

1. Information about the procedure

Habilitation procedure according to the Bulgarian legislation for an *interdisciplinary* academic position **Professor** at the American University in Bulgaria in the **2.Humanities** area of higher education, professional fields **2.2 History and Archaeology** and **2.3 Philosophy**. The procedure has been announced in the Bulgarian State Gazette, Issue 80, 24 September 2021.

The evaluation below is based on the *Development of Academic Staff in the Republic of Bulgaria Act*, the Rules for its implementation, the internal AUBG rules, regulations, and policies, including the *Habilitation Procedure*, and the additional requirements for the procedure advertised on the AUBG website.

Candidate: **Dr. Diego Lucci**, American University in Bulgaria

Reviewer:

MARGARET C. JACOB
DISTINGUISHED RESEARCH
PROFESSOR
DEPARTMENT OF HISTORY
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2. Eligibility for admission to the procedure

The candidate Dr. Diego Lucci **is in compliance** the *Requirements for Full Professor Academic Position* as outlined in Enclosure 1 to this document as evidenced by the statement of the AUBG Habilitation Screening Committee and Dr. Lucci's habilitation dossier.

The candidate Dr. Diego Lucci **is in compliance** the *Additional Requirements for Full Professor Interdisciplinary Academic Position* as outlined in Enclosure 2 to this document as evidenced by the statement of the AUBG Habilitation Screening Committee and Dr. Lucci's habilitation dossier.

Dr. Diego Lucci's research results **are in compliance with** the aggregate number of points for both Associate Professor and Full Professor academic positions required by the MNIs set forth in the Bulgarian Law, as evidenced by the AUBG Verification Committee's statement and Dr. Lucci's habilitation dossier.

3. Evaluation of the Candidate

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SAN FRANCISCO
SANTA CRUZ



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To the Committee:

It is a rare pleasure to undertake a review of a scholar, Diego Lucci, whose work is so important, so carefully conceived, and so compelling. First, I want to address his 3 books (in English) and some of the 24 papers (19 of which are in English) from the relevant folder ("4b publications"). I am most familiar with his *John Locke's Christianity* (Cambridge UP 2021) which I regard as definitive on the subject. It is the most compelling book written on a subject that has vexed scholars for several generations. Lucci affirms the importance of Biblical texts for Locke and his refusal to take up the literalism found among some Christian sects. He did not wish, however, to make such groups beyond receiving toleration. Here Lucci takes the discussion beyond Biddle's work and shows Locke aiming for a form of toleration much more encompassing.

Lucci's examination of Locke also brings his religiosity into all his intellectual undertakings.

To understand the intellectual debates that gave texture to the early English Enlightenment a thorough knowledge of theology and natural philosophy is required. Understandably historians with an Anglo-American background have tended to dominate the scholarship until someone with the depth of knowledge possessed by Diego Lucci comes along. Coming from an Italian scholarly tradition, he sees arguments and logic that have escaped other commentators. Hence, he can bring religion into the center of Locke's intellectual life and, again, this goes beyond the scholarship of previous works on Locke, for example, the work of Peter Anstey and Richard Ashcraft. In Section D8 Lucci elaborates upon his understanding of Locke's religion in items 1, 3, 5, 6. By contrast, from C3 Lucci's book on *Scripture and Deism* (Lang, 2008) deftly shows the alternative to Locke that was available in his lifetime and beyond. All the English freethinkers and deists are presented in their full heterodoxy. The discussion takes us beyond what Pocock has offered and it is beyond the range of my treatment of the freethinkers in *The Newtonians* (1976). But Locke and the freethinkers is only part of Lucci's remarkable work. Just recently a new Locke manuscript was discovered. It is the work of

J. C. Walmsley and Felix Waldmann, and it only reenforced the argument made by Lucci.

His treatment of Henry Dodwell the Younger in section D, 8 and *Intellectual History Review*, v. 23, is a perfect example of Lucci's ability to see beyond what earlier scholars have seen. Literature on Dodwell is all over the map; some see him as a fideist who sought to muddy the rationalist waters and provide a solid foundation for deep personal faith in the divine. Others have seen him as a sceptic interested in preserving the grounds for dissent, and if need be, for religious doubt. Lucci cuts through the historiography to find Dodwell the Younger as another one of the early

English “deists” who sought not to reinforce religious belief, but to undermine it. No one else has written so convincingly on Dodwell.

The first half of the eighteenth-century in England was plagued by freethinkers, sometimes called deists, who for all their disagreements, were intent upon loosening the grip of Christianity among right-thinking people. They could disagree with Socinians or Unitarians, while taking up some of their ideas, (see D8, item 2) and then they went much further than any of them in their desire to loosen the hold of the clergy in the lives of the faithful. None of us – not Lucci and certainly not myself – have fully explained the hostility the clergy provoked; it was deeply personal, and in many cases, lifelong. These were not debates without consequence. Lucci is right to remind us about the careers and even personal freedom lost by anti-Trinitarians, by deists, and not least, by thinly veiled atheists like Toland (Section D8, Items 2, 4.,6, 7)

Many have written about Toland; indeed, I cut my scholarly teeth trying to make sense of him. I find Lucci's account of him rich and remarkably to the point.¹ Spinoza lurks everywhere and so too does an agenda – never entirely acknowledged by Toland – that would undercut the Christian clergy and churches wherever possible. Here Lucci's work has informed that of Jonathan Israel. The evidence seems to mount by the decade that Toland dissembled about his true beliefs, and not wanting to go to jail or meet with more controversy than he had already aroused, he kept quiet his deeply felt atheism. Such ambiguity can be found throughout the republic of letters during the entire eighteenth century. Section D 7, *History of European Ideas*, v. 43 In one of his three books (this one co-authored with P. Bernardini) Lucci offers the best treatment of Toland's writings on the necessity to naturalize the Jews. (Section C3, item 2). The late Justin Champion had also written on the topic, but Lucci's discussion

¹ “From Unitarianism to Deism: Matthew Tindal, John Toland, and the Trinitarian Controversy,” *Études Epistémè*, Vol. 35, 2019.

is more detailed and definitive.

Having a sense of the pressures felt by any original thinker of the period informs Diego Lucci's analyses. He is drawn to the materialists, thinkers like Toland, and he is comfortable exploring major Continental thinkers. For example, his treatment of Casanova (Section D9, item 4) acknowledges his efforts to ingratiate himself with the powers that be, in his case with the rulers of Venice. Lucci follows Casanova's contradictions about suicide, from his early work when he is currying favor, to his unfinished *Nove dialoghi* (1782), started in Venice and then taken with him to Bohemia.² We are offered a deeply personal account of Casanova's reflections on suicide and his growing personal despair. Casanova did not take his own life, but he faced a reality new to the age, one as seen by a materialist. Lucci has a feeling for these eighteenth-century figures, unmoored from Christianity, and forced to figure out for themselves the meaning of their own existence. Perhaps a scholar familiar with the Catholicism of the Counter-Reformation, with Italian intellectual life, has better insight into the stakes raised by the new materialism being first articulated in the eighteenth century. Lucci would never endorse the view taken by Ritchie Robertson that the materialists were naïve or not very interesting.

Even scholars as careful as Lucci can, however, fall back on some of the more extreme theories found in the historiography when attempting to make sense out of political developments in the period. Influenced by Horkheimer and Adorno, Lucci seems to suggest that the suppression of the Jesuits derived from the way European states adopted and adjusted for their purposes "the Enlightenment struggle for the emancipation of man." In this reading, Lucci says, such an adoption "led to the shaping of the modern state as an all-encompassing, panoptical super personal entity, one that could not tolerate" divergent opinions and lifestyles. In this reading

² I. Cerman, S. Reynolds, D. Lucci, eds. *Casanova Enlightenment philosopher*, Oxford, 2016, and Lucci's essay, coauthored by Paolo L. Bernardini, "Casanova on Suicide", pp. 135-156.

the suppression of the Jesuits becomes “one of the most emblematic episodes in the making of the modern state.”³ (Section D9 item 4) Indeed things get worse, the “emancipated” man of the Enlightenment “was supposed to act willingly as a well-oiled cog in the state’s ...machine.” From there Lucci sees “Enlightenment discourse,” when it came to the Jews, leading to solutions “that endorsed their emancipation” into the dominant culture and society, but at a price. Jesuits and Jews “were victims of the same intellectual, cultural and sociopolitical dynamics.” Their freedom just to be themselves and follow their own beliefs and practices had to be distorted by the needs of the enlightened nation-states. In this rendering the Enlightenment becomes a grim Procrustean bed. (Section D7 item 1)

If there is a weakness in Diego Lucci’s method, it is to lay emphasis on language as a system that is monolithic, that discourse is in effect an ontological prison. Being so brilliant at interrogating language for its meaning and logic allows him to endow language with a power that by itself it does not have. Text AND context need to be considered and the meaning of language shifts with circumstances and events.

Generally, Lucci is a careful reader, and he can distinguish between the beliefs of thinkers who might otherwise be confused. Deists and latitudinarians believed in toleration, but that did not, in general, make them anything other than enemies. Deists, as he carefully distinguishes them from low churchmen, thought that reason was sufficient. He explains: “the idea that true religion and reason are ‘one and the same thing’ informs the works of the three best-known English deists of the eighteenth century – Toland, Collins and Tindal.” When writing candidly Toland saw Christianity, Judaism and Islam as possessing similar goals and methods, and none of them had a special purchase on truth. Thus, Toland could argue for the naturalizing of the Jews and assert their value to any just society. Anthony Collins possessed similar attitudes toward reason and religion,

³ D. Lucci, “The Suppression of the Jesuits and the Enlightenment Discourse of Jewish Emancipation: Two Parallel Historical Phenomena,” in J. Bernauer and R. Maryks, eds. *“The Tragic Couple” Encounters Between Jews and Jesuits*, Leiden: Brill, 2014, pp. 87-88.

finding the latter to be worthwhile when supported by the former. Toleration of all opinions not contrary to reason makes for a peaceful republic; “toleration of all opinions not contrasting with the law of nature is crucial to enable freethinking.” And freethinking is the only way to arrive at social harmony. As Lucci puts it: “in Collins’s work, freethinking and toleration go hand-in-hand. Freethinking would be impossible without extensive religious toleration within the limits of the law of nature; and toleration would be pointless if it were not aimed at promoting freethinking, which Collins saw

as “a duty required of humankind by God for the pursuit of truth” The argument is clear and concise, a model of explication and an essay easily assigned to students at every level in the university. In passing, Lucci emphasizes Collins’s debt to his friend Locke. (D9, item 6) This is a point often missing from the literature on Locke.

Lucci distinguishes Wollaston from the other deists for his belief that the universe is the creation of the benevolent God who considers the necessity for human happiness. (D8, item 9) The order of nature had been intended to promote just that. Wollaston believed firmly in divine providence, a notion for which Toland had no use. He also believed in “particular providence” by which God might favor some individuals or species without altering the laws of nature and allow them to do his work. There is a religiosity in Wollaston and his generation that is missing from Toland and Collins. This comes out most clearly in the discussion of miracles during the 1720s. Miracles violated the established order of nature, and while believers granted their existence, deists did not. The generation of the 1720s – Chubb, Tindal, Morgan, and Wollaston believed in the efficacy of divine providence while denying that miracles were necessary or even possible. (D8, item 2, 9)

Matthew Tindal (1657-1733), the author of *Christianity as Old as the Creation* (1730), sometimes called “the Bible of deism,” presented a book based on the assumption that God is a benevolent being Who sought

above all else to make humankind happy. Happiness is thus the supreme goal of human existence. The book was widely discussed in England, translated into German and French, and even discussed by the French philosophes. Tindal gives a different meaning to deism; he is a seeker who migrated from one religion to another always in search of a seemingly perfect natural religion, basically a treatise of ethics. This analysis of Tindal by Lucci goes beyond what is found in the earlier literature on him.

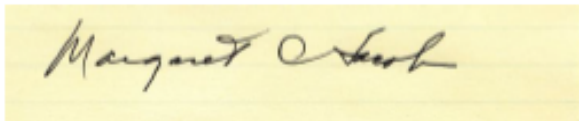
English religiosity of the eighteenth century was distinctive. Whether it is the ethical system of Tindal or Wollaston, or what became Unitarianism, English Protestantism took the potentials of the Reformation into new directions some of which have remained into the present. Lucci is one of the few scholars who has explored the complexity of the contradictions offered to Christian orthodoxy by seekers of a new understanding of religious toleration and orthodoxy. So complex were the positions being articulated that briefly it seemed possible that the deists and the Newtonians might join forces.

Thomas Chubb (1679-1747) started his publishing history with an articulation of an Arian Christology. His work won the approval of the anti-Trinitarian Newtonians, Samuel Clarke and William Whiston. They seemed for a time to make common cause. They befriended Chubb and introduced him into Newtonian circles. Only gradually did Chubb move away from a semblance of Christian orthodoxy and come to deny the salvific effect of Christ's life. Chubb believed that human beings could achieve salvation through their natural ability to understand the difference between good and evil. The purpose of Christ's appearance on earth had been to bring mankind back to the right use of reason in all religious matters. The overall effect of Lucci's scholarship has been to elucidate the complexity of English religious thought in the century of Enlightenment. He discovered new evidence about the Newtonians and Chubb, beyond what others, myself included, discovered.

Lucci has taken the story beyond what Leslie Stephens and Paul Hazard presented and his approach is superior to that found in *The Routledge companion to modern Christian thought*, edited by Chad Meister and James Beilby, 2013, and *The Concise Oxford Companion to American Literature*, James Hart, Wendy Martin, Danielle Hinrichs, Oxford UP, 2021. He questions “the views of the Age of Enlightenment as an unambiguously “secular” or “enlightened” age – for instance, Peter Gay’s notion of the Enlightenment as “the rise of modern paganism” and “the science of freedom.” Lucci also challenges the claims of historians such as J.G.A. Pocock, Brian Young, and the late Roy Porter, who have contended for the predominance of forms of “Religious Enlightenment,” especially but not exclusively in England, and have maintained that the Enlightenment essentially emerged from a Christian worldview and took place within, rather than against, a Christian framework. In his opinion, these historians’ emphasis on what they have called the “Protestant,” “clerical,” or “conservative” Enlightenment does not provide effective “means to develop a structural interpretation of the series of intellectual, sociocultural, and political dynamics that led to new roles for religious sources, concepts, and institutions in the modern age.” This understanding is now settled opinion about the early Enlightenment.

There is so much that could be said about Diego Lucci’s work and I hope to have given only a brief sense of its importance. He is one of the leading scholars of his generation from whom I have learned greatly. In the University of California system, whether at UCLA or Berkeley, his achievements would easily award him the rank of full professor.

Sincerely,



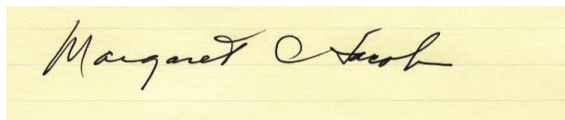
Margaret C. Jacob

Distinguished Professor of Research

Requirements for Full Professor Academic Position**Delete as appropriate:**

YES	The Candidate has a Ph.D.;
YES	The Candidate has held the position of Associate Professor for at least six years, or has at least six years of teaching experience, at recognized and accredited higher education institution(s)
YES	If internal to AUBG, the Candidate has received a positive final decision for promotion to Professor after evaluation according to the internal AUBG rules based on the US legislation as outlined in the Faculty Handbook
YES	The Candidate has published a monograph;
YES	If the Candidate has not held the position of Associate Professor acquired or recognized according to the Bulgarian legislation, they have published one more monograph.
YES	The Candidate has other original research, academic, or applied works and publications;
YES	None of the publications presented for the current procedure repeat publications used for acquisition of the doctoral degree of the Candidate, or in a previous procedure for an academic position according to the Bulgarian legislation;
YES	The Candidate has not been found responsible for plagiarism in their works under a statutory procedure;
YES	The Candidate has teaching experience from recognized and accredited higher education liberal arts institution(s);
YES	The Candidate has experience in student-centered teaching approach;
YES	The Candidate has at least two years of experience in teaching in English at a higher education institution with instruction in English language.
YES	The Candidate has passed at least one successful evaluation in teaching, research, and service at a recognized and accredited higher education liberal arts institution, including positive student evaluations of teaching.

Signature and date:



21 November 2021

Additional RequirementsFor Professor Interdisciplinary Academic Position
in Professional Fields 2.2 History and Archaeology and 2.3 Philosophy

Additional specifications: Early modern philosophy and intellectual history, with a focus on England and/or the Anglophone world.

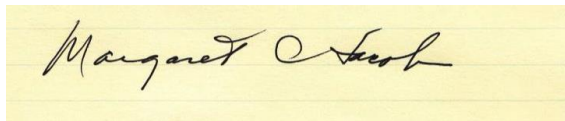
Delete as appropriate:Research focus on:

- | | |
|-----|--|
| YES | Seventeenth- and eighteenth-century philosophy, with a focus on England and/or the Anglophone world. |
| YES | The intellectual history of the early modern period and the Age of Enlightenment, with a focus on England and/or the Anglophone world. |
| YES | English philosophical, political, and religious thought and its international impact. |
| YES | Major Anglophone philosophers and intellectuals. |

Teaching experience in:

- | | |
|-----|---|
| YES | The history of philosophy, with a focus on the period since the early modern era. |
| YES | The history of moral and political theories, with a focus on the period since the early modern era. |
| YES | The philosophy and intellectual history of the early modern period and the Age of Enlightenment. |
| YES | Introductory as well as advanced level courses in European history, philosophy, ethics, and political theory. |

Signature and date:



21 November 2021

Minimal National Indicators

Area of Higher Education 2. Humanities

Professional Fields 2.1 Philology, 2.2 History and Archaeology, 2.3 Philosophy, 2.4 Religion and Theology

Indicator Group	Indicator	Number of Points	Minimal Number of Points Required				
			Ph.D.	Dr. of Science	Senior Assistant	Associate Professor	Full Professor
A	1. Doctoral (Ph.D.) dissertation	50	50	50	50	50	50
B	2. Doctor of Science dissertation	100	-	100	-	-	-
C	3. Habilitation work – monograph	100	-	-	-	100	100
D	4. Published monograph that has not been presented as primary habilitation work	100	30	100	-	200	200
	5. Published book based on defended Ph.D. or Doctor of Science dissertation	75					
	6. Articles and reports published in academic editions that are indexed in world-renowned academic databases	30/n					
	7. Articles and reports published in non-indexed peer-reviewed editions or edited collective volumes	10/n					
	8. Studies published in academic editions that are indexed in world-renowned academic databases	45/n					
	9. Studies published in non-indexed peer-reviewed journals or edited collective volumes	15/n					
	10. Published chapter in a monograph with multiple authors	20/n					
	11. Compiling of dictionaries (for 2.1 [Philology] only)	40/n					

			Minimal Number of Points Required				
Indicator Group	Indicator	Number of Points	Ph.D.	Dr. of Science	Senior Assistant	Associate Professor	Full Professor
E	12. Citations or reviews in academic editions, monographs or collective volumes indexed in world-renowned academic databases	15	-	100	-	50	100
	13. Citations or reviews in [non-indexed] peer reviewed monographs or collective volumes	10					
	14. Citations or reviews in non-indexed peer-reviewed journals	5					
F	15. Acquired Doctor of Science degree	40	-	-	-	-	100
	16. Supervision of successfully defended doctoral students (n is the number of the co-supervisors of the respective doctoral student)	40/n					
	17. Participation in a national research or educational project	15					
	18. Participation in an international research or educational project	20					
	19. Leadership of a national research or educational project	30					
	20. Leadership of an international research or educational project	40					
	21. Published university textbook or textbook that is used in the high school network	40/n					
	22. Published university learning guide or learning guide used in the high school network	20/n					