

## The role of social work in managing family disputes in Druze sectarian courts in Lebanon: Reality and challenges

Ghada Osmat El Hakim<sup>1\*</sup>, Rania Mohamad Mansour<sup>2</sup>

<sup>1</sup> Université Saint-Joseph (USJ) Lebanon; ghada.elhakim@ul.edu.lb (G.O.E.H.).

<sup>2</sup>Doha Institute for graduate studies, school of Social Sciences and Humanities, master's Program of Social Work; rania.mansour@dohainstitute.edu.qa (R.M.M.).

**Abstract:** This study seeks to underscore the critical importance of the specialized "Family Office" within the Druze sect's religious courts and its essential role in addressing family disputes, particularly marital conflicts. It delves into both the theoretical framework and practical applications of the office's functions, emphasizing the methodologies and mechanisms employed to resolve disputes in alignment with the cultural and legal nuances of the sect. Employing a phenomenological qualitative methodology, the study includes field interviews with judges, lawyers, social workers, and individuals directly impacted by marital disputes, aiming to explore their insights and experiences regarding the Family Office's effectiveness. The findings aspire to provide well-founded recommendations for crafting innovative, scientifically grounded strategies to manage family disputes, ensuring they meet the diverse needs of all stakeholders while solidifying the Family Office's position as a fundamental entity in the efficient resolution of conflicts within the judicial system.

**Keywords:** Court, Dispute resolution, Family office, Intervention, Marital disputes, Separation.

### 1. Introduction

According to Article IX of the Constitution, the Lebanese judicial system gives each officially recognized sect the freedom to organize its affairs with regard to personal status matters. For example, the Druze monotheists have their own sectarian courts, which constitute one of the organizations of the judicial community. Although these courts, as per Article 2 of the Law on Religious Judiciary Organization, enjoy moral independence, they are administratively linked to the Ministry of Justice in Lebanon.

The Druze religious courts hold a central role in overseeing family matters, especially marital relationships, in alignment with relevant religious regulations. Despite their significant role in organizing family affairs and the existence of a relatively advanced personal status law (the Druze Personal Status Law), these courts have recently faced significant challenges, most notably the continued high divorce rate. This situation calls for a reassessment of the effectiveness of the existing methods and procedures employed to address such cases (As per statistics from the Druze Appellate Court).

In this context, questions arise regarding how marital disputes are handled in Druze religious courts and the mechanisms currently employed to address such conflicts effectively and transparently. The goal is to formulate proposals that could help reduce the severity of these disputes. Notably, during the research process, a lack of studies focusing on the status of Druze religious courts, particularly in relation to managing marital disputes, has become apparent. It is clear that, similar to other personal status courts, these courts are experiencing a significant rise in divorce rates and cases involving marital conflicts [1].

## 2. The Importance of the Study

Field studies on the operations of courts in Druze areas indicate a lack of direct or advisory involvement from the religious courts in assisting couples seeking separation or dispute resolution through structured scientific approaches, such as marital counseling plans. Additionally, the intervention process is hindered by several shortcomings, including:

1. There is no unified mechanism adopted by judges, as each judge chooses whether or not to follow this approach.
2. There is no early intervention at the stage of the judicial dispute, as the court may begin to intervene to reconcile the parties only after relatively long after the case has been registered in the registry, which further deepens the divide between the parties.
3. There is no staff of social experts or other specialists.
4. Assigning social work specialists, even in occasional cases, creates a dual-role scenario that puts them in a challenging position. They are expected to work toward reconciling the parties while simultaneously preparing a report for the court detailing the responsibilities associated with the termination of the marriage contract.

This study emphasizes the significance of addressing the proposed intervention stages for couples facing stagnancy, tension, or conflict in their relationships. Analyzing these stages reveals three main phases that allow for a structured approach to managing disputes or conflicts.

- The first stage is the pre-judicial dispute, and here marital problems are usually in their early stages.,
- The second stage is the stage of judicial dispute, currently the only stage where some form of marital dispute management exists.
- The third stage is the post-judicial dispute phase, which primarily addresses matters related to children's rights.

## 3. The Problem of the Study

Currently, there are six primary courts under the Druze sect's religious judiciary, located in areas with a large Druze population, along with a higher appellate court based in Beirut [2]. Unlike some other judicial systems, there is no formal process for intervening with couples before they enter the court system, whether from a legal, religious, or social standpoint. As a result, the handling of marital disputes occurs solely within the Druze sect's religious courts.

The legal process begins when one spouse files a case with the relevant religious court, usually requesting divorce when they believe that the marriage has become impossible. This raises the need to examine the laws that regulate the work of judges and courts to clarify the current procedures for managing marital disputes [3].

Therefore, we wonder: How effective is the Family Office in addressing family issues and marital disputes in the absence of intervention methods for marital conflicts within the target community in our study?

## 4. Research Methodology

This study falls under the category of descriptive and procedural research that aims to analyze and understand how marital disputes are managed in Druze religious courts through the Druze Personal Status Law, as well as through the experiences of professionals and individuals involved in marital conflicts. The qualitative research approach focuses on gathering participants' views and interpretations, exploring personal experiences to gain a deeper understanding of how marital disputes are handled in religious courts. The descriptive approach is characterized by unique features that consider the ever-changing nature of human phenomena, the complexity of reality, and circular causality, providing new perspectives for researchers to engage with the human phenomenon and interact with it to understand the related reality.

## 5. Data Collection Tools

The interview served as the primary data collection method. Interviews are commonly used in field studies, enabling researchers to gather information directly through verbal communication with individuals to uncover truths and fulfill the study's objectives. This approach promoted a comprehensive investigation of the different aspects concerning the management of divorce in Druze religious courts and played a role in expanding knowledge. Additionally, the researcher employed open-ended questions (Imbert, 2010).

The interview guide directed at judges, lawyers, and experts focused on key areas:

- Describing the cases subject to intervention.
- Outlining the stages couples go through during marital disputes.
- Examining the causes and consequences of marital conflict.
- Identifying the objectives of intervention.
- Analyzing the methods used in interventions and their impact on couples.
- Exploring solutions and suggestions.

The corresponding evidence addressed to couples included the following:

- Outlining the circumstances that led to seeking court intervention.
- Providing an overview of the intervention processes implemented throughout the stages of the marital conflict.
- Assessing the effectiveness and practical outcomes of the intervention.
- Highlighting the needs of divorced individuals that warrant suitable responses.

## 6. Objectives of the Study

Our objective is to highlight the role of the Family Office within Druze religious courts, analyze its influence on resolving family disputes, and find ways to improve the system to better serve the target population. To do this, we have outlined the following objectives:

- Evaluate existing marital dispute resolution methods.
- Summarize the current framework used in Druze religious courts.
- Assess the efficiency of the current approaches for managing marital conflicts.
- Provide an overview of the present framework operating within Druze religious courts.
- Investigate the techniques and methods currently used to address marital disputes.
- Identify main stakeholders involved in resolving marital disputes, along with their roles and capabilities.
- Evaluate the efficiency of the current methods for managing marital conflicts.

This article is organized into three primary sections. The first section focuses on the research problem, highlighting the lack of effective intervention strategies in Druze religious courts and their negative consequences on resolving family disputes. It also summarizes different intervention techniques used for managing marital disputes at different stages. The second section outlines the research methodology, including how the sample was selected and the tools used for data collection. The concluding section presents an analysis and recommendations, emphasizing the suggestion of a Family Office model as a potential solution to boost the management of marital disputes in Druze religious courts.

Fourth: Study concepts: Druze Courts / Reconciliation Mechanisms / Expert Assistance / Intervention Methods / Social Family Office.

## 7. Druze Courts: Definition and Functionality

The Druze Personal Status Law and the Code of Procedural Principles for Religious Courts run the Druze religious courts, specifically in matters related to reconciliation. According to Article 164 of the Code, judges should try to reach an agreement between disputing parties during the first scheduled court session. A report is prepared when reconciliation is accomplished, signed by the judge, the disputing parties, and the court clerk. Then The judge issues a formal decision authorizing the

agreement, which has the same weight as a judicial ruling and cannot be disputed. This requirement emphasizes the value of reconciliation throughout the judicial process. As mentioned earlier, the first session is accentuated since it helps the judge to grasp the dispute's details and seek peaceful solutions before proceeding to trial; thus, saving the parties the time and costs of lengthy litigation. The legislation also includes provisions to motivate couples to resolve their differences, such as granting a reconciliation period of at least one month. However, the judge chooses two arbitrators who possess the required qualifications if reconciliation efforts fail. These arbitrators may come from the spouses' families or, if there are no appropriate candidates, from outside their families, selected from a list of qualified individuals both families agree upon [4].

Article 339 of the Code of Procedural Principles for Religious Courts focuses on the necessity to thoroughly investigate the reasons for the disagreement between the spouses and the basic role of the arbitrators. The arbitrators should also review the case file and the parties' arguments and documents, try their best to bring the spouses together in a family council to restore harmony between them. If the arbitrators fail, they must submit a detailed report to the judge that includes the meetings minutes, along with their findings and recommendations for separation. Everything should be based on evidence of maltreatment by either spouse (Article 342 of the Code of Sharia Procedure).

Articles 47 and 48 of the Personal Status Law for the Druze community permits the assignment of two arbitrators to facilitate reconciliation between spouses. If reconciliation fails, the arbitrators are required to submit a report to the court that includes the causes of the conflict and the responsibilities assigned to each party.

Recently, a new achievement has also occurred under Law No. 58/2017, which added a social worker to help the arbitrators in the reconciliation process. Furthermore, Cabinet Decision No. 46, dated 10/5/2017, was issued as follows: "The Cabinet approved the creation of the position of 'Reconciliation Facilitator' in the Druze primary religious courts, with one position allocated to each court. This position is to be filled through contractual employment, selecting candidates who hold university degrees in sociology or social health guidance with at least five years of experience in the relevant field after obtaining their certificates, in accordance with the opinion of the Research and Guidance Department No. 1379, dated 16/6/2016."

Consequently, judges who are entrusted with the management of marital disputes play a vital role in resolving conflicts between spouses. The judge's authority in matters of personal status is not limited to administering justice; it also includes protecting the family as a whole, and children in particular. By doing this, the judge takes appropriate measures within the limits granted by the legal provisions mentioned before, making them central to the process of managing marital disputes [5].

From a legal point of view, based on previous studies, research, and seminars, it has been found that there is a lack of clear systematic practices for managing marital conflicts in religious courts, particularly in a scientific way that analyzes and determines those methods. A review of some rulings issued by the Druze religious courts on the dissolution of the marriage contracts shows that several decisions were made without using intervention mechanisms with the spouses. In other circumstances, processes were drastically reduced, such as not hiring mediators or social experts. It is useful to know the advantages of the above-mentioned Egyptian Law No. 10/2004, compared to the Personal Status Law of the Druze Almohad sect [6].

**1) The Principle of Multiple Judges in Family Courts (First Instance and Appeals):** Law No. 10/2004 adopts the principle of multiple judges in family courts, assigning them different tasks such as distributing the workload among them. Thus, the three judges constitute family courts at the first instance. However, this does not exist in the religious courts of the Druze community, except at the level of the Higher Court of Appeal. Druze religious courts are composed of a single judge. There is no doubt that the principle of a three-judge panel provides an important guarantee for litigants, as the decision issued by them is based on the approval and conviction of at least two judges.

**2) Assisting experts to the courts:** Law No. 10/2004 recognized the crucial role of the social and psychological experts in family courts, entrusting them with major responsibilities, including mandatory attendance at trial sessions and submission of their reports to the court. The law specifies the need to appoint experts according to precise and official standards, specifying the required qualifications

for social and psychological specialists. The legal specialists are given the tasks such as organizing the final agreements between the spouses. Since there is no legal specialist, the situation is different in the Druze religious courts, as the final agreement will be supervised by the judge. The role of the psychological and social experts varies in scope since it is limited to the tasks assigned to them by the Druze sectarian judiciary.

## 8. Urgent Matters Judiciary

In urgent legal situations, the Family Law states that the head of the court handles these matters by issuing orders on petitions and similar actions. This gives litigants more certainty and guarantees the court's flexible and fast response to such requests. Thus, a single judge can make urgent decisions, avoiding delays in handling dispute files. The same principle also applies to the Druze judiciary where the judge at the first instance or the president of the Supreme Court handles urgent decisions that cannot be delayed.

This requirement guarantees a prompt and efficient response from the office, which is solely responsible for dealing with marital conflicts. Resolution of the dispute can take place within the office itself, potentially without needing to go to court, and may be achieved within a week. In the Druze legal framework, all cases must be submitted to the court registry. Once the case is presented to the judge, they determine the most suitable action to take. The judge has the option to assign a social or psychological expert to monitor the situation, though this is at their discretion. It is important to highlight that the Family Law stipulates clear and specific timeframes for addressing marital disputes in a mandatory and stringent manner. The Family Office is required to carry out its responsibilities within a maximum of fifteen days; if it does not comply, the case must be referred to the Family Court within seven days. The detailed procedures that the office must adhere to demonstrate a commitment to early intervention and prompt and effective resolution. In contrast, there are no established deadlines in Druze religious courts. The judge, or any assigned expert, if appointed, is not restricted by strict legal time limits.

## 9. Family Office

According to the Family Law, it is crucial to submit divorce applications and related matters directly to the Family Office. This requirement ensures a quick and effective response from the office, which is responsible for managing marital disputes. The resolution of the conflict might take place within the office itself, without being referred to the court, within a timeframe of seven days. In the Druze legal system, every case is submitted to the court registry. Once the file is brought before the judge, they decide on the appropriate course of action. The judge may assign a social or psychological expert to follow up on the matter, or he/she may opt not to do so, depending on the responsibility granted to him/her. It is noteworthy that the Family Law establishes specific and concise timeframes for managing marital disputes in a mandatory and rigorous manner. The Family Office should fulfill its duties in less than fifteen days; otherwise, it should refer the case to the Family Court within seven days. Which the office is required to comply with, demonstrate empathy for the principles of timely intervention and effective adjudication. Druze religious courts are different in that they are not structured around a set duration. A judge or an appointed expert is not obliged to conform to harsh timeframes when the appointment has been made.

### 9.1. Free Access to the Family Office

The Family Law requires that access to the Family Office be free and mandatory, encouraging spouses to seek its services, all while recognizing the citizen's right to social care and protection.

In contrast, this principle is not implemented in the Druze religious courts. When a judge appoints a social expert, it comes with a ruling regarding the expert's fees, which must be covered by one or both spouses.

### 9.2. Authority to Resolve Disputes by the Office

The Family Office has the power to address disputes without involving the court system. A legal expert or other specialist can prepare a reconciliation agreement between the spouses, which similar to a

court ruling. This process decreases the number of cases that reach the judiciary. On the other hand, in the Druze religious courts, any legal agreement must be formally issued by the judge through a formal judicial ruling.

### 9.3. *Holding Sessions in Private Venues*

As stated by the Family Law, family court sessions should be held in private, providing suitable logistical preparations for the orderly management of family cases, and the respect of the confidentiality of the family issues. This is certainly important, as the nature of marital disputes requires attention to privacy and confidentiality. In the Druze religious judicial system, this further practice is almost observed, since the private family law courts are used instead of general courts. However, there may be inconsistencies in adhering to the principles of privacy and confidentiality, although some judges do take these aspects into account. A comparison shows that both legal systems prioritize assigning family and marital disputes to specialized courts, staffed by judges who have expertise in handling such sensitive and complex issues.

**Guided by General Principles:** The Family Law, based on both its text and underlying principles, emphasizes the importance of prioritizing the child's best interests. There is no doubt that the inclusion of this expression is undoubtedly significant, as the legislator intended for family courts to implement broad protections for the family, especially for children, ensuring they are shielded from the effects of parental conflicts and kept out of contentious situations.

It is also observed that the majority of judges in the Druze sectarian courts take into account the implementation of principles and guarantees that serve the interests of the family, particularly the child, despite the fact that the Personal Status Law for the Druze community does not specifically include a clause addressing this issue.

**Creating a Social File for Each Family:** The Family Law requires the Family Office to keep a file for each family, providing documentation of their interactions with the Family Court which can be referred to when necessary. Undoubtedly, this is a vital organizational practice that allows the court to evaluate the family's past concerning marital conflicts.

On the other hand, Druze sectarian courts do not maintain any social files related to families. Neither does the law specify such a requirement, nor have the courts taken any steps to implement such a practice.

**Enforcement of Judgments by a Family Court Judge:** This could act as an important safeguard in the post-judgment phase, ensuring the follow-up of the family and the spouses. The Family Law empowers Family Courts to enforce their own decisions through specialized enforcement departments led by a judge from the Family Court. This enables the judge to supervise the enforcement of judgments swiftly and effectively, reducing harm to the parties involved.

Under the Family Law, Family Courts have watchdog status for the implementation of their orders and may establish specially organized enforcement departments comprising a judge of the Family Court. This practice enables the judge to monitor the enforcement of the orders made by him or her quickly and efficiently, causing minimum damage to the parties concerned.

On the other hand, the situation in the Druze religious courts is quite different. Once the religious court makes a decision, its job is done, and one of the involved parties must then use the regular courts to enforce that decision. This can cause problems with enforcing the decision, like having to go back to the original court and dealing with other legal issues that might affect how decisions are carried out, especially those about children's rights, including custody, visitation, and overall support.

Comparing the Druze Personal Status Law with Egypt's Family Law No. 10/2004 highlights the need to improve how religious courts handle family matters. The differences between these two legal systems show how important it is to update and modernize the procedures in religious courts to provide effective and appropriate solutions. The society in Egypt shares similarities with the society in Lebanon in terms of culture and diversity of sects, which makes comparing between the laws in both countries quite important. Consequently, it is crucial to develop the judicial procedures in the Druze sectarian courts and refine the approaches taken with couples.

It can be concluded from the above discussion that the Druze sectarian courts for the Druze community lack specialized mechanisms for early intervention, which leads to the exacerbation of familial problems. Cases are addressed formally once they escalate to court, reducing the chances of reaching early conciliatory solutions. Despite some informal initiatives taken by family members or religious leaders, these attempts fall short compared to advanced systems for handling disputes.

Therefore, the necessity for an efficient mechanism to manage marital conflicts in Druze sectarian courts becomes increasingly significant, particularly in light of rising challenges, the complexities of married life, and the noticeable increase in divorce rates. This calls for the implementation of formal and advanced early intervention mechanisms to meet current needs, ensure justice, and promote family stability.

#### *9.4. Procedural Framework of the Study*

1) Building on the methodological framework discussed earlier and seeking to fulfill its practical objectives, the study tackles the issue by examining a group of individuals who can offer valuable perspectives on the topic and who play significant roles in the resolution of marital disputes. This sample also includes couples facing marriage problems and going through legal cases in Druze religious courts.

To make this happen, we chose important figures from the court system, specifically:

- a group of 10 judges, who manage cases, review court records, and guide the whole legal process. Among these judges, this study features an interview with the President of the Supreme Druze Sectarian Court, who serves as the head of the judicial and administrative system of these courts.

- a selection of thirteen lawyers provides a sufficient amount of the necessary information based on their regular involvement with the courts.

- seven social experts Seven social experts have been working with the courts since 2016 and hold the necessary authorization to operate within the system.

- a group of thirteen couples is dealing with family issues and divorce cases in these courts. Some of them are waiting for court decisions, while others have already had their cases settled.

- The last group has 43 members, providing a full picture of how marital problems are managed. This diverse group includes experts in the field, social workers, and people who have personally dealt with Druze sectarian court cases, ensuring a deep understanding of the topic.

## **10. The Family Office Target**

The Family Office helps different groups in society, including couples who are having problems in their marriage and those who are getting ready to get married. It also helps children by supporting families in creating a good environment for their growth.

Additionally, the office educates professionals such as judges, lawyers, social workers, and psychologists to better manage family matters. On a broader scale, it collaborates with local communities to raise awareness about the significance of maintaining strong families. It also fosters community engagement and promotes a culture that safeguards children, recognizing that this positively impacts society as a whole.

### *10.1. Improving Marriage Preparation*

The Family Office handles cases and helps couples using social, legal, and rights-based methods. It starts by preventing problems, like improving education before marriage and spotting early signs of conflict. Then, it deals with conflicts as they happen, and finally, it supports couples after a divorce, helping them through the process. Preparing couples for marriage helps ensure a successful family life. This procedure offers extensive and complete preparation programs to help individuals who are about to marry understand the problems and obligations of marriage and develop healthy, long-term marriages. In this section, we should raise awareness about the importance of marriage preparation, encourage participation in these programs, guide each couple through the legal and social issues related to marriage and shared marital life, provide education, and academic materials in sessions and workshops, and promote awareness of divorce issues and how to address them.

### *10.2. Early Detection and Intervention*

The Family Office within the courts collaborates with local communities, organizations, institutions, and governmental and non-governmental entities within this area to declare its existence, spread its message, and attract cases at the early stages of conflict. Appropriate institutions refer cases to the office, and couples can also call the office directly as soon as they become aware of the need for early intervention. The office also regularly encourages people to seek help before marital issues worsen.

As a first step, the social worker starts a file for the couple and then presents the case during a meeting with the multidisciplinary team to determine the course of action and the team members involved. Early detection focuses on listening to both spouses and planning to avoid violent arguments. The objective is to find long-term, peaceful solutions that suit both parties.

### *10.3. Specialized Intervention*

Couples receive special intervention, especially those who did not join the early detection program, those who dropped out of it, and those who developed problems after going through it. Additionally, couples who are referred to the court due to conflict also benefit from the specialized intervention.

At this stage, the aim is to focus on the psychological, social, and relational challenges faced by the couples, which may either contribute to or result from the loss of the marital relationship quality. The specialized intervention program works to resolve conflicts between spouses in a friendly atmosphere, using all the relevant means to achieve this aim.

### *10.4. Post-Separation Follow-Up: Minimizing the Risks and Effects of Separation*

This phase focuses on providing support to couples who have decided to separate and assisting in reorganizing their family structures in light of their new circumstances. The aim is to reduce the impacts and risks of separation for both divorced individuals and their children.

The Family Office provides support to divorced individuals in positively coping with the effects of separation and reduces psychological burdens and pressures. The office helps divorced individuals reach agreements on financial and legal matters related to the consequences of divorce prioritizing the reduction of costs and psychological stress as much as possible. If children are involved, the office collaborates with parents to implement judicial decisions or approved agreements under conditions that respect the role and status of both parents. These arrangements are designed to safeguard the emotional health of the children, and reduce risk factors.

The Family Office employs four main methods: family mediation, marital counseling, family therapy, and social expertise, as foundational pillars for family support and relationship enhancement.

Table 1.

<b>Experience</b>	<b>Family therapy</b>	<b>Marital counseling</b>	<b>Arbitration</b>	<b>Negotiating</b>	<b>Reconciliation</b>	<b>Mediation</b>
A tool for providing information to the court. The expert shares their insights with the judge assist in addressing the conflict and offers the essential scientific knowledge based on their expertise. His experience.	Addressing the interactions between partners and focusing on relationship dynamics in situations where one spouse is experiencing distress or psychological issues.	Provide information Within the framework of preventive work between partners to resolve the conflict between them before it escalates, regarding emotional, sexual, and familial relationships.	Resorting to a neutral and impartial third party to make a decision that resolves the dispute between them- This is done using predetermined procedural and substantive rules within a formal framework.	It is an attempt to establish an agreement between the spouses to resolve the marital conflict under the supervision of a negotiator.	Offering opinions and initiatives to reconcile conflicting spouses-trying to reach an agreement that will restore the situation to pre-conflict conditions	A means of managing marital conflict carried out by an impartial third party, whose objective is to facilitate and activate negotiations, the result of which is an agreement decided by the persons concerned.

## 11. Methods of Intervention and Alternative Mechanism for Litigation in the Management of Marital Conflict

The table illustrates the various approaches to addressing marital disputes, as well as the alternative mechanism of litigation, emphasizing the differences between these approaches and their effectiveness in conflict management:

It is noted that the differences between some mechanisms are almost simple, yet each one possesses specific traits and benefits that distinguish them and justify the selection of one over another [7].

## 12. Data Analysis

The study adopted a method for collecting data, organizing it, and breaking it into manageable units to identify patterns and insights that could be useful. The primary steps necessary for analyzing data obtained from phenomenological interviews can be derived from the work of Ribau and colleagues (2005).

## 13. Study Results

The study presents the key findings from analyzing data collected from partners, judges, attorneys and social specialists who handle marital disputes and it reveals important understandings. Current methods effectively resolve many marital disputes, while these findings highlight multiple challenges and many opportunities for improvement within the legal framework. Before many people think about filing a lawsuit, they should first resort to the Office as a required step to peacefully resolve their issues.

Some legal professionals, and social experts say many people must go through the office process before they enter the courtroom. This feature is important because it helps many parties in conflict try to resolve their disagreement amicably before they consider litigation. Resolving the dispute quickly is possible and many people can achieve this without going to court.

### 13.1. Exclusion of Lawyers

Experts believe that keeping lawyers out of the process of resolving conflict means the parties will be more inclined to find agreeable solutions. This is because lawyers might advise the disputing parties in dispute to hold firmly to their positions in an attempt to win the case from a legal standpoint, which could complicate the conflict and make it harder to resolve.

### 13.2. Early Intervention

Early intervention helps a lot in alleviating the suffering of the parties and assists the couple in providing fast, amicable solutions. Family disputes before the judiciary, as explained by a number of specialists, may be long and complex, causing more rift, tension and pain to the parties, which may reach the disruption of family and social life.

### 13.3. Providing Free of Charge Service to Conflicting Couples

Experts suggest that the family office be available to all couples, regardless of their socioeconomic status. The office is a safe and free premise which allows couples to benefit from expert guidance and raise their concerns should a dispute arise without them having to suffer the extra cost of contact with specialists.

### 13.4. Neutrality

Social experts assert that the significance of the Family Office lies in offering neutral and trustworthy platform for disputing couples allowing both to openly share their views and feelings without bias toward one party at the expense of the other. This feature is crucial because it allows couples to reach a just and lasting resolution to their disagreement. They are confident that the organization managing the conflict treats them neutrally and comprehends their needs and issues justly.

## 14. Recommendations

The idea of establishing an authority or office for resolving marital disputes was the most notable finding of this study. This concept received overwhelming approval from participants. All recommendations and suggestions revolved around forming a body or office made up of expert. To talk about the current way things, work in the special courts for the Druze community, we'll look at how it compares to the rules set out in the Egyptian Family Courts Law, which was made on March 17, 2004.

Setting up a Family Office inside the main courts for the Druze community is seen as a very important step forward. This office would help solve marriage problems by using a professional approach that looks at social, psychological, legal, and human rights issues.

The office would be in six big courts of the Druze community, offering many things like court supervision and making it easy for the office to talk to the court. Also, having the office there all the time would give it a more official standing, making people trust it more and believe in how good and helpful its services are.

### 14.1. Vision of the Family Office

Increasing societal awareness of family-related issues and fostering a united and sustainable Druze community in which families experience social well-being.

### 14.2. Mission of the Family Office

- Providing approaches and interventions that support Druze sectarian courts to manage marital disputes,
- empowering families on social, psychological, legal, communicative, and relational levels,
- raising societal awareness about family-related issues.

## 15. Objectives of the Family Office

The Family Office aims to accomplish comprehensive strategic goals, including preventing marital disputes through enterprising initiatives, and offering support for couples during conflicts and after the end of marriage.

These goals foster individual development and conflict resolution skills, reinforce family ties and address internal challenges. In addition, they Enhance the capabilities of related organizations and nurture awareness and support for family matters for family issues.

### A. Protecting Future Spouses from the Effects of Marital Conflicts

- Raising awareness among Future Spouses about their marital rights and duties.
- Enhancing the abilities of prospective spouses to handle marital disputes effectively if they arise.
- Reducing marital disputes among those preparing for marriage.
- Detecting couples who are at risk of marital conflicts.

#### 1. Follow-Up with Couples During Marital Disputes to Reach the Best Resolution

- Enhancing couples' understanding of their rights and responsibilities, especially regarding child care duties
- Applying strategies and techniques to resolve marital disputes effectively.
- Reducing the adverse effects impacts of conflicts on couples and their families, particularly on children.

#### 1. Follow-Up with Couples After the Dissolution of Marriage

- Reducing the negative impacts of divorce on couples and their families.
- Ensuring the continuity of intervention results for divorced couples and their families, while maintaining basic level of communication between parents.
- Encouraging the principle of friendly settlement of family disputes among professionals and within local communities.

### D. At the Level of Professionals Working in the Office

- Enhancing the capacities of staff in sectarian courts to effectively manage marital dispute resolution cases.
- Enhancing the expertise and skills of professionals working on family and child-related cases through specialized training.
- Increasing public awareness about family issues, marital disputes, and the importance of community engagement in supporting family well-being.

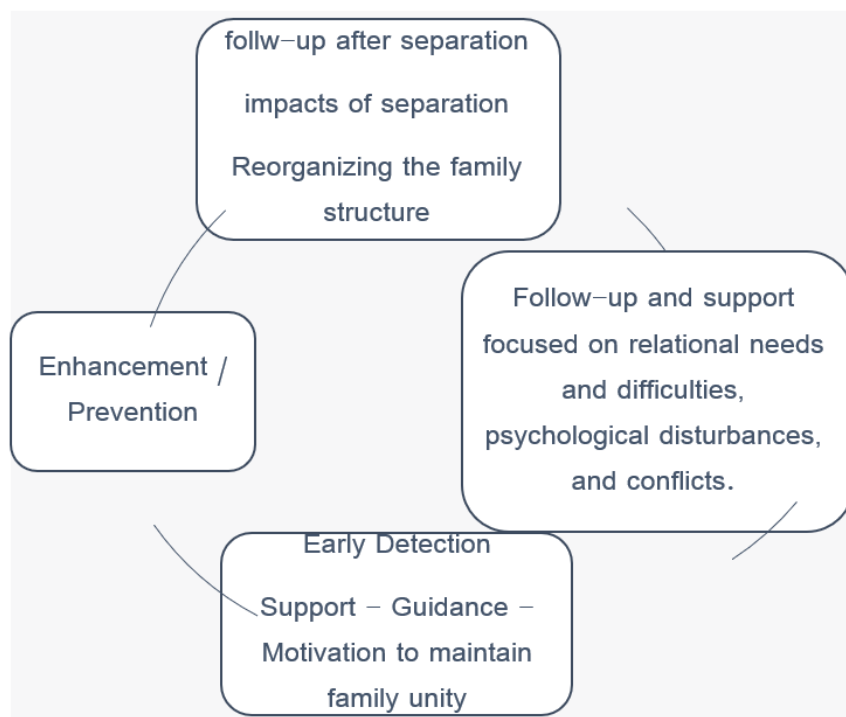


Figure 1.

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