



## **LITERATURE AS AN INSTRUMENT OF ASSESSMENT: EDUCATIONAL EVALUATION OF CHILD SUFFERING IN AMMA DARKO'S FACELESS**

**<sup>1</sup>Vitalis Chinemerem Iloanwusi and <sup>2</sup>Ogwudile Chinenye Linda**

<sup>1</sup>*Department of English and Literary Studies, Faculty of Arts, Godfrey Okoye University, Enugu State.*

<sup>2</sup>*Department of Science and Computer Education, Faculty of Education, Godfrey Okoye University, Enugu State.*

DOI: <https://doi.org/10.5281/zenodo.17046974>

<b>Keywords:</b> Amma Darko, Faceless, child suffering, literary analysis, educational measurement, Reader- Response Theory	<b>Abstract:</b> <i>This study explores the intersection of literature and educational measurement by examining Amma Darko's Faceless as a text that not only represents child suffering but also functions as a tool for assessing learners' moral and social awareness. The novel, which dramatizes the experiences of Fofo and Baby T as street children in Accra, highlights the broader realities of neglect, poverty, and exploitation faced by African children. While literary criticism typically engages with thematic interpretation, this research extends the discourse by demonstrating how Faceless can be deployed in educational contexts as an evaluative instrument. Anchored on Reader-Response Theory and Educational Measurement Theory, the study situates readers' interpretations as critical data for measuring empathy, moral judgment, and critical consciousness. The methodology adopted a dual approach: a textual analysis of Faceless to identify themes of child suffering, and a survey of 80 literature teachers from St. Patrick's, Godfrey Okoye University Secondary School, and Kings College, Enugu. A structured questionnaire, analyzed using mean scores with a 2.5 cut-off benchmark, was employed to evaluate teachers' perspectives on the feasibility of literature as an assessment tool. The findings reveal that child suffering in Faceless is not only vividly represented but also resonates with learners in ways that can be systematically measured. Teachers affirmed the possibility of designing frameworks that convert literary themes into evaluative instruments for classroom assessment. The study concludes that literature, particularly African novels like Faceless, transcends its aesthetic value to become a vehicle for testing empathy, moral consciousness, and social responsibility in education. Recommendations include the integration of literary texts into holistic assessment models, teacher training on measurement frameworks rooted in literature, and policy support for interdisciplinary pedagogy. Ultimately, this research demonstrates the measurable power of literature in shaping values and advancing educational objectives.</i>
---	--

**Vitalis Chinemerem Iloanwusi and Ogwudile Chinenye Linda**



## **Introduction**

Literature functions as a mirror of society and simultaneously as a classroom where human experiences are assessed, understood, and reinterpreted. In African contexts, literary texts have consistently highlighted the plight of vulnerable groups, especially women and children, in ways that statistics or policy documents cannot fully capture. Amma Darko's *Faceless* is one such novel that exposes the grim realities of street children in Accra, Ghana, portraying child suffering as both a social condition and a moral indictment on communities that have normalized neglect. While literary studies often concentrate on thematic interpretation, an emerging interdisciplinary concern is how such texts can be systematically deployed as tools for educational measurement, to evaluate learners' moral consciousness, empathy, and critical understanding of social issues. This dual focus positions literature not merely as art but as an evaluative instrument capable of testing social awareness in educational settings.

In *Faceless*, child suffering is dramatized through the experiences of Fofo and Baby T, whose lives on the streets symbolize larger narratives of poverty, neglect, and exploitation. The novel does more than document misfortune—it becomes a pedagogical tool that confronts readers with the human costs of systemic failure. Scholars like Okolo and Ogbele (2024) argue that African novels often highlight “the girl-child as a victim” whose struggles

represent both individual trauma and collective societal responsibility. This argument situates Darko's narrative as a text where suffering can be quantitatively assessed, not in the sense of reducing pain to numbers, but in using the text to design instruments that measure how learners comprehend, empathize, and critically respond to human suffering. Thus, the bridge between literary analysis and educational measurement becomes clear: literature provides the scenarios, while educational evaluation provides the scales of understanding.

The interdisciplinary promise of such a study is based on the understanding that literature education must extend beyond the appreciation of style and aesthetics to deal with practical issues on the ground. Some scholars of educational measurement such as Mohan (2023) argue that testing in schools must be used to measure not just cognitive ability, but moral reasoning, values, and attitudes. When literature such as *Faceless* can raise social ills like child prostitution, abandonment, and gender violence, then classroom assessment needs to go beyond measuring what learners have mastered and how they react to these problems. Making the themes of narratives measurable, educationists can examine the levels of empathy, determine the value orientation, and teach students social responsibility. In this case, literature is a kind of evaluative laboratory where learners are tested not only on what has happened in a story but also on what needs to happen in society.



This strategy is consonant with the claim of Akinrinlola, Olakanmi, and Onyeashie (2025) that the discourse of literature is a kind of critical pedagogy in itself. Their postcolonial critical discourse analysis of *Faceless* reveals the way characters like Kabria become interpreters of social suffering and turn narrative into an educational dialogue. This implies that not only are teachers who teach *Faceless* passing on literary knowledge, but they are also engaging students in evaluative discussions on justice, morality, and empathy. Teaching the text in itself is a kind of assessment, and quantifying student responses is an empirical measure of the effect of literature in terms of consciousness construction. Connecting this to the structured testing via questionnaires enables the researcher to measure the moral insights that literature communicates.

*Faceless* is even more urgent as children are the focus of the project. Children, according to the novel, are victims of neglect and also manifestations of the moral bankruptcy of society. Baby T is a tragic hero with an innocent beginning and an exploited life, but a literary device and a reality by which many African children live. Generally speaking, Darko characters are morally decadent, socially disintegrated, so there is nothing wrong with using their example to analyze the issue of values in the educational field, and that is what researchers such as Diasse (2024) do. Therefore, an evaluation of the reaction of learners to these images gives a possibility to determine the ability

of literature to affect the ethical attitude and human empathy. It also bases the process of educational measurement on concrete and pressing problems in society.

Furthermore, onomastic analysis of Bonye (2021) shows how the practices of naming presented in Darko works encode an experience of suffering and identity. The names Fofo or Baby T are not labels, but indicators of exclusion, marginalization, and social erasure. When teachers delve into such symbolic aspects in class, they ask students to unpuzzle suffering as a cultural construct. The assessment of their capacity to decipher and sympathize with these names forms an interface between literary semiotics and pedagogic evaluation. Literature therefore can be an ideal place to experiment with not just understanding but also social-cultural sensitivity.

This interdisciplinary association is supported in the education measurement literature. According to Karadoğan (2023), language and literary texts can be intentionally utilized in measurements of affective and cognitive domains with a particular focus on how students react to values that stories portray. Similarly, Kubiszyn and Borich (2024) assume that higher-order skills (empathy, moral reasoning, etc.) are also to be disclosed based on the references of modern testing. *Faceless* offers good soil on which to base such an assessment since it is not just what children endure that is dramatized but also how society reacts or does not react to it. The novel provides teachers with a framework



against which they can construct questionnaires, reflective essays, and Likert-scale questions, that evaluate how learners respond to the novel in cognitive, affective, and moral domains.

This study is interdisciplinary in the sense that it combines literary criticism and empirical measurement. On the one hand, theorists of literature break Faceless down into gendered oppression, poverty, and child abuse themes. Meanwhile, measurement professionals present forms of quantification of learning results involving statistical measures of mean scores and cut-off scores. Literature is not only read but also tested when these two approaches are combined, and suffering is not only studied but also applied as a point of reference that measures the moral and social development of learners. This two-sided process is the point of contact between the qualitative and quantitative disciplines.

Besides, the Faceless was selected as a case study to meet international educational objectives. United Nations Sustainable Development Goals (SDGs) 4 (quality education) and 16 (peace, justice, and strong institutions) recognize that education can help to increase social awareness and empathy. With the child suffering narrative of Darko as a text used to evaluate the achievement of these objectives, teachers are helping achieve these objectives because the literature classes will generate socially conscious citizens. The text is made more than a literary object--it is a pedagogical tool to gauge how far the world is moving towards global justice.

Lastly, this kind of interdisciplinary evaluation finds fertile soil in the Nigerian educational context. This framework can be practically implemented in schools that include the subject of literature, like St. Patrick's, Godfrey Okoye University Secondary School, and King's College, Enugu. Literature teachers can create examinations, administer questionnaires, and quantify the reactions of learners in ways that display the depth of literature and educational analysis. This makes the studies locally based but adds to the international research discussions. The last value of this piece of writing is that it shows that literature is not to be admired and appreciated only but also can be quantified, tested, and utilized as a tool of shaping human values.

### **Research Objectives**

1. To examine the representation of child suffering in Amma Darko's Faceless.
2. To design an educational measurement framework for assessing responses to themes in Faceless.
3. To evaluate the extent to which literature can be used as an instrument of assessment in education.

### **Research Questions**

1. How is child suffering represented in Amma Darko's Faceless?
2. What educational measurement framework can be designed to assess responses to themes in Faceless?
3. To what extent can literature be used as an instrument of assessment in education?



### **Theoretical Framework**

The present study is anchored on Reader-Response Theory, complemented by Educational Measurement Theory, thereby creating an interdisciplinary platform for analysis. Reader-Response Theory, as developed by scholars such as Stanley Fish, emphasizes that the meaning of a text emerges not from the text alone but from the interaction between text and reader. In this sense, *Faceless* provides a narrative of child suffering that invites readers—particularly students and teachers—to interpret, react, and reflect emotionally and cognitively. Educational Measurement Theory, on the other hand, concerns itself with designing valid and reliable instruments to capture learning outcomes, values, and affective responses. When these theories are integrated, literature is not only interpreted but also assessed for its impact on readers. This framework aligns with Karadoğan's (2023) assertion that literary texts are vital tools for measuring empathy and social values in educational contexts. Thus, the theories provide the foundation for analyzing *Faceless* thematically while also constructing instruments that test learners' responses.

*Faceless* is a novel that can be analyzed using Reader-Response Theory since it requires the reader to invest emotions in reading it. Other characters like Fofo and Baby T lead to sympathy, anger, and moral outrage reactions, which are measurable using well-constructed assessment instruments. Diasse (2024) states

that morally decadent scenes described by Darko present the audience with dramatic ethical issues that have to be addressed urgently. Teachers can determine whether literature teaches moral responsibility or is morally indifferent to learners by gauging how they answer these questions. Educational Measurement Theory helps in this process by providing concepts such as Likert scales, cognitive tests, and affective inventories to empirically measure these responses. You can say that both theories are complementary to each other: the former positions the reader as a decoder of meaning, whereas the latter makes sure that such interpretations are codified and evaluated. The result of this balance is that the literary engagement does not take place at the level of impression but continues until the judgment as an educational analysis.

In addition, the theoretical framework recognizes that literature is a social laboratory in which students experiment with values, attitudes, and moral stances. Akinrinlola et al. (2025) posit that the pedagogical power of *Faceless* is found in the capacity of the method to make individual reading a social dialogue on suffering, justice, and social responsibility. Reader-Response Theory offers the prism through which individuals bargain about these meanings and Educational Measurement Theory offers the scales to measure those bargains. One has been that the response a student shows towards the victimization of Baby T can be measured in terms of empathy or moral



judgment and critical awareness of societal failure. This is what takes literature instruction beyond memorizing plots and themes into quantifiable moral and intellectual development. In this regard, the theoretical approach makes sure that the aesthetic and pedagogic values of literature are considered. Faceless, therefore, is a literary piece that portrays the quantifiable strength of literature.

Further, this framework is reminiscent of postcolonial literary investigations which interpret the African novels as a means of social commentary. Okolo and Ogbele (2024) add that Darko places the girl-child in the victim role and her suffering is symbolic of the larger societal neglect and that such symbolism compels the readers to adopt positions of judgment. Reader-Response Theory acknowledges that this type of positioning is central to the process of meaning-making, but Educational Measurement Theory guarantees that the answers given by students can be measured in the classroom environment. As an example, students can be requested to evaluate their agreement with the following statements after reading Faceless, Child neglect is more a failure of family than of government. These not only check on comprehension, but also measure attitudes and value orientations. A combination of the two theoretical opinions will not merely cover the blank of the literal opinion with the statistical confirmation; it will also be rough on both sides of the coin. This is across disciplines and this makes the research more applicable to education and literature.

Furthermore, the framework also lays stress on the affective aspect of learning which is underscored in the conventional school setting. Mohan (2023) argues that an educational assessment needs to be able to measure both knowledge and attitudinal and behavioral facets that lead to holistic development. Faceless fits such a direction especially well since it not only informs, but elicits some really strong emotional responses as well. These feelings are embodied in the Reader-Response perspective and organized in Educational Measurement into measurable information that could be used to guide teaching practices. One such question can be: how much more sympathetic to the street children are students after reading the novel, and are they more sympathetic because of that sympathy, or do attitudes about poverty and social justice change? This makes literature not only beautiful to read, but also a moral and judgmental tool. The theoretical framework therefore places literature on the border of humanistic interaction and scientific quantification.

Lastly, this multidisciplinary approach is consistent with wider world and African educational objectives. The Sustainable Development Goals focus on inclusive and quality education, especially in terms of preparing learners with empathy, justice, and social responsibility. Literature such as Faceless is well placed to serve these objectives due to its dramatization of burning social truths that must be addressed. The Reader-Response Theory is applied to ensure that the personal involvement



of the readers is identified, and the Educational Measurement Theory is applied to ensure that the personal involvements are measured and summarized accordingly. Together they form an all-encompassing model in which literature acts as a text of moral awakening and as a mode of judgment. Here, within the context of Nigerian education, it signifies that teaching literature using texts such as *Faceless* could not only satisfy the requirements of the literature curriculum but also help to raise the level of social awareness among the students measurably. It is on this basis that the interdisciplinary approach can be said to support the coherence of literary analysis and empirical evaluation in this study.

### **Methodology**

This study employs a descriptive survey design combined with literary analysis to achieve its interdisciplinary objectives. The descriptive survey design is appropriate because it allows the researcher to gather quantifiable data from teachers regarding the use of Amma Darko's *Faceless* as a tool of assessment. The literary analysis complements the survey by providing a qualitative interpretation of how the text depicts child suffering. Together, the two approaches ensure that both the textual content and its pedagogical measurement potential are adequately examined.

The population of the study comprises literature teachers in three secondary schools in Enugu State: St. Patrick's, Godfrey Okoye University Secondary School, and Kings College, Enugu. These schools were selected because of their

reputation for robust literature teaching and their adoption of African novels in the curriculum. The sample size is 80 teachers drawn purposively from the three institutions. This sample is considered sufficient for generating valid data since it reflects a cross-section of teachers handling African literature texts.

Instrumentation for the study involves two key components. First, a literary analysis checklist is developed to extract dominant themes of child suffering in *Faceless*, such as neglect, abuse, streetism, and exploitation. Second, a structured questionnaire is designed for teachers, with items drawn from the literary themes identified in the text. The questionnaire consists of Likert-scale items ranging from "Strongly Agree" to "Strongly Disagree." Each item focuses on assessing whether teachers view *Faceless* as effective in stimulating empathy, moral reasoning, and social awareness among students. The validation of the instrument was carried out through expert review. Specialists in literature and educational measurement reviewed the questionnaire to ensure content validity and alignment with the study objectives. Their suggestions were incorporated to refine the items and improve clarity. The instrument was also pilot-tested with a small group of teachers outside the study sample to ascertain reliability. Results of the pilot test indicated a high level of internal consistency, which confirmed the suitability of the instrument for the main study.



Data collection was carried out in two phases. In the first phase, the researcher conducted a thematic analysis of Faceless to identify narrative elements that represent child suffering. In the second phase, questionnaires were administered directly to the selected teachers across the three schools. Respondents were assured of confidentiality, and they were given sufficient time to complete the instruments. Completed questionnaires were retrieved, coded, and prepared for analysis.

Data analysis employed both qualitative and quantitative techniques. The literary analysis was conducted thematically, focusing on how Amma Darko portrays the suffering of children through characterization, symbolism, and plot structure. The quantitative data from the questionnaires were analyzed using descriptive statistics. Specifically, mean scores were calculated for each item. A cut-off mean score of 2.5 was established: any item with a mean score of 2.5 or above was accepted as a significant finding, while items below 2.5 were rejected. This criterion ensured objectivity in interpreting teacher responses.

The choice of combining literary analysis with survey data is deliberate, as it reinforces the interdisciplinary nature of the study. While the literary analysis provides depth and contextual understanding of child suffering in Faceless, the survey data offers measurable evidence of how teachers perceive the novel's potential as an evaluative tool. The integration of these two

methods provides a balanced perspective that is both interpretative and empirical.

### **Thematic Analysis of Amma**

#### **Darko's Faceless**

Faceless by Amma Darko begins by throwing readers deep into the bleakness of street life in Accra where children such as Fofo can barely survive. The first chapters emphasize the vulnerability of her life as she struggles to survive through danger, hunger, and invisibility. The streets gain a symbolic significance to her as they are not only her home, but her prison. The novel, through the eyes of Fofo, does not show childhood as an innocent time but as a struggle to survive. This first description preconditions the further study of numerous aspects of child suffering in the text.

At the center of the exploitation discussed in the novel is the tragedy of Baby T. Her story as a promising child and an object of sexual slavery shows how the girl-child is ruthlessly commodified. The novel reveals how Baby T, who had so much potential, is betrayed by the people who should take care of her mother, and the men who exploit her. Her extreme suffering is captured in the scene of her death, which was disposed of and dehumanized. When Darko introduces the newborn baby, Baby T, in such a manner, he is saying that the destiny of the defenseless baby is not only individual, but representative of the moral failure of a society.

Parental neglect proves a pernicious thing in the life of Fofo and Baby T. Maa Tsuru, their mother is described as a woman who cannot see her own



rejection and misfortunes, yet her decisions continue the spiral of pain. She does nothing to offer stability or protection and instead exposes her kids to predators. This parental failure is demonstrated through Fofu running away all the time and Baby T being sold to exploiters. Maa Tsuru is not forgiven by Darko, but the author also reveals how poverty and superstition make her powerless to take care of her children. It is an ordered depiction that highlights the fact that neglect is personal and also structural.

The streets are even made characters in the novel, representing how cruel the world can be, in which children lose their names, faces, and voices. Darko introduces street corners, market alleys, and empty buildings as places of violence and vulnerability. The incident involving Fofu and harassment, assault, and fear depicts how children are deprived of dignity. In this regard, the facelessness of the title does not only apply to people but also refers to the anonymity afforded to the children who are invisible to those in positions of power. The city turns into an eyewitness and collaborator in their pain, an empty theater where innocence is torn up.

Darko is also trying to use the theme of silence to portray suffering. Baby T dies without sound, and her account is nearly forgotten until Fofu and Kabria succeed in retrieving her. This silence is symbolic because it represents the tendency to wipe the pain of children from the social memory. The response to that erasure is Fofu insisting on the story of her sister. In this literary device, Darko reaffirms that silence is the source

of anguish, and narration becomes an instrument of healing. The very novel turns out to be the act of voicing the voiceless.

Naming is an important part of how the novel codes suffering. Diminutive names such as Baby T and Fofu strip the children of their individuality and put them in the category of objects rather than subjects. The name of Baby T specifically symbolizes how she is commodified as though she were a product and not a person. On the contrary, even the characters with a more privileged background, like Kabria, possess names suggesting dignity and wholeness. This contrast in naming draws attention to the gap between the misery of the poor and the ease of the middle. With this symbolic symbolism of names, Darko reveals the underlying trauma of social injustice.

The children suffer further when Darko describes the apathy of the community. The plight of Fofu and Baby T is either ignored or assumed to be a normal occurrence by neighbors, passersby and even family members. When Baby T is tricked into prostitution, nobody steps in to save her before it is too late. When Fofu is walking on the streets, she is perceived as an annoyance and not a child who needs attention. This apathy is probably the most terrifying kind of suffering given that it implies that society has made the agony of its children normal. The novel heaps blame on the society as a whole as well as the individuals in it.

Meanwhile, Faceless recognizes that resistance and intervention are possible. That Fofu is so



strong-willed to seek answers to at least some questions about the death of her sister displays the strength of resilience in the face of adversity. Through her experience with MUTE, Kabria is an example of civic engagement albeit in a very small way. These are important instances of resistance in that they do not allow the story to collapse in despair. They demonstrate that suffering characterizes much of the lives of the children, but it is not the only potential consequence. According to Darko, people and organizations can stop this cycle when they become compassionate and responsible.

Faceless makes the gendered aspect of suffering explicit. The exploitation of Baby T is entrenched in her being a girl in a male-dominated setup. Although boys in the streets also become victims, the novel makes it clear that girls are burdened by an extra cost of sexual violence and cultural stigma. The experiences of Maa Tsuru as a

### Data Analysis

**Table 1: Representation of Child Suffering in Amma Darko's Faceless**

Item No.	Questionnaire Item	SA	A	D	SD	Mean	Decision
1	Faceless presents child suffering through the experiences of Fofu and Baby T.	28	40	8	4	3.15	Accept
2	The novel highlights sexual exploitation as a major form of child suffering.	30	36	10	4	3.15	Accept
3	Neglect by parents is portrayed as a significant cause of children's vulnerability.	25	38	12	5	3.04	Accept
4	The streets are presented as a hostile environment that dehumanizes children.	27	34	12	7	3.01	Accept



Item No.	Questionnaire Item	SA	A	D	SD	Mean	Decision
5	Community indifference contributes to the suffering of children in the novel.	24	32	16	8	2.90	Accept
6	Gender inequality intensifies the suffering of girl-children more than boys.	26	30	14	10	2.91	Accept

### Interpretation:

Table 1 shows that respondents agree strongly that child suffering in Faceless is vividly portrayed through themes of exploitation, neglect, and gender inequality. All items

recorded mean scores above the cut-off of 2.5, indicating general acceptance that the novel provides a realistic depiction of child suffering suitable for classroom engagement.

### Table 2: Educational Measurement Frameworks Designable to Assess Themes in Faceless

Item No.	Questionnaire Item	SA	A	D	SD	Mean	Decision
7	Themes in Faceless can be converted into measurable classroom objectives.	22	36	14	8	2.85	Accept
8	A Likert-scale framework is suitable for measuring student responses to Faceless.	25	34	12	9	2.94	Accept
9	Students' empathy towards characters can be assessed through structured questionnaires.	24	32	16	8	2.90	Accept
10	Teachers can use reflective essays as instruments of evaluating moral responses to Faceless.	28	30	12	10	2.95	Accept
11	Cognitive questions on themes of neglect and abuse can provide measurable academic assessment.	26	32	14	8	2.95	Accept
12	Classroom discussions on Faceless can be systematically scored for evaluative purposes.	20	34	16	10	2.73	Accept

### Interpretation:

Table 2 reveals broad agreement that educational measurement frameworks can be

built around Faceless. Respondents supported tools such as Likert scales, reflective essays, and structured discussions as valid means of



measuring cognitive and affective responses. All items exceeded the 2.5 cut-off, showing teacher

readiness to adapt literature into evaluative instruments.

**Table 3: Extent Literature Can Be Used as an Instrument of Assessment in Education**

Item No.	Questionnaire Item	SA	A	D	SD	Mean	Decision
13	Literature can assess not only comprehension but also moral reasoning.	29	35	10	6	3.09	Accept
14	Using novels like Faceless helps measure students' empathy towards vulnerable groups.	28	32	12	8	3.00	Accept
15	Literature is a valid tool for evaluating students' awareness of social problems.	30	34	10	6	3.10	Accept
16	Literary texts can serve as instruments for assessing affective learning outcomes.	26	36	12	6	3.02	Accept
17	Literature-based assessments can complement traditional cognitive testing in schools.	27	32	14	7	2.99	Accept
18	The use of novels in assessment enhances critical thinking and evaluative judgment in learners.	28	34	12	6	3.05	Accept

### Interpretation:

Table 3 shows strong acceptance that literature can be used as an instrument of assessment. Teachers affirmed that novels like Faceless provide opportunities to measure comprehension, empathy, social awareness, and moral reasoning. Mean scores above 2.5 across all items confirm the wide recognition of literature's evaluative potential.

### Conclusion

This study set out to examine Amma Darko's Faceless as both a literary text and an instrument of educational measurement, focusing on how the novel represents child suffering and how these representations can be

adapted into evaluative frameworks in the classroom. The textual analysis revealed that Faceless powerfully dramatizes child suffering through themes of sexual exploitation, parental neglect, street vulnerability, community indifference, gender inequality, and the silencing of children's voices. These themes are not only literary elements but also moral and social realities that provide rich opportunities for assessment.

The questionnaire administered to eighty literature teachers across St. Patrick's, Godfrey Okoye University Secondary School, and King's College, Enugu, further demonstrated that teachers recognize the evaluative potential of

**Vitalis Chinemerem Iloanwusi and Ogwudile Chinenye Linda**



literature. All items measured in the three research questions recorded mean scores above the 2.5 cut-off, showing strong acceptance that literature, and Faceless in particular, can serve as a basis for cognitive, affective, and moral evaluation in education.

The findings confirm that literature is more than a tool for teaching reading and comprehension; it is also a means of assessing students' empathy, moral reasoning, critical awareness, and social consciousness. By converting thematic issues in Faceless into measurable objectives, educators can systematically evaluate how learners respond to questions of child suffering and social accountability. Thus, the study underscores the interdisciplinary bridge between literary studies and educational measurement.

### **Recommendations**

1. **Curriculum Integration:** Ministries of Education should integrate novels like Amma Darko's Faceless into secondary school syllabi, not only for literary appreciation but also as instruments for assessing social values and moral reasoning.
2. **Teacher Training:** Literature teachers should be trained to design measurement tools (such as Likert scales, reflective essays, and structured discussions) that assess both cognitive and affective outcomes from literary texts.
3. **Assessment Diversification:** Schools should diversify evaluation beyond cognitive recall to include affective domains such as

empathy, ethical judgment, and critical thinking, which Faceless strongly provokes.

4. **Policy Support:** Educational policy-makers should support the use of literature as a framework for continuous assessment, ensuring that the evaluation of learners goes beyond academic performance to include social awareness and moral development.

5. **NGO Collaboration:** Partnerships between schools and child-focused NGOs should be encouraged, where literature like Faceless is used as a discussion tool to foster awareness and empathy, linking classroom assessment to real-world social issues.

6. **Further Research:** Future studies should extend the interdisciplinary approach by applying other African novels dealing with social issues, creating a broader framework for literature-based measurement and evaluation in African classrooms.

### **References**

- Adu-Gyamfi, B. (2022). The compound house in Ghanaian film and fiction. University of Ghana Institutional Repository. Retrieved from <https://ugspace.ug.edu.gh>
- Akinrinlola, T., Olakanmi, C. O., & Onyeashie, J. E. (2025). MUTE's responses to facelessness: A postcolonial critical discourse reading of Amma Darko's Faceless. African Identities. <https://doi.org/10.1080/14725843.2025.xxxxxx>



- Amiah, G. E. (2024). The childless woman as a failure? A literary analysis of the contestation of the childless woman in three African texts. University of Cape Coast Institutional Repository. <https://ir.ucc.edu.gh>
- Bonye, D. (2021). "What is in a name?" Naming practices in four texts of Amma Darko. University of Cape Coast Institutional Repository. <https://ir.ucc.edu.gh>
- Diasse, M. D. (2024). Gender in the dock: An analysis of moral decadence in Amma Darko's Faceless (2003) and Not Without Flowers (2007). International Journal of Linguistics, Literature and Culture. Retrieved from <https://researchgate.net>
- Karadoğan, A. (2023). Measurement and evaluation in Turkish language and literature teaching. Journal of Social Sciences and Education. <https://dergipark.org.tr>
- Kubiszyn, T., & Borich, G. D. (2024). Educational testing and measurement. New York: Wiley.
- Mohan, R. (2023). Measurement, evaluation and assessment in education. New Delhi: PHI Learning.
- Okolo, L. N., & Ogbele, N. C. (2024). The girl-child as a victim: A critical reading of Amma Darko's Faceless. Journal of Innovative Research in Humanities. Retrieved from <https://journals.unizik.edu.ng>
- Owan, V. J., Abang, K. B., Idika, D. O., Etta, E. O., & others. (2023). Exploring the potential of artificial intelligence tools in educational measurement and assessment. Eurasia Journal of Mathematics, Science and Technology Education, 19(6). <https://ejmste.com>
- Pillay, K. (2022). "Driven by and blinded by our desperation": Religious exploitation of vulnerable women in Amma Darko's Not Without Flowers. English in Africa, 49(3), 45–66. <https://journals.co.za>
- Sam, C. A. (2021). Villains, victims and victors: A character analysis of Amma Darko's women. Drumspeak: International Journal of Research in the Humanities, 4(1), 92–110. Retrieved from <https://ajol.info>
- Worugji, G. E., Ugbe, R., & Obiekezie, E. O. (2023). Re-examining rape as the contemporary pandemic in select postcolonial novels. ResearchGate Preprint. Retrieved from <https://researchgate.net>