



جمهورية العراق
وزارة التعليم العالي والبحث العلمي
جامعة الموصل
كلية التربية للعلوم الإنسانية

مجلة التربية للعلوم الإنسانية

مجلة عليّة فضيلة محكمة
تصدر عن كلية التربية للعلوم الإنسانية
في جامعة الموصل

العدد الخاص

المجلد (٥)

٢٠٢٥ م

نيسان

القسم الثالث

رقم الإيداع في دار الكتب والوثائق ببغداد

٢٤٢٥ لسنة ٢٠٢٠ م

رئيس التحرير

الأستاذ الدكتور إبراهيم محمد محمود الحمداني

مدير التحرير

الأستاذ الدكتور عبدالمالك سالم عثمان الجبوري

أعضاء التحرير

الأستاذ الدكتور كمال حازم حسين

الأستاذ الدكتور ياسر عبدالجواد حامد

الأستاذ الدكتور صدام محمد حميد

الأستاذ الدكتور أحمد حامد علي عبدالله

الأستاذ المساعد الدكتور عاصم أحمد خليل

الأستاذ المساعد الدكتور جاسم محمد حسين

المقومان اللغويان

الأستاذ المساعد الدكتور رياض يونس الخطابي

الأستاذ المساعد الدكتور إسماعيل فتحي حسين

شروط النشر في مجلة التربية للعلوم الإنسانية

ترحب مجلة (التربية للعلوم الإنسانية) العلمية المحكمة بإسهام الباحثين من العراق وخارجه، فتخطو بهم ومعهم خطوات واثقة نحو مستقبل مشرق، وفيما يأتي بعض ضوابط النشر فيها:

- ❖ تستقبل المجلة البحوث العلمية في مجالات العلوم الإنسانية كافة.
- ❖ تقوم هيئة التحرير بالبحوث علمياً مع خبراء مشهود لهم بالكفاية العلمية في اختصاصهم الدقيق. في الجامعات العراقية والعربية.
- ❖ ترفض المجلة نشر البحوث التي لا تطابق منهج البحث العلمي المعروف.
- ❖ يلزم الباحث بالأخذ بما يرد من ملحوظات حول بحثه من خلال ما يحدده الخبراء المقومون.
- ❖ ألا يكون البحث مقدماً إلى مجلة أخرى، ولم ينشر سابقاً، وعلى الباحث أن يتعهد خطياً بذلك.
- ❖ يثبت على الصفحة الأولى ما يأتي: عنوان البحث ، واسم الباحث، ولقبه العلمي، ومكان عمله، وبريده الإلكتروني ، ورقم هاتفه ، وكلمات مفتاحية ، جميع هذه البيانات باللغتين العربية والإنكليزية وفي حالة وجود أكثر من باحث تذكر أسمائهم وعناوينهم، لتسهيل عملية الاتصال بهم.
- ❖ يطبع الباحث ملخصاً للبحث في صفحة مستقلة، وباللغتين العربية والإنكليزية، على ألا يزيد عن (٢٠٠) كلمة.
- ❖ تعتمد المجلة أسلوب APA للنشر العلمي في التوثيق، ويجب على الباحث اتباع قواعد الاقتباس وتوثيق المصادر وأخلاقيات البحث العلمي وفق هذا النظام.
- ❖ تدون مراجع البحث على صفحة منفصلة أو صفحات مرتبة حسب الأصول المعتمدة بحسب الاتي:
- ❖ كنية المؤلف اسمه. (سنة النشر). عنوان الكتاب. رقم الطبعة (١٣) دار النشر. مكان النشر (المدينة). انظر (موارد وثائق نظام APA). لمزيد من المعلومات (<https://www.apa.org>).
- ❖ ترجمة جميع المصادر غير الإنكليزية (بما في ذلك العربية) إلى اللغة الإنكليزية، مع الاحتفاظ بالقائمة مكتوبة بلغة البحث.
- ❖ إذا كانت المصادر العربية لها ترجمة معتمدة من اللغة الإنكليزية، فيجب اعتمادها، أما المصادر التي ليس لديها ترجمة معتمدة للغة الإنكليزية (مثل: لسان العرب، تتم ترجمتها صوتياً، أي أن المصدر مكتوب بحروف إنكليزية (Lisan AleArab).

- ❖ تطبيق المجلة نظام فحص (الاستلال) باستخدام برنامج (Turnitin)، حيث يتم رفض نشر الأبحاث التي تزيد فيها نسبة (الاستلال) عن المعدل المقبول دوليًا.
- ❖ لا يعد قبول النشر ملزماً للمجلة بنشر البحث العلمي ضمن الاعداد إلا ما يليق بسمعتها العلمية.
- ❖ رسوم البحث للباحثين من داخل العراق (125,000) دينار، على ألا يتجاوز عدد صفحاته (25) صفحة بما فيها البيانات والخرائط، والمصورات، وإذا زاد البحث على ذلك يتحمل الباحث دفع مبلغ (2000) دينار عن كل صفحة إضافية.
- ❖ يطبع البحث على الآلة الحاسبة، وعلى ورق حجم (A4) وبوجه واحد.
- ❖ يطبع البحث وبواسطة برنامج (Microsoft Word) بخط (Simplified Arabic)، للبحث المكتوب باللغة العربية وخط (Times New Roman) للبحث المكتوب باللغة الإنجليزية، بحجم (١٤) لمثن البحث، و (١٦) للعناوين الرئيسية والفرعية ، ويكون ادراج الهوامش الكترونيا وليس يدويا .
- ❖ بعد الأخذ بملحوظات المقيمين يرفق قرص (CD) مع البحث المصحح.
- ❖ يقسم البحث على مقدمة وعناوين مناسبة تدل عليه، لتغني عن قائمة المحتويات.
- ❖ التباعد بين الاسطر (١) سم باللغة العربية و (١.٥) سم باللغة الإنكليزية .
- ❖ يطبع عنوان البحث بخط غامق وحجم (١٦) بينما المتن يكون بحجم (١٤) والحاشية بخط عادي وحجم (١٢) باللغة العربية والانكليزية
- ❖ لا تلزم المجلة بإعادة البحث إلى صاحبه إذا اعترض على نشره الخبراء، ويُكتفى بالاعتذار.
- ❖ منهج البحث العلمي والتوثيق من سمات المجلة المحكمة.
- ❖ تعنون المراسلات باسم (رئيس التحرير) او مدير التحرير .
- ❖ إذا كان البحث يحتوي على آيات قرآنية يكون نمط الآيات وفق برنامج مصحف المدينة ولا يتم نشر البحث خلاف ذلك.
- ❖ تتم المراسلة عبر الوسائل الاتية:

١- البريد الإلكتروني: Journal.eh@uomosul.edu.iq E-mail:

٢- رقم الهاتف: ٠٧٧٤٠٩٠٥٤٥٥ المفتاح الدولي ٠٠٩٦٤

٣- الواتس اب: ٠٧٧٤٠٩٠٥٤٥٥ المفتاح الدولي ٠٠٩٦٤

المحتويات

١. بناء مقياس الحيوية النفسية لدى طلبة جامعة الموصل
عزيزة خالد خير الدين و أ.م.د. رنا كمال جباد..... ١٥٨٥-١٦٠٦
٢. حكم أخذ الأجرة على العبادات دراسة فقهية مقارنة
م.م. معاذ محمد حسين الجحيشي..... ١٦٠٧-١٦٣٨
٣. منتخب ثواب الأعمال لأبي الشيخ الأصبهاني من قوله ثواب من ملك نفسه عند الغضب إلى قوله مداراة الناس -دراسة وتحقيق-
امنه غازي حميد و أ. د. عمار جاسم محمد..... ١٦٣٩-١٦٦٢
٤. المقاصد الجزئية في باب التيمم عند الصنعاني في كتاب سبل السلام
زهراء فوزي حسين احمد و أ.د. نبيل محمد غريب..... ١٦٦٣-١٦٧٦
٥. المقصد الجزئي من عدم قطع اليد على الضيف إذا سرق ممن أضافه ولم يخرج ما سرق خارج الدار عند الكمال ابن الهمام
محمود عبدالله فتحي و أ. م. د مضر حيدر محمود اليوزبكي..... ١٦٧٧-١٦٩٦
٦. معوقات تطبيق الذكاء الاصطناعي بكلية التربية للعلوم الانسانية من وجهة نظر الطلبة
أ.د. ندى فتاح زيدان و م.م. فائق زكي محمد حميد..... ١٦٩٧-١٧١٦
٧. بلاغة النداء في شعر العباس بن الاحنف
م.د.محمود عبد الجبار محمود المشهداني..... ١٧١٧-١٧٢٨
٨. الصحابية سلمى بنت عميس (رضي الله عنها) دراسة في سيرتها
م.د.د. مها صالح مطر و أ.د. عمر أمجد صالح..... ١٧٢٩-١٧٤٤
٩. الحذف عند المهدي (٤٤٠هـ) في كتابه التحصيل لفوائد التفصيل الجامع لعلوم التنزيل
عبير محمد حسن و أ.م.د. صالح علي شيخ علي..... ١٧٤٥-١٧٦٦
١٠. تعبيرية الفقد في الافتتاح والإقبال قراءة في قصيدة (بتول) للشاعرة بشرى البستاني
أ.م.د. جاسم خلف الياس..... ١٧٦٧-١٧٨٢
١١. الذكاء الاصطناعي محلاً تداولياً، دراسة لبائية وليد الصراف
م.د. أحمد الشهاب صالح ذياب..... ١٧٨٣-١٨٠٨
١٢. ازدواجية التعبير العاطفي لدى طلبة جامعة الموصل
م.م. عبير عبدالستار عبدالله و أ.د. صبيحة ياسر مكطوف..... ١٨٠٩-١٨٢٦

١٣. الذكاء الاصطناعي بين المخاطر الإنسانية والممارسة الأخلاقية
د. يوسف ادريس عبدالرزاق و د. نور عوني عبدالرحمن..... ١٨٢٧-١٨٤٢
١٤. المرجعيات الدينية في رسائل ابي المطرف بن عميرة نماذج مختارة
دعاء بشير يونس و أ.د. مثنى عبدالله محمد..... ١٨٤٣-١٨٦٦
١٥. الشعارات والهتافات الجماهيرية لثورة ١٩١٩ في مصر
نهى سعد عزالدين و د. بيداء سالم صالح..... ١٨٦٧-١٨٨٢
١٦. الذكاء الاصطناعي ومعالجة اللغة العربية دراسة
حول التحديات والآفاق
د. حسين مهني و أ. عبد الكريم حسين الشرعة..... ١٨٨٣-١٨٩٨
١٧. بناء مقياس الشخصية الساذجة لدى طلبة المرحلة الاعدادية في
مدينة الموصل
م.م نشوى معيوف مردان و أ.د. أسامة حامد محمد..... ١٨٩٩-١٩١٦
١٨. النمذجة المكانية لاحتمالية حدوث الفيضانات في حوض دهوك
سمير غانم خليل و أ.م. د. عمر عبدالله إسماعيل القصاب..... ١٩١٧-١٩٤٨
١٩. الذكاء الاصطناعي وتطبيقاته في علم النفس التربوي: نحو نموذج
تكاملي لتطوير طرائق التدريس (دراسة نظرية تحليلية)
أ.م. رقية رافد شاكور و م. د. شوان حميد حسن..... ١٩٤٩-١٩٦٨
٢٠. بناء مقياس انماط التفاعل الاجتماعي وفق نظرية Bales لدى
موظفي مديرية زراعة نينوى
محسن موفق محسن و أ.د. فضيلة عرفات محمد..... ١٩٦٩-٢٠١٠
٢١. المعرفة الانفعالية لدى طلبة الجامعة
اسراء محمد احمد و أ.م. د. اسيل محمود محمود..... ٢٠١١-٢٠٣٦
٢٢. دراسة التغيرات في استخدامات أراضي بساتين مدينة خانقين باستخدام
تقنيات الاستشعار عن بعد للمدة ١٩٩٠م - ٢٠٢٢م
م. عبدالله علي إبراهيم و شادان عبدالله علي..... ٢٠٣٧-٢٠٦٢
٢٣. جهود علماء الشام في التدريس والتعليم في مصر
ا.د. محمود فياض حمادي و م. د. حسام قاسم محمد الصميدعي..... ٢٠٦٣-٢٠٧٤

٢٤. اثر انموذج بارمان في تنمية مهارات التفكير المنظومي لدى طالبات الصف الرابع الاعدادي
- ٢١٠٢-٢٠٧٥ اميرة اسماعيل هادي و ا.د ندى لقمان محمد امين الحبار
٢٥. اعادة احياء مدينة الموصل التاريخية والتنمية المستدامة عبر استخدام برامج الذكاء الاصطناعي
- ٢١١٤-٢١٠٣ أ.د. ليث شاكر محمود
٢٦. حاشية إبراهيم وحدي (ت ١١٢٦ هـ) على تفسير البيضاوي سورة يونس الآيات (١٩ - ٢٦) (دراسة وتحقيق)
- ٢١٣٨-٢١١٥ جمال حمود مهاوش و أ.م.د. فارس فاضل موسى الشمري
٢٧. تحولات البنية الزمنية في بناء النص السردي شعراء بلنسية نموذجاً
- ٢١٦٢-٢١٣٩ م.م شلاش خلف يونس و أ.د. مثنى عبدالله محمد علي
٢٨. الحكم التكليفي الصريح في باب الخلع عند الصنعاني في سبل السلام
- ٢١٨٠-٢١٦٣ نبراس حمود خليف علي و أ. د نبيل محمد غريب
٢٩. تحليل جغرافي لصناعة الاثاث الخشبي في محافظة نينوى ومشكلاته
- ٢٢٠٨-٢١٨١ سفيان سالم عبد الله و ا.م.د احمد طلال خضر
٣٠. التوجهات الامريكية في السياسة الدولية وموقع العراق منها
- ٢٢٣٠-٢٢٠٩ أ.د. احمد داود و أ.د. احمد سلمان و م. هويدة عبدالغني
٣١. التفسير التحليلي للآية (٤٣) من سورة النساء بين الإمام الرازي وابن عاشور دراسة مقارنة
- ٢٢٥٨-٢٢٣١ رحمة طلال عبد الله و ا.م.د حذيفة فاضل يونس
٣٢. Minor Disorder, Major Collapse: A Broken Windows Reading of Wertenbaker's *The Grace of Mary Traverse*
- 2259-2276 Mohammed Majid & Ahmed Sabah.....
٣٣. Neurotic Trauma in Tennessee Williams' *A Streetcar Named Desire*
- Dr. Abdulhameed Abdullah & Dr. Omar M. Abdullah & Yousif Ismael.....
- 2277-2294 Breaking the Quantity Rule: Exploring Gender Differences in Learners' Responses to Gricean Maxim Violations
٣٤. Ashraf Abdulwahid & Maha Khaled & Kamal Hazim
- 2295-2308

EFL College Students' Self-Reported of Their Sociolinguistic Competence	٣٥
2309-2330 Dr. Shoaib Saied Abdulfatah.....	

الاضطرابات الصغيرة والانهار العظيم: دراسة لمسرحية "ذا جريس أوف ماري ترافيرس"
للكاتبة فيرتنبيكر في ضوء نظرية النوافذ المحطمة

**Minor Disorder, Major Collapse: A Broken Windows Reading of
Wertenbaker's *The Grace of Mary Traverse***

Mohammed Majid Jebur
Assistant Lecturer

م.م محمد ماجد جبر
مدرس مساعد

**Education Directorate General of
in Anbar**

وزارة التربية، مديرية تربية الانبار

Ahmed Sabah Mohammed
Assistant Lecturer

م.م احمد صباح محمد
مدرس مساعد

**English Department, College of
Education for Humanities,
University Of Anbar**

جامعة الانبار، كلية التربية للعلوم
الإنسانية، قسم اللغة الإنكليزية

alialdden1@gmail.com

ahmed.sabah@uoanbar.edu.iq

الكلمات المفتاحية: النوافذ المحطمة، الاضطراب، ذا جريس أوف ماري ترافيرس،
فيرتنبيكر

**Keywords: Broken windows, disorder, Grace of Mary Traverse
Wertenbaker.**

المستخلص

تُخضع المجتمعات المتدهورة والمضطربة أفرادها حتمًا إلى حالة من عدم اليقين العميق والمعاناة الشديدة. تعكس مسرحية ذا "جريس أوف ماري ترافيرس" للكاتبة تيمبرليك فيرتنبيكر هذا الانهيار المجتمعي من خلال تصوير تدهور القيم الأخلاقية والاجتماعية في عالم تحكمه المصالح الشخصية، والصراعات على السلطة، والفساد. وعلى الرغم من أن هذه المسرحية قد تمت دراستها من زوايا نقدية متعددة، إلا أنها لم تُدرس بشكل كافٍ من خلال إطار نظرية النوافذ المحطمة. لذلك، يتناول هذا البحث مسرحية "ذا جريس أوف ماري ترافيرس" (١٩٨٥) في ضوء المفاهيم التي طرحها جيمس كيو. ويلسون وجورج إل. كيلينغ في نظرية النوافذ المحطمة (١٩٨٢). ويعتمد البحث منهجًا وصفيًا نوعيًا، يسترشد بالمبادئ الأساسية للنظرية، مثل انهيار القيم الاجتماعية، والاضطرابات غير المُعالجة، واستجابة المجتمع للفساد. ومن خلال تحليل كيفية تصاعد الفوضى والاستغلال نتيجة إهمال تلك الاضطرابات البسيطة، يُلقي البحث الضوء على رحلة ماري عبر بيئة اجتماعية تتفكك بشكل متزايد. وتخلص الدراسة إلى أن ماري تعاني معاناة

كبيرة نتيجة الاضطرابات غير المُعالجة الذي تحيط بها. ومع تراكم تلك الاضطرابات، ينشأ مناخ من الفساد المنتشر والفوضى والانحدار الأخلاقي الذي يُشكل بشكل عميق معاناة ماري وتجربتها خلال المسرحية.

Abstract

A declining and disordered society inevitably subjects its people to deep uncertainty and profound suffering. Timberlake Wertenbaker's play *The Grace of Mary Traverse* reflects this societal collapse by portraying the decline of moral and social values in a world dominated by self-interest, power struggles, and corruption. Although this play has been analyzed through various critical lenses, it remains understudied within the framework of Broken Windows Theory. Therefore, this research examines Wertenbaker's *The Grace of Mary Traverse* (1985) through the concepts proposed by James Q. Wilson and George L. Kelling in their (1982) Broken Windows Theory. The study adopts a descriptive qualitative approach, guided by core principles of the theory such as social decay, unchecked disorder, and the societal response to minor signs of corruption. By investigating how neglected transgressions contribute to escalating chaos and exploitation, the analysis sheds light on Mary's journey through an increasingly disintegrating social environment. The study concludes that Mary endures significant suffering due to the unchecked decay in her surroundings. As these overlooked signs of disorder accumulate, they give rise to widespread corruption, chaos, and moral decline, that profoundly shape Mary's suffering and experience throughout the play.

Introduction

Historically, societies have climbed to great heights only to fall to internal strife, outside pressures, or a mix of both. Scientists pay great attention to social disorder since it challenges basic issues of government, morality, and human resilience. Civilizations like the Roman Empire, the Mayan civilization, and Weimar Germany all serve as cautionary tales of how apparently stable systems can collapse because of corruption, inequality, institutional decay, and moral disintegration. Jared Diamond (2005) states that political instability, economic inequality, and environmental inadequate management can lead to societal decline. Similarly, Joseph Tainter claims that societies may fail when their complexity exceeds their capacity for sustainability, societies fail (1988). Such points of view emphasize the several aspects of disorder, in which material and ideological elements combine to cause social disintegration.

Besides, academics also focused on the issue of how small signs of neglectance can contribute to more serious issues in society. Sociologist Émile Durkheim explored the concept of anomie, or normlessness, as a key driver of social instability. People feel disconnected when conventional moral and legal systems collapse, which usually results in crime, violence, and disorder (1893). Building on this concept, James Q. Wilson and George L. Kelling (1982) propose in their Broken Windows Theory that small violations, such as vandalism, public disturbances, or signs of neglect, can cause widespread lawlessness if ignored. Visible chaos, they say, promotes more violations and finally produces a setting where crime and instability flourish. This point of view holds that social collapse can result not only from dramatic events like war or economic crisis but also from the slow erosion of order in daily life.

Long reflected in literature, worries about social instability have been investigated in terms of how personal sins fuel more general collapse patterns. William Golding's *Lord of the Flies* (1954) famously shows how, without social structures, human nature falls into savagery. Initially trying to create order, the novel depicts a group of boys marooned on an island who finally give in to anarchy and violence. George Orwell's *1984* (1949) and Aldous Huxley's *Brave New World* (1932), both of which explore how totalitarianism causes dystopian societies to either collapse or stagnate, show the delicate balance between order and chaos. In the field of drama, plays like Shakespeare's *King Lear* and *Macbeth* show how the decline of political legitimacy results in widespread social and moral disintegration.

Following this trend, Timberlake Wertenbaker's *The Grace of Mary Traverse* (1984) investigates the junction of personal and societal collapse in 18th-century London, therefore showing how unrelenting chaos causes permanent collapse. It demonstrates how seemingly minor infractions, whether they are institutional, political, or personal, can fuel social disorder. Mary Traverse, the protagonist of the play, is a young woman who initially aspires to knowledge and independence but eventually becomes entangled in the violence, exploitation, and corruption of London's streets. London itself is a microcosm of the bigger subject of social collapse. Wertenbaker vividly depicts a city on the edge, where lawlessness is widespread and the institutions supposed to maintain order are either corrupt or ineffectual.

Though set in 18th-century London, *The Grace of Mary Traverse* speaks to modern debates on government, crime, and social decline. In modern societies where inequality, political corruption, and the erosion of public trust keep driving instability, Wertenbaker's criticism of power structures and institutional failures stays pertinent. The play implies that societal disorder is usually not a sudden occurrence but rather the

outcome of accumulated neglect by people who forsake their moral integrity and by organizations that fail to carry out justice.

Literature review

Wertenbaker's *The Grace of Mary Traverse* has been investigated by different researchers from different points of view. For instance, Philpott (1992) asserts that Wertenbaker illustrates how patriarchal authority and power are upheld and expressed through the subjugation of marginalized groups, including the impoverished and women. In his analysis of Mary Traverse, Philpott remarks “Wertenbaker complicates the problems of gender by compounding and drawing links between problems of class-oppression and political corruption” (P.118).

Moreover, Susan Carlson (2000) discusses language and identity in Wertenbaker's plays especially, *The Grace of Mary Traverse*. Carlson elucidates that Wertenbaker explores the triumphs, challenges, and issues associated with existing in a world characterized by fluctuating identities. She contends that Wertenbaker provides profound and incisive explorations of identity, illustrating how her principal characters strive to construct their sexual and racial identities. She also critiques the class system that can immobilize what is termed identity.

Again, Nursen Gömceli (2009) asserts that Wertenbaker's *The Grace of Mary Traverse* tackles various themes, which are notably infused with feminist discourse, particularly concerning gender-related issues. Furthermore, these issues are addressed from a feminist perspective. He contends that Wertenbaker critiques the moral framework and patriarchal values for their double standards and hypocrisy.

Bozer (2011) contends that Wertenbaker, in her play *The Grace of Mary Traverse*, employs a historical setting to address a contemporary issue, illustrating how women continue to experience rape as though they inhabit an archaic era. Consequently, the play references to the eighteenth century, a period during which women were perceived as objects of male desire. Bozer maintains that Wertenbaker depicted the political and social status of women. She claims that *The Grace of Mary Traverse* "illustrates the venturesome quest of its daring heroine, Mary, for knowledge and experience, hence a voice of her own, and an identity" (P.70).

GÜİÜzar Öztürk (2012) explains that Wertenbaker's play *The Grace of May Traverse* vividly illustrates the construction of female identity. He states that the historical context of the play is not selected to emphasize exclusively the past or the present, but rather to illustrate contemporary issues inherent in the narrative. He also contends that the play's principal theme is the gender inequality prevalent in a patriarchal society. Öztürk asserts that Wertenbaker addresses the gender dichotomy throughout the play, which distinguishes individuals as masculine or feminine, thereby attributing specific characteristics to each category.

Accordingly, Emine Şsetürk (2016) asserts that *The Grace of Mary Traverse* provides a multi-faceted depiction of women's roles. This multi-faceted approach emphasizes physical, psychological, political, and social dimensions. The characters in the play, he asserts, contest the notion of a patriarchal society that deems women inferior and men superior. Wertenbaker, by examining the educational perspective of the eighteenth century, sought to portray her protagonist in *The Grace of Mary Traverse* as a woman striving for knowledge and education to exemplify the ideal lady respected in a male-dominated culture.

Despite the numerous studies that examined Wertenbaker's play *The Grace of Mary Traverse* from various perspectives, no existing study has utilized the *Broken Window Theory* in relation to Wertenbaker's work, rendering it a unique tool for analyzing the play's significance impact. Thus, the current study follows a descriptive qualitative analysis utilizing the theory's concepts of social decay, unchecked disorder, and the societal response to minor signs of corruption as tools for the analysis to investigate how small untreated signs of disorder faced by Mary Traverse, which left untreated by authorities, contribute to much bigger social disorder in her life.

Conceptual Framework

James Q. Wilson and George Kelling presented the Broken Windows theory in 1982, likening the disorder in communities to the neglect of the broken windows. It is, however, a general theory based on the notion that obvious disorganization and deviance in an environment creates a permissive atmosphere that encourages the rise of such behavior and eventually to serious criminal behavior. The concept is that when they observe indicators of neglect and deterioration in a particular area, it suggests that disorder is tolerated in that area. People may be unmotivated to report crimes, such drug deals or burglaries, if no one cleans up trash or fixes run-down structures (Green, 2023). Wilson and Kelling believe that "serious street crime flourishes in areas in which disorderly behavior goes unchecked" (1982, p. 5). Therefore, They Believe that small crimes and signs of disorder will increase the risk of committing larger ones, they state "one unrepaired broken window is a signal that no one cares, and so breaking more windows costs nothing" (1982, p. 3).

It is important to emphasize that the Broken Windows theory is mostly founded on an experiment conducted by Stanford psychologist Philip Zimbardo in 1969. He ran a fascinating experiment involving leaving two cars in two separate locations. One car is parked in a zero-rate crime neighbourhood in Palo Alto, California; the other in a mostly poor and crime-prone area of New York City, Bronx. Both vehicles had their hoods up and no license plates. Within no more than ten minutes of abandonment in the Bronx, people started stealing precious belongings from the car, quickly followed by stripping it for parts and arbitrary acts of destruction like breaking windows. On the other hand, the vehicle in Palo Alto remained untouched nearly for a week until Zimbardo himself wrecked it with a sledgehammer. Once the car was vandalized, it immediately became a target for more theft and damage. (Wilson and Kelling, 1982).

Thus, Wilson and Kelling expand on this experiment proposing that untreated broken window motivates people to break the others irrespective of the location of this broken window. "this is as true in nice neighborhoods as in run-down ones. Window-breaking does not necessarily occur on a large scale because some areas are inhabited by determined window-breakers whereas others are populated by window-lovers" (1982, p. 3). When the car in Palo Alto sledgehammered, the car is vandalized within minutes despite being a rare crime-committing neighborhood. Therefore, maintaining the sequence is important because "one broken window becomes many" (1982, p. 5) when officials ignore this shattered window. In other words, "if a window in a building is broken and is left unrepaired, all the rest of the windows will soon be broken" (1982, p. 3). For this reason, it is essential to deal with sings of disorder right away so as not to aggravate more crimes or incivilities.

It is the duty of police officers to “keep serious crime at bay by maintaining control over disorderly conditions” rather than leaving things chaotically. (Jacinta and Travis, 2010, p. 759)

The theory therefore largely depends on police actions and community reaction as a potent weapon to maintain the order and combat antisocial behavior or violence. Then, police officers' efforts are not of great value if they are not connected with the assistance of the community “No matter how effective the police are in tackling these problems on their own, the results are unlikely to be successful or lasting unless they work in close partnership with the other public service agencies” (Bratton et al, 1998, p. 49). This implies that tackling these issues efficiently calls for a coordinated strategy since only law enforcement activities would suffice. Comprehensive intervention and enhancement of the neighborhood's state depend on therefore cooperation between law enforcement and community. (Bratton et al, 1998). Michael J. Jenkins implies that the community has to cooperate with the police to establish particular behavioral standards and that the police should support the community in maintaining these standards. He adds “when you set that standard of behavior, you are preventing more serious crimes from occurring because again you are showing that someone cares about this area and that more serious levels of offending will not be tolerated” (The University of Scranton, 2015, 00:57-00:1.17).

Still, the theory has a major influence on police tactics in the 1990s and later. Police Commissioner William Bratton of New York City utilizes it notably. He thinks that lowering crimes relies on his ability to maintain order. Wilson and Kelling argues that “disorder and crime are usually inextricably linked, in a kind of developmental sequence” (1982, p. 2). Bratton puts the theory into practice during his tenure in charge of the city's transit police, using this idea to combat smaller infractions such fare evasion, public drinking and street

prostitution to stop larger ones. Subway crimes fall noticeably as a result. He then elaborates on the Broken Windows concept using his "quality of life initiative," which focuses on behaviors including street prostitution, public drinking, and panhandling. Addressing these problems caused notable drops in crime rates, including rape, robbery, and homicides, in New York City during this period. (Bratton et al, 2004).

Though widely lauded for its contribution to lower crime rates in various locations, the theory failed to withstand the criticism of several academics. Critics claim the theory is unimportant in maintaining the order leading to the direct targeting of communities of colors by police officers under the pretext of enforcing the law. For example, Professor Bernard E. Harcourt contends that there is no strong evidence that policing's crackdown on disorder really lowers crime or that mending broken windows produces the intended impact. These strategies, therefore, obviously have disproportionately negative effects on people of color more than others. (Harcourt, 2015). Gary Stewart likewise says that the main drawback of the plans suggested by Wilson, Kelling, and Kennedy is their failure to see the possible damage done to people of color by granting police wide discretion. (Stewart, 1998)

Discussion

Mr. Giles Traverse in Timberlake Wertenbaker's *The Grace of Mary Traverse* exercises great paternal authority over his daughter, creating a world where she is emotionally, intellectually, and morally trapped. Though it works as a deeper kind of psychological disorder, his fixation with order, refinement, and appearances may seem protective on the surface. Seen through the prism of Broken Windows Theory, his desire for perfection reflects a system that overlooks internal cracks, emotional neglect, repressed individuality, and subtle acts of control, until they escalate into total collapse.

Mary's final collapse is not brought on by sudden revolt but rather by a lifetime of neglected emotional illness. Wertenbaker's play then turns into a strong dramatization of how control and silence might be the Broken Windows indicating more profound social and psychological collapse.

The Broken Windows theory is considered to be an effective way to understand the full implications of this dynamic since it is a sociological framework. Originally suggested by James Q. Wilson and George L. Kelling, this theory holds that small, unattended signs of disorder, like a broken window, invite greater dysfunction if ignored (Wilson and Kelling). Mary's tiny emotional fissures produced by her father's dominance are regarded broken windows that eventually pile up and cause a total social and personal disorder.

Mr. Giles Traverse, Mary's father, represents the first sign of disorder through his psychological control over his daughter. Mr. Giles and his psychological manipulation create a perfectly polished world for Mary, one built on wealth, refinement, and silence. Though he builds an emotionally sterile jail in doing so, he means to protect her from society's corrupting influences. He tells Mary, "You are here not to express your desires but to make conversation" (Timberlake, 1984, P. 60). Although, this seems good for Mary. Yet, it turns into a decorative presence and steals her self-expression. Her interest is even stifled. Mary's curiosity is also suppressed when Giles asks her, "Why gape out of the window when I've given you so much to see in the house?" (Timberlake, 1984, P. 64). This moment encapsulates Giles's need to curate every part of Mary's reality. This moment captures Giles's desire to organize every aspect of Mary's reality. The window is a metaphor for outside experience, something forbidden under the cover of protection.

Broken Windows Theory calls this compulsive drive for control the effort to “maintain order by addressing small disorders before they escalate” (Wilson and Kelling, 1982, P. 2). Giles, however, uses the theory backward in this situation; he removes any evidence of disturbance to preserve a flawless picture, unaware to the fact that his rejection of human complexity causes internal fractures. Mary, echoing his voice, says, “Papa says farmers stop progress,” (Timberlake, 1984, P. 67) This demonstrates how she has unquestioningly taken in his perspective. But under her polished exterior, the harm is increasing.

The line “What harm could once do? It’ll only improve my conversation and Papa will admire me. Yes, Mrs. Tempwell, you’ll take me.” (Timberlake, 1984, P. 65) marks a turning point where Mary starts to act on her want for experience, thinking she can play with societal limits without penalty. But her faith in the notion that one act of rebellion is safe shows her ignorance of how, particularly patriarchal society, treats women who step out of line. She has not yet understood that a woman's "disgrace" often determines her judgment more than the depth of her character. (Timberlake, 1984, p. 98) From the standpoint of Broken Windows Theory, Mary is about to turn into a "broken window" herself. The theory holds that, if ignored, little indicators of disorder cause more societal decline. Mary believes that, in this situation, a small "once" transgression will have little effect. But in her world, even one visible step outside the limits of sexual propriety makes her a symbol of chaos. Wertenbaker reflects the reasoning of Broken Windows Theory, one crack is sufficient to condemn the whole structure, and criticizes a society that transforms curiosity and expression into shame by means of Mary's misplaced confidence.

When Mary eventually departs her father's universe, she is totally unready for the emotional and moral difficulties of the outside. Her first hours of freedom are confusing. "What's happened to me? I was happy in my rooms," (Timberlake, 1984, P. 71) this reflects Mary's confusion at a world that does not follow her father's order. This moment represents a key idea in Broken Windows Theory when disorder is ignored, it escalates. Mary's emotional neglect is one such disorder. Because it was never addressed, it mutates into confusion, trauma, and eventual nihilism.

Mary's realization increases to be sharper when she declares, "I've spent my life looking through window panes. I want to face them" (Timberlake, 1984, P. 71). This in fact reflects her trial to escape her father's metaphorical house of order, to face the reality. But, like a neighborhood left in decay following cosmetic repairs, her mind falls apart under reality. Giles teaches her how to speak, but not how to think or live. She states, "It's my father who taught me to talk... He didn't suspect he'd also be teaching me to think" (Timberlake, 1984, P. 97)

Mary's collapse is mirrored by her last violent, conclusive encounter with her father. She shows her emotional misery and moral decay. "You have no power over me, Papa. Your daughter's dead. Now for the second thing. I want money," (Timberlake, 1984, P. 99). This line shows a symbolic death of Mary who is always under control of her and what is left is a shattered, callous woman. Like an abandoned city full of shattered windows, her inner world has gone into chaos. Driven not by ideals but by survival and manipulation, she turns angry, indifferent, and morally compromised.

Mary's actions outside her father's house, like gambling, violence, exploitation, are signs of a collapse based on her early emotional harm. Long ago, the internal "windows" of care, compassion, and identity were shattered; no one tried to fix them. Her heartbreaking last speech verifies this decline. "I would like to pour poison down the throat of this world, burn out its hideous memories" (Timberlake, 1984, P. 125) Mary's anger is endless, her grief transformed into destruction. Her lack of compassion and emotional growth as a child does not produce strength; rather, it causes a complete loss of hope and significance.

This! I did everything to keep you from this! I didn't live in a beautiful house like you as a child. I had to work hard. Very hard. Not just with my hands. I didn't mind that. But with people. I had to work at not being despised. I was able. I made money, started the potteries, bought land, made more money. Everything I make sells now. And I'm listened to. I wanted you to have the ease, the delights I never knew. I wanted to protect you from what I had experienced, the slights, the filth, protect you even from the knowledge I had experienced it. (Timberlake, 1984, P. 98)

Giles's speech in the play vividly shows the psychological interpretation of Broken Windows Theory by revealing how his compulsive needs to protect Mary from suffering turns into a control mechanism that finally causes her collapse. As Wilson and Kelling hold that visible signs of disorder, like a broken window, invite more serious breakdowns in social order, so implying that preserving surface-level

cleanliness can stop deeper chaos. Giles uses this reasoning to his daughter's life, thinking that by concealing all signs of pain, dirt, or emotional discomfort, he can save her from moral and social decline. His comments expose how he links exposure to chaos with unavoidable destruction. But Giles, like those who oppose Broken Windows Theory and claim that policing appearances overlooks fundamental causes, does not recognize how his suppression produces more profound psychological fractures. Denied truth, autonomy, and emotional experience, Mary becomes the metaphorical "broken window"; her revolt, uncertainty, and suffering surface exactly. Giles shows that suppression of disorder is not the same as resolution by enforcing a false order that leaves her unready for reality, therefore attempting to preserve her innocence. Wertenbaker therefore employs Giles to criticize both patriarchal control and the risks of preserving appearances at the expense of authenticity and growth.

In other words, Mary's revolution against her father's control and her society as well can be seen as a result of the unfixed windows in her life. These small signs of disorder that left untreated by Mary's father led to more serious disorder in Mary's life. For this reason, fixing small broken windows from the very beginning avoids more windows to get smashed.

Conclusion

Examined via Broken Windows Theory, Timberlake Wertenbaker's *The Grace of Mary Traverse* shows a strong criticism of how surface-level order and control can hide profound emotional and moral decay. The study concludes that Mr. Giles Traverse's relentless attempts to keep a perfect world for Mary are not acts of love but rather forms of control. He thinks, like the faulty conclusions of Broken Windows Theory, that eliminating indicators of rebellion, emotional expression, curiosity, and sexuality, will stop collapse. But this denial of complexity and suppression of truth creates more harm.

The study also concludes that Mary's tragedy stems not from sudden rebellion but from a lifetime of suppressed identity, unmet emotional needs, and conditional love. Her evolution from protected daughter to disillusioned outsider reflects the precise collapse the theory cautions about, not because she fought back but rather because her humanity was seen as a danger. Wertenbaker reveals how control, silence, and moral rigidity may be the actual causes of chaos by means of Mary's voice, her breakdown, and her last battle with her father. Moreover, the play serves as an alarming warning that real order cannot be constructed on repression and that neglected emotional "cracks" can destroy the whole system.

References

- ❖ Bozer, A.D. (2011). In search of voice of her own: Timberlake Wertenbaker's *The Grace of Mary Traverse*. *International Journal of Humanities and Social Science*, 1 (3) 70-74.
- ❖ Bratton, W. J. (1998). *Turnaround: How America's Top Cop Reversed the Crime Epidemic*. Random House.
- ❖ Bush, S.O. (2013). *The theatre of Timberlake Wertenbaker*. New York: Sydney.
- ❖ Carlson, S. & Aston, E. (2000). *Language and identity in Timberlake Wertenbaker's plays*.
- ❖ Diamond, J. (2005). *Collapse: How societies choose to fail or succeed*. Penguin.
- ❖ Durkheim, É. (1893). *The division of labor in society*. Free Press.
- ❖ GÖmceli, N.u. (2009). Timberlake Wertenbaker's 'Radical Feminist' Reinterpretation of a Greek Myth: The Love of the Nightingale. *Arbeiten aus Anglistik und Amerikanistik*, 34 (1),78-97.
- ❖ Green, R. (2023, July 8). *Broken Windows Theory*. Verywell Mind.<https://www.verywellmind.com/broken-windows-theory-7550632>
- ❖ Harcourt, B. E. (2001). *Illusion of Order: The False Promise of Broken Windows Policing*. Harvard University Press.
- ❖ Millett, K. (1970). *Sexual Politics*. New York: Doubleday.

- ❖ Öztürk, G.Ü. (2012). The construction of female identity in Timberlake Wertenbaker's *The Grace of Mary Traverse* and *The Break of The Day*, (Unpublished master thesis), Middle East Technical University: Turkey.
- ❖ Phillipott, W. (1992). Deconstructing the gender paradigm: the theatre of Timberlake
- ❖ Şentürk, E.M. (2016). Women as a subject and/or an object in *The Grace of Mary Traverse* by Timberlake Wertenbaker. *The Journal of International Social Research*, 9(44), 270-273.
- ❖ Stewart, G. (1998). Black codes and broken windows: The legacy of racial hegemony in anti-gang civil injunctions. *The Yale Law Journal*, 107(7), 2249–2279
- ❖ T. U. O. S. (2015, April 14). Michael J. Jenkins, Ph.D.: The “Broken Windows” Theory. YouTube.
<https://www.youtube.com/watch?v=RYWCzZHlChQ>
- ❖ Tainter, J. (1988). *The collapse of complex societies*. Cambridge University Press.
- ❖ Wertenbaker, T. (1984). *The Grace of Mary Traverse*. Methuen.
- ❖ Wilson, J. Q., & Kelling, G. L. (1982). Broken windows: The police and neighborhood safety. *The Atlantic Monthly*, 249(3), 29–38.

Editor-in-Chief

Prof.Dr. Ibrahim Mohammed Mahmood AL-Hamdani

Managing Editor

Prof. Dr. AbdulMalik Salim Othman Al-Jubouri

Editorial Board

Prof. Dr. Kamal Hazem Hussein

Prof. Dr. Yasser Abdel-Gawad Hamed

Prof. Dr. Saddam Muhammad Hamid

Prof. Dr. Ahmed Hamed Ali Abdullah

Assistant Professor Dr. Asim Ahmed Khalil

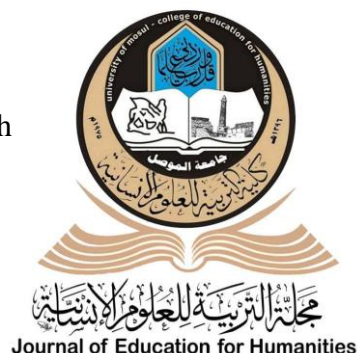
Assistant Professor Dr. Jasim Muhammed Hussain

Language Evaluators

Assistant Professor Dr. Riyad Younis Al-Khattabi

Assistant Professor Dr. Ismail Fathi Hussein

Republic of Iraq
Ministry of Higher Education and Scientific Research
University of Mosul
College of Education for Humanities



Journal of Education for Humanities

A Quarterly Refereed Academic Journal

**Issued by the College of Education for
Humanities**

University of Mosul

Volume (5)

April

Special Issue

2025

Section Three

**Deposit number in the National Library and
Documentation House In Baghdad**

2425 for the year 2020 A.D.