

LEGAL IMPLICATIONS OF RELIGIOUS PREACHERS' TORTS DURING PREACHING SESSIONS: ANALYSIS AND MITIGATION STRATEGIES

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Abstract

This article explores the legal implications of religious preachers' torts, including defamation, emotional distress, negligence, and incitement. It provides a historical overview and reviews relevant legal frameworks. The article also examines the role of intent and religious freedom in legal proceedings. Mitigation strategies include developing codes of conduct, implementing legal education, and promoting mediation. The article also offers policy recommendations for religious organizations and legal bodies. It concludes by addressing future research opportunities and suggesting areas for further exploration. This comprehensive study contributes to a more nuanced understanding of religious freedom, free speech, and legal obligations.

Keywords: Free Speech, Legal Restrictions, Religious Preachers, Religious Freedom, Torts

1.0 Introduction

Religious preachers wield enormous influence in contemporary society; their influence extends beyond spiritual guidance and affects the social, political, and private domains. This influential role has a great deal of responsibility and potential legal repercussions, especially when religious

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preaching purposefully or unintentionally causes harm to others¹. These circumstances, which legal experts refer to as "torts," could entail anything from slander or inciting violence to one of the most frequent torts perpetrated by religious preachers: defamation, which happens when someone's reputation is harmed by false claims².

Studies have indicated that a multitude of nations have brought defamation claims against religious preachers, demonstrating the worldwide reach of this problem³. Furthermore, religious preachers could face consequences if their words or deeds purposefully cause others great emotional anguish⁴. Another cruel act that could happen during preaching session is inciting violence. Because of differences in religion, culture, or society, certain preachers may use divisive language or rhetoric to inspire their audience to commit violent crimes against others⁵.

The incidence of torts during sermons is caused by a number of issues, such as the absence of ethical communication training and education among

¹Blasi, V. (2018). *Freedom of Speech and Religion in the United States*. Princeton University Press. (pp. 101-123). See also (Braiterman, 2019; Farnsworth, 2009)

²Fleming, J. G. (2019). *The Law of Torts (10th ed)*. Cambridge University Press. (pp. 45-67). Also see Cohen-Almagor, R. (2014). *Defamation: Comparative law and practice*. Oxford University Press.

³Sullivan, K. (2013). Defamation Law in the United States and Australia: A Comparative Analysis. *Journal of Media Law*, 5(2), 181-214. Also see Rahman, M. (2016). Defamation of Religion: An Analysis of the Concept and its Application in Southeast Asia. *Asian Journal of Comparative Law*, 11(1), 85-112.

⁴Calvert, J. F. (2013). Intentional infliction of emotional distress. In J. F. Calvert, C. S. Harnsberger, & M. J. Calvert (Eds.), *The Law of Medical Practice in Ohio* (2nd ed., pp. 68-70). Columbus, OH: Ohio State Bar Association. See also Chemerinsky, E. (2018). *Constitutional Law: Principles and Policies*. Wolters Kluwer. (pp. 72-75).

⁵Richardson, J. E. (2009). 'Get shot of the lot of them': Election reporting of Muslims in British newspapers. *Patterns of Prejudice*, 43(3-4), 379-398. Also see Sørensen, J. S. (2013). The religious implications of the Anders Breivik case. *Religion, State & Society*, 41(3), 311-325.

preachers, theological and cultural influences, and insufficient oversight by religious institutions⁶. These elements create a complex context that can lead to torturous acts, especially given how delicate religious topics can often be. It is crucial to look into mitigating circumstances and come up with practical solutions for this issue because religious speakers' torts during sermons have the ability to cause injury and have legal repercussions.

The theme of finding a balance between the protection of individual rights and religious freedom has been discussed by scholars⁷. In addition to damaging religious organisations' reputations and weakening the trust of their followers, these actions may lead to civil litigation⁸. The legal ramifications and effects of religious speakers inciting violence have been established in a number of well-known cases (Tsesis, 2009)⁹. Earlier studies suggested that interfaith understanding and dialogue be encouraged¹⁰, that laws and regulations governing individual rights and freedom of religion be reviewed¹¹, and that educational and training programmes for religious preachers be put into place¹². Notwithstanding the significance of this

⁶Hedges, P. (2010). *Interreligious Dialogue and the Partitioning of Religious Knowledge*. In M. Cheetham et al. (Eds.), *Interreligious Hermeneutics* (pp. 102-105). Cascade Books. See also (Ganiel& Mitchell, 2006)

⁷ (Robinson, 2021)

⁸ Quanguo Chen, Speech by Secretary Chen Quanguo at the Conference of the Autonomous Region's Cadres (June 2018)

⁹Stahn, C. (2011). "Jihad" and the Persecution of "Unbelievers": Judicial Interpretation of Islamist Discourse by the ICTY. *Leiden Journal of International Law*, 24(4), 1007-1025.

¹⁰Abu-Nimer, M. (2001). *Dialogue, conflict resolution, and change: Arab-Jewish encounters in Israel*. State University of New York Press.

¹¹Durham, W. C., & Ferrari, S. (2013). *Religious liberty, minority rights, and customary law*. Cambridge University Press.

¹²Meyer, E. (2012). Creating Religious Pluralism: Clergy and Lay Leaders in Interfaith Dialogue. *Journal of Interreligious Dialogue*, 11, 29-46.

subject, not much study has been done on the effectiveness of mitigating measures and the impact of religious preachers' torts¹³.

This article investigates the legal repercussions of torts committed by religious preachers during sermons, focusing on case law and legal theories. It examines the legal frameworks governing religious preaching, how torts are classified and dealt with in different legal systems, common torts in religious contexts, the interaction between legal obligations, free speech, and religious freedom, and mitigating methods. The study aims to provide a comprehensive understanding of the legal ramifications of religious preachers' torts by drawing on theoretical frameworks and concepts from various disciplines, analyzing factors contributing to their occurrence, and assessing the efficacy of various mitigation strategies.

The main argument of the paper is that religious preachers should respect legal and ethical guidelines in addition to their right to free speech to avoid torts like defamation and emotional distress. It suggests that contemporary legal frameworks and religious practices must adapt, including internal improvements, codes of conduct, legal education programs, and reforms within religious institutions. The paper also highlights the importance of conflict resolution and mediation in religious groups.

This will contribute to the body of knowledge on religious torts and the function of religious preachers in academia, improves our understanding of obstacles in creating and implementing comprehensive laws to stop religious torts, and provides evidence-based policy recommendations for

¹³Smith, A. (2019). *Religious Freedom and the Law*. Routledge. (pp. 140-145, 150-155). Also see Doe, N. (2020). *Comparative Religious Law: Judaism, Christianity, Islam*. Cambridge University Press. (pp. 59-83).

successful strategies to prevent religious torts while upholding religious preachers' rights.

2.0 Conceptual and Theoretical Frameworks

2.1 Definitions and Key Concepts

A thorough grasp of fundamental ideas is required in order to investigate the legal ramifications of religious preachers' torts Farley (2017) and Benson (2017)¹⁴. A 'tort' is defined as a civil wrong (other than breach of contract) that results in loss or harm to a claimant and places the perpetrator of the wrongful act at risk of legal culpability¹⁵. Torts related to religious preaching might include provocation, negligence, emotional distress, and defamation. The act of advancing religious teachings, frequently by preachers within a religious group, is referred to as "religious preaching" and is protected under international law and in all Constitutions of democratic countries in the world¹⁶. This right must be calibrated against the defence of other personal freedoms such as the right to secrecy, dignity, and reputation, though it is not unqualified (Hill, 2016; Thomas, 2018)¹⁷. This equilibrium is upset when religious speakers engage in torts while giving sermons, which could have legal repercussions (Robinson, 2021)¹⁸.

2.2 Theoretical Approaches to Religious Preaching and Law

Theoretical frameworks provide a lens through which to examine the relationship between religious doctrine and the law. The "harm principle" is one such tactic; it asserts that limitations on the freedom of expression ought to be used solely to the extent necessary to safeguard the interests of

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¹⁵Fleming, J. G. (2019). *The Law of Torts (10thed)*.Cambridge University Press. (pp. 12-15).

¹⁶Doe, N. (2020). *Comparative Religious Law: Judaism, Christianity, Islam*. Cambridge University Press. (pp. 33-37).

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others¹⁹. This concept is crucial to comprehending circumstances in which religious expression may be harmful. Another relevant theory is the "marketplace of ideas," a free speech theory that maintains that truth emerges from the competition of ideas in public discourse²⁰. This argument is commonly used to preserve the freedoms of speech and religion. It states that when religious leaders act in a tortuous way, they face the risk of hurting or distorting the ideals of free speech by spreading false or harmful information (Shiffrin, 2017)²¹. Understanding this perspective is necessary to understand how preserving religious expression and opposing harmful preaching can coexist. The social contract hypothesis, a third explanation, holds that in exchange for safety and security, people make a deal with society to respect others' rights and liberties (Rawls, 1971)²². Among the first to promote this theory were philosophers like John Locke, Jean-Jacques Rousseau, and Thomas Hobbes. This concept provides a foundation for understanding the duties placed on religious leaders to protect the rights of individuals and abstain from cruel behaviour when preaching (Singer, 2011)²³.

3.0 Frameworks for Analyzing Legal Implications of Religious Torts

Applying the proper legal and ethical frameworks is crucial to analysing the legal ramifications of torts in religious preaching. A key foundation in tort law is the idea of "negligence," specifically the responsibility religious leaders have to their listeners²⁴. Furthermore, a crucial subject of inquiry is how tort law interacts with constitutional guarantees of freedom of

¹⁹Mill, J. S. (2001). *On Liberty*(Original work published 1859). Batoche Books. (pp. 80-84).

²⁰Baker, C. E. (2001). *Media, Markets, and Democracy*. Cambridge University Press. (pp. 115-120).

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²⁴Prosser, W. L. (1971). *The Law of Torts*. West Publishing Co. (pp. 43-47).

expression and religion. Courts frequently employ the "balancing approach," which compares individual rights to society's interests and legal requirements²⁵. When religious instruction threatens people's safety or the general public's order, this strategy is helpful.

It is significant to remember that the conceptual and theoretical framework of this study acts as a lens through which to understand and examine the legal implications of the torts that religious preachers commit during sermons, as well as how these torts relate to the objectives of the study. First, the paper's conceptual framework highlights the possibility for defamation and intentional emotional distress, as well as the significance of communication in preaching sessions, by drawing on concepts from organizational behaviour, communication, tort law, and religious freedom. The report also emphasizes how important it is to have a healthy organizational culture and strong leadership in order to prevent torts. Cultural norms, persuasion, and social learning serve as the theoretical cornerstones. According to social learning theory, religious leaders and adherents may find that people pick up knowledge through imitation and observation. The impact of sermon language and rhetoric on torts is examined by persuasive theory. Cultural standards have a critical role in preventing torts because they influence the behaviour of religious leaders and adherents. The study offers a thorough grasp of the problem's legal, communication, and cultural aspects, assisting in the clarification of the possible moral and legal repercussions of religious preachers' torts as well as suggesting preventative actions and remedies.

4.0 Literature Review

4.1 Historical and Contemporary Perspectives

²⁵Tribe, L. H. (2000). *American Constitutional Law (3rd ed.)*. Foundation Press. (pp. 78-82).

The background of religious preaching in history and its legal ramifications have changed dramatically. In the past, religious organisations have frequently benefited from a favourable status, with their teachings and beliefs being shielded from judicial scrutiny²⁶. This began to alter when legal systems started to apply universal rules to both religious and non-religious groups and as society became more secular. Thus, modern viewpoints emphasise striking a compromise between legal requirements and religious freedoms²⁷. Examining the change from the previous system of religious institutions' immunity to the current one, which allows religious discourse to be challenged in court, demonstrates how laws are always changing in relation to religious freedom. Historic examples from a variety of jurisdictions reflect this evolution²⁸. For example, this trend is reflected in the U.S. Supreme Court's attitude, which has changed over the last few decades from originally giving religious speech a lot of leeway to taking a more impartial stance²⁹.

4.2 Review of Legal and Ethical Discourses

The debates in law and ethics over religious preaching and torts centre on a number of important issues. First, speech acts in religious contexts are legally classified as torts. This classification typically requires navigating the many intersections of laws pertaining to provocation, emotional distress, and defamation³⁰. Conversely, ethical conversations focus on the moral obligations of religious authorities to avoid causing harm through their teachings³¹. The topic of how far religious preaching should be

²⁶Doe, N. (2020). *Comparative Religious Law: Judaism, Christianity, Islam*. Cambridge University Press. (pp. 33-37).

²⁷Feldman, N. (2005). *Divided by God: America's Church-State Problem*. Farrar, Straus and Giroux. (pp. 67-74).

²⁸Smith, A. (2019). *Religious Freedom and the Law*. Routledge. (pp. 140-145, 150-155).

²⁹Tribe, L. H. (2000). *American Constitutional Law (3rd ed.)*. Foundation Press. (pp. 78-82).

³⁰Prosser, W. L. (1971). *The Law of Torts*. West Publishing Co. (pp. 43-47).

³¹Sandel, M. J. (2009). *Justice: What's the Right Thing to Do?* Farrar, Straus and Giroux. (pp. 88-92).

shielded from ordinary legal judgements because of its spiritual nature is important in this discussion. The contradiction between defending religious freedom and preventing certain types of preaching from endangering people and maintaining public order is a common topic of discussion in this area³².

4.3 Analysis of Previous Research on Religious Torts

Previous studies on religious torts provide a thorough perspective on the issue. A particular area of study focuses on the legal structures that govern religious torts. This includes examining case law that highlights the courts' justification for striking a balance between religious freedom and harm prevention in situations where religious preaching sparked legal action³³. The psychological and social effects of torts committed in religious contexts are a significant topic of research that provides empirical insights into the negative effects of toxic religious rhetoric³⁴. Moreover, comparative analyses have been carried out to comprehend the ways in which various legal frameworks worldwide address religious torts. These studies show a wide variety of strategies, ranging from tight regulation of religious discourse in certain nations to more defensive positions in others³⁵.

5.0 Background And Context

5.1 Historical Perspective of Religious Preaching and Legal Boundaries

³²Blasi, V. (2018). *Freedom of Speech and Religion in the United States*. Princeton University Press. (pp. 134-138).

³³Fleming, J. G. (2019). *The Law of Tort (10th ed.)*. Cambridge University Press. (pp. 202-206).

³⁴Journal of Social Psychology. (2019). *Psychological Impact of Defamatory Speech*160(3), 310-315. (pp. 310-315).

³⁵Smith, A. (2019). *Religious Freedom and the Law*. Routledge. (pp. 140-145, 150-155).

There is a long history surrounding the connection between religious doctrine and territorial demarcation. Religious organisations have historically benefited from a special status, with their beliefs and practices being shielded from examination by secular courts³⁶. But this insulation has been lessened with the development of contemporary legal systems and the growth of secularism, resulting in a more complex relationship between religious teaching and legal restrictions. An important change in Western legal traditions occurred during the Enlightenment. The unchecked power of religious institutions started to come under pressure as the emphasis on individual liberties and rights increased³⁷. Along with being a legal change, this movement also had cultural and philosophical ramifications that affected how cultures perceived the function and bounds of religious preaching. The historical viewpoint can differ greatly in non-Western cultures due to colonial, cultural, and religious influences. For example, religious preaching has a distinctive influence on legal boundaries since it is strongly linked to legal and governmental systems in many Islamic nations³⁸.

5.2 Definition and Nature of Torts in Religious Contexts

Torts in the context of religious preaching can take many different forms, from emotional distress and negligence to defamation (making false comments that damage someone's reputation). The purpose and perceived authority of the religious preacher are important considerations when it comes to torts in religious situations. For example, a preacher may be liable for defamation if they say anything that they know to be untrue or should have known to be false and it causes harm³⁹. The cause of emotional

³⁶Doe, N. (2020). *Comparative Religious Law: Judaism, Christianity, Islam*. Cambridge University Press. (pp. 22-30).

³⁷Feldman, N. (2005). *Divided by God: America's Church-State Problem*. Farrar, Straus and Giroux. (pp. 55-60).

³⁸An-Na'im, A. A. (2008). *Islam and the Secular State: Negotiating the Future of Shari'a*. Harvard University Press. (pp. 47-52)

³⁹Prosser, W. L. (1971). *The Law of Torts*. West Publishing Co. (pp. 50-55).

anguish is another important tort in religious circumstances. This can happen when a preacher says something so ridiculous and absurd that it severely traumatises the listener emotionally⁴⁰.

5.3 Relevant Legal Frameworks and Precedents

Torts in the context of religious preaching can take many different forms, from emotional distress and negligence to defamation (making false comments that damage someone's reputation). The purpose and perceived authority of the religious preacher are important considerations when it comes to torts in religious situations. For example, a preacher may be liable for defamation if they say anything that they know to be untrue or should have known to be false and it causes harm⁴¹. The cause of emotional anguish is another important tort in religious circumstances. This can happen when a preacher says something so ridiculous and absurd that it severely traumatises the listener emotionally⁴².

6.0 Types of Torts Committed during Religious Preaching

6.1 Defamation and Slander

Among the most frequent torts in the context of religious preaching are defamation and slander. Making untrue claims about someone that damage their reputation is known as defamation. These remarks are frequently referred to as slander when they are made verbally. These can happen in religious settings when a speaker says hurtful things about certain people or groups, which could result in social exclusion or other negative consequences⁴³. The balance between the right to free expression and the

⁴⁰Calvert, J. F. (2013). Intentional infliction of emotional distress. In J. F. Calvert, C. S. Hansberger, & M. J. Calvert (Eds.), *The Law of Medical Practice in Ohio* (2nd ed., pp. 68-70). Columbus, OH: Ohio State Bar Association

⁴¹Prosser, W. L. (1971). *The Law of Torts*. West Publishing Co. (pp. 101-105).

⁴²Calvert, C. (2009). *Freedom of Speech: The First Amendment and the Common Law*. Cambridge University Press. (pp. 218-222).

⁴³Prosser, W. L. (1971). *The Law of Torts*. West Publishing Co. (pp. 113-117).

preservation of one's reputation is a common theme in legal disputes concerning defamation in religious contexts. A high standard for defamation cases involving famous persons was established in the United States by the historic case of *New York Times Co. v. Sullivan*, which demanded evidence of "actual malice"⁴⁴.

6.2 Emotional Distress and Psychological Harm

Sermons that instill fear or use strong rhetoric can cause psychological injury and emotional pain in listeners of religions. Although more subjective in nature, this kind of harm is nonetheless quite serious and difficult to prove in court. The tort of intentional infliction of emotional distress (IIED) applies in circumstances where the conduct of the preacher is so excessive and absurd that it goes beyond the norms of decency⁴⁵. *Phelps-Roper v. City of Manchester* is a prominent case that serves as an example of this, as the court had to weigh the pros and cons of religious speech against causing emotional distress⁴⁶.

6.3 Negligence and Misrepresentation

When a preacher fails to use reasonable care during a sermon and causes harm, that is considered negligence in the context of religious preaching. Related to misrepresentation is the spread of incorrect information that misleads listeners and causes them harm. These instances frequently entail intricate evaluations of the audience's reasonable expectations as well as the duty of care⁴⁷. When a religious leader counsels or advises followers in a way that causes them psychological or physical harm, that is an example of neglect. When religious fraud occurs, misrepresentation frequently occurs

⁴⁴Smolla, R. A. (2010). *Free Speech in an Open Society*. Vintage. (pp. 45-49)

⁴⁵Calvert, J. F. (2013). Intentional infliction of emotional distress. In J. F. Calvert, C. S. Hansberger, & M. J. Calvert (Eds.), *The Law of Medical Practice in Ohio* (2nd ed., pp. 68-70). Columbus, OH: Ohio State Bar Association

⁴⁶Liptak, A. (2011). *Snyder v. Phelps: The Supreme Court and Offensive Speech*. *The New York Times*. (pp. B1-B4).

⁴⁷Epstein, R. A. (2016). *Torts*. Aspen Publishers. (pp. 32-36).

because adherents are misinformed about the advantages of particular religious practices or contributions⁴⁸.

6.4 Incitement and Public Order Offenses

Crimes pertaining to incitement and public order are especially significant when it comes to religious preaching that promotes violence or hate speech. These offences strike a compromise between the necessity to uphold public safety and order and the right to freedom of religion. According to Walker, incitement is a complex tort since it encompasses not just the speech's content but also its intended meaning and its consequences⁴⁹. The U.S. Supreme Court established the criteria for what constitutes incitement to violence in the landmark case of *Brandenburg v. Ohio*, highlighting the requirement that speech be intended to inspire or produce impending lawless action⁵⁰.

7.0 Case Studies and Legal Analysis

7.1 Comparative Analysis of Notable Cases

By looking at notable cases from different jurisdictions, the legal landscape surrounding torts against religious preachers is made clearer. The US Supreme Court decided in the 2011 case of *Snyder v. Phelps*, which involved a Christian group picketing a military funeral with offensive signs, despite the emotional distress it caused. This decision upheld the First Amendment's strong protection of free speech, even for extremely offensive religious statements⁵¹. In contrast, the UK case of *R v. Lemon*

⁴⁸Richards, N. M. (2009). *Religion and the First Amendment*. Aspen Publishers. (pp. 210-213).

⁴⁹Walker, S. (2013). *Hate Speech: The History of an American Controversy*. University of Nebraska Press. (pp. 87-90).

⁵⁰Chemerinsky, E. (2018). *Constitutional Law: Principles and practice*. Wolters Kluwer. (pp. 65-68).

⁵¹Liptak, A. (2011). *Snyder v. Phelps: The Supreme Court and Offensive Speech*. *The New York Times*. (pp. A1-A4).

(1979) involved the publication of a poem and artwork in a gay newspaper that was deemed to be blasphemous⁵². Jones noted that the House of Lords took a different position on religious discourse⁵³.

7.2 Legal Interpretations and Judgments

In these situations, balancing the freedoms of expression and religion with other social interests is often necessary for legal interpretations. The Supreme Court emphasised in *Snyder v. Phelps* how crucial it is to maintain even harmful speech on public matters in order to prevent limiting public conversation⁵⁴. But later on, the blasphemy legislation was removed, a sign of changing social attitudes. Conversely, *R v. Lemon* showed how the UK respected religious liberty⁵⁵. The European Court of Human Rights handled the conviction of a Turkish author for defaming Islamic principles in the 2005 case of *İ.A. v. Turkey*, which stands in opposition to these Western perspectives⁵⁶. The Court's decision that the conviction violated the defendant's right to free speech emphasises the complex relationship between secularism and religious freedom in a country where a significant portion of the population is Muslim⁵⁷.

7.3 Role of Intent and Religious Freedom in Legal Proceedings

When it comes to judicial actions concerning religious torts, intent is very important. According to Smolla, the goal to advance public conversation

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⁵³Jones, P. (1980). Blasphemy and the Law in England. *Modern Law Review*, 43(1), 102-105

⁵⁴Chemerinsky, E. (2018). *Constitutional Law: Principles and Policies*. Wolters Kluwer. (pp. 72-75).

⁵⁵Lewis, A. (2002). Blasphemy and the Law in a Multicultural Society. *The Modern Law Review*, 65(1), 58-61.

⁵⁷Evans, C. (2006). *Freedom of Religion Under the European Convention on Human Rights*. Oxford University Press (pp. 145-148).

set *Snyder v. Phelps* apart from targeted harassment⁵⁸. On the other hand, *R v. Lemon* reflected the UK's stance on blasphemy at the time and focused heavily on the intention to hurt religious emotions⁵⁹. Legal decisions are also significantly influenced by religious freedom. As seen by rulings in cases such as *Burwell v. Hobby Lobby Stores, Inc.* (2014), wherein the Court acknowledged a for-profit corporation's claim to religious belief, the U.S. Supreme Court frequently demonstrates a strong esteem for religious freedom and expression⁶⁰. In contrast, as demonstrated by instances such as *Lautsi v. Italy* (2011) concerning the display of crucifixes in public classrooms, European courts have occasionally given precedence to secularism and community harmony over religious expression⁶¹.

8.0 Methodology

8.1 Approach to Qualitative Literature Analysis

This study uses a qualitative approach to literature analysis, which means that existing literature about the legal effects of religious preachers' torts is carefully looked at and interpreted. When examining intricate and nuanced subjects with a multitude of viewpoints and interpretations, this approach works especially well⁶². In this context, analysing theoretical texts, scholarly papers, and court cases critically is a crucial part of qualitative literature analysis. This method makes it possible to comprehend the topic's many facets in great detail, including its legal underpinnings, case law interpretations, and wider social and ethical ramifications⁶³.

⁵⁸Smolla, R. A. (2011). *Free Speech in an Open Society*. *Vintage Books*. (pp. 210-213)

⁵⁹Bradney, A. (1985). Blasphemy and the Law. *Legal Studies*, 5(1), 77-80.

⁶⁰Green, L. (2014). The Hobby Lobby Case and Corporate Religious Freedom. *Yale Law Journal*, 123, 123-127.

⁶¹Ventura, M. (2012). The Lautsi Case and the Contextual Place of Religious Symbols in Europe. *Oxford Journal of Law and Religion*, 1(1), 60-63.

⁶²Bryman, A. (2016). *Social Research Methods*. Oxford University Press. (pp. 96-99).

⁶³Maxwell, J. A. (2013). *Qualitative Research Methods*. SAGE Publications. (pp. 45-48).

8.2 Criteria for Selecting and Analyzing Sources

A number of factors influence the choice of sources in order to guarantee their applicability, reliability, and diversity of viewpoints:

1. Relevance: According to Creswell sources must specifically address issues related to religious torts, the legal frameworks controlling religious expression, or case studies of pertinent court cases⁶⁴.
2. Credibility: Scholarly publications that have undergone peer review, reputable court rulings, and authoritative legal texts are given precedence. This guarantees the accuracy of the data that is provided⁶⁵.
3. Diversity of Perspectives: To provide readers with a thorough grasp of the subject, sources from various legal systems and cultural backgrounds are presented. International case law and comparative legal studies are examples of this⁶⁶.

8.3 Framework for Synthesizing Findings from Literature

A theme analysis method is used to synthesise the literature's findings. Finding, evaluating, and summarising patterns (themes) in the data are the steps involved in this process⁶⁷. This study's thematic analysis is organised around important topics such as the types of torts that occur in religious situations, ethical and legal issues, and striking a balance between one's right to practice religion and one's legal obligations. Along with evaluating the quality of the evidence and pinpointing areas of agreement and disagreement among academics and legal experts, the synthesis also entails

⁶⁴Creswell, J. W. (2017). *Research Design: Qualitative, and Mixed Methods Approaches*. SAGE Publications. (pp. 82-85).

⁶⁵Merriam, S. B. (2014). *Qualitative Research: A Guide to Design and Implementation*. Jossey-Bass. (pp. 33-36).

⁶⁶Hammersley, M. (2011). *Methodology: Who Needs it?* SAGE Publications. (pp. 68-72).

⁶⁷Braun, V., & Clarke, V. (2012). Thematic Analysis. In H. Cooper (Ed.), *APA Handbook of Research Methods in Psychology, Vol 2: Research Designs* (pp. 57-61). American Psychological Association.

a critical evaluation of the claims and conclusions made in the literature⁶⁸. This critical reading of the literature facilitates the creation of well-informed judgements and suggestions as well as a nuanced grasp of the subject.

9.0 Impact Assessment

9.1 Social and Psychological Impacts on Communities

The ramifications of torts committed during religious sermons are extensive and have multiple social and psychological effects. Studies show that negative religious language can cause psychological suffering in members of the congregation or the larger community, as well as social division and the stigmatisation of particular groups⁶⁹. Jones argues that preaching that is defamatory or inciteful has the potential to worsen social tensions and spark violence or disturbance in the community⁷⁰. Psychologically, people who are subjected to offensive religious speech may suffer from stress, anxiety, or a loss of faith in religious organisations, particularly if the speech disparages their identity or beliefs⁷¹. This effect is most noticeable in societies where religious leaders are held in high regard and where people's beliefs and actions are greatly influenced by their teachings.

9.2 Implications for Religious Institutions

Preaching-related offences have a number of ramifications for religious organisations. First, there's the possibility of harming one's reputation, which could result in a drop-in community support and participation⁷². If

⁶⁸Booth, A., Sutton, A., & Papaioannou, D. (2016). *Systematic Approaches to a Successful Literature Review*. SAGE Publications. (pp. 102-106).

⁶⁹Pargament, K. I. (1997). *The Psychology of Religion and Coping: Theory, Research, Practice*. Guilford Press. (pp. 112-115).

⁷⁰Jones, J. M. (2010). *Can God Intervene? How Religion Explains Natural Disasters*. Praeger. (pp. 78-85).

⁷¹Koenig, H. G. (2009). *Research on Religion, Spirituality, and Mental Health: A Review*. *Canadian Journal of Psychiatry*, 54(5), 145-150.

⁷²Chaves, M. (2004). *Congregations in America*. Harvard University Press. (pp. 88-92).

leaders engage in unethical behaviour, institutions may also experience internal strife and a decline in moral authority among their followers⁷³. Moreover, religious organisations may face financial ramifications, especially if they become targets of legal action or are forced to compensate victims of wrongdoing by their leaders⁷⁴. Religious organisations may be forced by this circumstance to reconsider their methods of training and supervising clergy, as well as their accountability policies and procedures.

9.3 Legal Repercussions and Public Policy Considerations

Religious torts can have serious legal ramifications. There has been a shift towards greater accountability in courts holding religious institutions accountable for the torts perpetrated by their leaders⁷⁵. These court rulings frequently prompt proposals for changes to policies, such as stronger prohibitions on religious instruction and improved channels for seeking compensation when someone is harmed⁷⁶. In reaction to these torts, public policy considerations include striking a balance between the protection of individuals from injury and religious freedoms. This could entail reviewing legislation pertaining to incitement, hate speech, and defamation in relation to religious instruction⁷⁷. It is imperative for policymakers to take into account the wider societal ramifications of these laws, guaranteeing that

⁷³Putnam, R. D. (2000). *Bowling Alone: The Collapse and Revival of American Community*. Simon & Schuster. (pp. 76-80).

⁷⁴Griffith, R. M. (1997). *God's Daughters: Evangelical Women and the Power of Submission*. University of California Press. (pp. 102-106).

⁷⁵Irons, P. (2002). *Jim Crow's Children: The Broken Promise of the Brown Decision*. Viking. (pp. 58-62).

⁷⁶Doe, N. (2011). *Law and Religion in Europe: A Comparative Introduction*. Oxford University Press. (pp. 113-117).

⁷⁷Richards, N. M. (2014). The Freedom of Speech and the Press: In V. Baranetsky & N. M. Richards (Eds.), *Understanding Privacy and Freedom of Expression in a Digital World*. (pp. 95-99). Oxford University Press.

they do not excessively interfere with religious customs or suppress lawful religious articulation⁷⁸.

10 Mitigation Strategies and Best Practices

10.1 Developing Codes of Conduct for Religious Preachers

In order to mitigate potential torts, it is imperative that rules of conduct for religious preachers be developed and put into effect. These codes offer precise guidelines for moral preaching, which aid in averting slander, psychological harm, and other torts. According to Schenk and Fremont-Smith, these kinds of regulations are crucial for upholding moral norms in religious establishments⁷⁹. These rules may contain clauses on polite discourse, abstaining from hate speech, and following the law when preaching.

10.2 Legal Education and Awareness Programs

Religious leaders and their followers can greatly benefit from educational initiatives that lower the frequency of tortious behaviour. These courses ought to emphasise legal obligations and the possible repercussions of offensive speech. Legal education has the potential to enable religious leaders to recognise the bounds of permissible preaching⁸⁰. Congregants can learn about their legal rights through awareness programmes, which will also help them identify and react to tortious behaviour.

10.3 Role of Mediation and Conflict Resolution

⁷⁸Greenawalt, K. (2006). *Religion and the Constitution: Free Exercise and Fairness*. Princeton University Press. (pp. 120-124).

⁷⁹Schenk, N. J., & Fremont-Smith, M. R. (2001). *Governance of Religious Nonprofit Operations Panel on the Nonprofit Sector*. (pp. 142-145).

⁸⁰Sandal, N. (2019). *Religious Leaders and Legal Education*. Oxford University Press. (pp. 88-91).

When it comes to handling conflicts involving religious torts, mediation and conflict resolution are essential. According to Doe, mediation is a nonadversarial method of conflict resolution that frequently results in more long-lasting and community-focused outcomes⁸¹. This strategy works especially well in religious societies that place a high value on forgiveness and reconciliation. By putting conflict resolution procedures in place, problems can be resolved before they become legal challenges.

10.4 Policy Recommendations for Religious Organizations and Legal Bodies

It can be beneficial for religious organisations to adopt policy reforms that include strict screening and preacher training. This guarantees that those in positions of power understand their moral and legal obligations. According to Irons, religious institutions ought to have explicit policies in place for managing claims of tortious behaviour⁸². Legal authorities can balance the need to prevent injury with the right to free speech and religious freedom by creating specific standards for managing situations involving religious discourse, as mentioned by Greenawalt⁸³.

11. Challenges and Controversies

11.1 Balancing Free Speech with Legal Obligations

A major obstacle to resolving torts resulting from religious sermons is striking a balance between freedom of speech and the need to uphold the law to prevent injury. This conflict is demonstrated by the U.S. Supreme Court's ruling in *Snyder v. Phelps* (2011), where the court maintained the First Amendment's protection of the right to offensive speech in spite of the

⁸¹Doe, N. (2020) *Law, Religion and Mediation*. Cambridge University Press. (pp. 202-205).

⁸²Irons, P. (2002). *Justice at War: Civil Liberties and Civil Rights During Times of Crisis*. Oxford University Press. (pp. 77-80).

⁸³Greenawalt, K. (2006). *Religion and Constitution: Freed Exercise and Fairness*. Princeton University Press. (pp. 150-153).

emotional harm it inflicted⁸⁴. According to Richards, there is typically more emphasis placed on shielding people from hate speech in the European context—even if it means restricting some kinds of religious expression⁸⁵. Free speech is a cornerstone of democracy, but it can sometimes conflict with other fundamental rights, such as the right to privacy and the right to be safe from harm, as noted by Chemerinsky⁸⁶. This complex and frequently contentious balance involves balancing fundamental liberties with the need to uphold public order and shield people from provocation, emotional distress, and defamation.

11.2 Religious Sensitivities and Secular Legal Systems

Respecting religious sensibilities within secular legal frameworks presents another difficulty. There are many different religious teachings and practices; therefore, something that one faith may perceive as a normative expression may be seen as a tort in another. As evidenced by the French discussion over religious symbols in public areas, this circumstance frequently results in moral and legal quandaries⁸⁷. The difficulties of integrating secular laws with religious practices are covered by Doe⁸⁸. These challenges can occasionally result in charges of violating religious freedom or being insensitive to religious beliefs. This problem is most noticeable in multicultural cultures, where laws have to respect secular legal principles while accommodating a wide range of religious beliefs.

⁸⁴Liptak, A. (2011). Snyder v. Phelps: The Supreme Court and Offensive Speech. *The New York Times*(pp. A1-A4).

⁸⁵Richards, N. M. (2014). The Freedom of Speech and the Press. In V. Baranetsky& N. M. Richards (Eds.), *Understanding Privacy and Freedom of Expression in a Digital World*(pp. 95-99). Oxford University Press.

⁸⁶Chemerinsky, E. (2018). *Constitutional Law: Principles and practice*. Wolters Kluwer. (pp. 72-75).

⁸⁷Laborde, C. (2012). *Critical Republicanism: The Hijab Controversy and Political Philosophy*. Oxford University Press. (pp. 67-70).

⁸⁸Doe, N. (2020). *Law, Religion and Mediation*. Cambridge University Press. (pp. 115-119).

11.3 Ethical Dilemmas and Moral Considerations

The discussion of religious torts revolves around moral issues and ethical conundrums. The moral issue for religious leaders is to lead their followers without violating their rights or doing them damage. This necessitates a thorough comprehension of the ethical ramifications of religious teachings and their influence on adherents, as indicated by Wolterstorff,⁸⁹. An important ethical dilemma is determining the boundary between acceptable religious expression and unethical behaviour. Sandel highlights the need for ethical reasoning in resolving these conflicts and contends that in order to handle intricate situations involving religious expression, both legal and moral viewpoints are required⁹⁰. In addition, religious leaders have a moral obligation to make sure that neither their followers nor the general public suffer from the sermons they deliver. This duty extends beyond what is required by law and touches on moral accountability and ethical leadership.

12. Future Directions and Research Opportunities

12.1 Emerging Trends in Religious Preaching and Legal Implications

Religious paradigm shifts, societal shifts, and technological improvements all have an ongoing impact on the landscape of religious preaching. The use of digital media for religious preaching is one new trend that is causing legal issues related to online hate speech, jurisdiction, and the dissemination of false information⁹¹. Because of the global reach of the internet, a sermon spoken in one nation may have repercussions in another, potentially upending established legal systems. Future studies should examine the

⁸⁹Wolterstorff, N. (2012). *Understanding Liberal Democracy: Essays in Political Philosophy*. Oxford University Press. (pp. 80-83).

⁹⁰Sandel, M. J. (2009). *Justice: What's the Right Thing to Do?* Farrar, Straus and Giroux. (pp. 88-92)

⁹¹Campbell, H. A. (2012). *Digital Religion: Understanding Religious Practice in New Media Worlds*. Routledge. (pp. 117-120).

ways in which digital media alters religious expression and the implications this has for the law. Growing ecumenical movements and interfaith discourse are other trends that could change the format and substance of traditional sermons. This change may have legal ramifications, particularly in situations where laws against proselytization and religious conversion collide with interfaith discourse⁹²

12.2 Potential Reforms in Law and Religious Practices

It could be required to implement legal changes to address how religious preaching is changing. The clarification of rules pertaining to religious discourse, especially in the digital sphere, is one area that is ready for reform. Legal frameworks that can both protect people from harm and allow a greater variety of religious manifestations are necessary as communities grow more varied and interdependent⁹³. Within religious communities, there can be an increasing demand for self-regulation with regard to religious practices. This can entail creating stronger internal systems, including community-led mediation procedures or ethical review boards, to deal with harmful preaching⁹⁴.

12.3 Areas for Further Academic Inquiry

There is a wide range of academic topics that are available for investigation. Comparative research on the ways in which various legal systems around the globe address religious preaching and its ramifications is one area of focus. These investigations can provide insightful information for creating more fair and efficient judicial systems⁹⁵. The psychological effects of

⁹²Hedges, P. (2010). *Interreligious Dialogue and the Partitioning of Religious Knowledge*. In M. Cheetham et al. (Eds.), *Interreligious Hermeneutics* (pp. 102-105). Cascade Books.

⁹³Sullivan, W. F., & Hurd, E. (2011). *Politics of Religious Freedom*. University of Chicago Press. (pp. 87-90).

⁹⁴Witte, J., & Green, M. C. (2012). *Religion and Human Rights: An Introduction*. Oxford University Press. (pp. 56-59).

⁹⁵An-Na'im, A. A. (2008). *Islam and the Secular State: Negotiating the Future of Shari'a*. Harvard University Press. (pp. 120-123).

religious sermons, especially those that could upset people emotionally or change societal perceptions, are another topic. Improved recommendations for conscientious preaching can be derived from research in this field⁹⁶. And last, it's important to investigate how religious organisations might use responsible preaching to foster social harmony and avert violence. Research on the application of religious teachings to promote tolerance and understanding in multicultural cultures may fall under this category⁹⁷.

13. Conclusion

13.1 Summary of Key Findings

The intricate legal ramifications of torts committed by religious speakers during their sermons have been methodically examined in this article. Important conclusions consist of:

i. Types of torts:

- a.* Defamation, emotional distress, negligence, and provocation are the torts that occur most frequently in religious contexts. For both people and communities, these torts have serious social, psychological, and legal repercussions.

ii. Legal Interpretations and Judgements:

- a.* Comparative case studies show that different legal systems handle religious torts in different ways. While free speech is frequently prioritised in the United States, regimes in Europe frequently strike a compromise between it and safeguards against hate speech and defamation.

iii. Impact on Communities and Institutions:

⁹⁶Pargament, K. I. (1997). *The Psychology of Religion and Coping: Theory, Research, Practice*. Guilford Press. (pp. 130-133).

⁹⁷Appleby, R. S. (2000). *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation*. Rowman & Littlefield Publishers. (pp. 75-78).

It is important to preach responsibly since religious torts can cause psychological anguish, social division, and harm to religious organisations' reputations.

iv. *Mitigation Strategies:*

Creating codes of behaviour, providing legal education to religious leaders, and putting in place conflict resolution procedures inside religious groups are all examples of successful tactics.

13.2 Reflections on the Interplay between Religion, Law, and Society

Law, religion, and society all interact in complex and dynamic ways. Religious preaching must be weighed against social standards and legal requirements, even though it is an expression of freedom of expression and religious practice. In multicultural and pluralistic nations, where different religious views coexist with secular legal frameworks, this balance is essential. The post emphasises how crucial it is to comprehend and honour this delicate balance in order to maintain harmony and keep people safe.

13.3 Final Thoughts and Recommendations

In light of the findings, the article recommends:

- i. ***For Religious Institutions:*** Adopt thorough standards of behaviour and undertake frequent awareness and training campaigns to help preachers grasp their moral and legal obligations.
- ii. ***For Legal Practitioners and Policy makers:*** Provide more precise rules and laws that safeguard people from harm while upholding their right to practice their religion, especially in light of the difficulties presented by the rise of digital media and the changing nature of religious beliefs.
- iii. ***For Future Researcher:*** It is crucial to keep researching how digital media affects religious sermons, how interfaith discussion functions in legal settings, and how religious torts affect people psychologically.

The study concludes by arguing for a middle ground that protects religious liberties while guaranteeing the moral and legal responsibility of religious

instruction. In increasingly varied and linked societies, this strategy is essential for upholding social harmony and safeguarding the rights and welfare of every person.