topic regarding both law and social affairs and written by a renowned researcher, Oscar Celador Angón, Professor of Ecclesiastical Law at the University Carlos III in Madrid. Indeed, the work that proudly lays in my hands analyses, with the rigor it requires, the right to freedom of thought, conscience and religion in the American educational context. Its author, to whom the person writing these lines has had the luck to read and listen on numerous occasions when talking about the binomial topics religion-education and the religious and conscious freedom in the Anglo-Saxon law, offers, through the 180 pages of this work, not only a deep knowledge about the educational rights, but also a broad experience in scientifically dealing with the actual situation of the freedom of conscience in the United States of America.

Professor Celador divides its most ambitious and more than interesting research in six chapters. The first one, introduces us to an schematic presentation of the American constitutional model in matters of freedom of thought, conscience and religion. (pages 19-52). In the second chapter, the author brings us closer to the American Educational System, based on the principle of religious and ideologic neutrality of the public powers in American Schools (pages 53-75). The third part covers various conflicts of conscience that occur within the public education field. These are very well known, but the author analyses them in a very refined and clear way (pages 77-105). The fourth chapter approaches the matter concerning the funding of schools, which are run by religious institutions (pages 107-136) and the fifth, possibly the most interesting to us, focuses on the university education system (pages 137-167). Finally, the sixth and last chapter, mainly about final considerations, is the final reflexion to the research conducted by Professor Celador, who, in this brief, but not less important chapter, closes, in a very successful way, the study concerning us (pages 161-174).

If what has already been detailed were not enough to confirm the great skill of the author, from a more technical perspective if possible, it is necessary to highlight two more elements, at least in our opinion, that credits the work: the way and the considerable effort to analyze in comparative law the US educational system (devoting many of the pages of his work to identify and analyze the jurisprudence of the Federal Supreme Court regarding public schools) and the writing use, which is both easy to understand and didactic at the same time, all result of a very successful research technique, to which Professor Celador has accustomed us.

In conclusion, the object of this review becomes an obliged reference point to those who are interested in the study of the religious and conscience freedom rights, educational rights and the freedom of teaching in the Anglosaxon educational system. This piece is a precisely elaborated work, also extremely clear, which denotes the deep knowledge of its author regarding the subject matter here analysed.