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A Revised GTCrit Framework:
A Broadened Critical Lens for Gifted and Advanced Education Settings

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Abstract

For decades, gifted education equity advocates have sought to ameliorate the field's long-standing issue of under-representation of students from historically marginalized communities. Little improvement has been realized in schools over this time (Peters, 2021). Recently, Novak (2022a) presented a GTCrit framework in a textbook primarily centered on race and directed towards gifted education practitioners and advocates. However, since critical frameworks have been largely lacking from gifted education research (Goings & Ford, 2018), and additional issues beyond race are present in the field, a broadening of Novak's (2022a) initially proposed framework may be beneficial in moving critical theories into research pertaining to gifted education. In this piece, I highlight the equity areas most relevant to the field of gifted education, review common themes across critical frameworks, and build upon Novak's ideas to present a revised conceptual framework that could be applied to both practical settings and research about gifted education.

Keywords: critical theory, gifted education, GTCrit, advanced education, critical race theory

For decades, researchers have highlighted troubling statistics that reveal continual under-representation of historically divested groups in American gifted and advanced education programs (Corbett Burris et al., 2008; Ford, 2014a; McBee, 2006; Peters et al., 2019a; Plucker et al., 2018). The following pattern has persisted, regardless of geographic location: the proportion of Black, Hispanic, Native American, low-income, emergent multilingual, and disabled students receiving gifted and advanced services falls far below a district's total proportion of each sub-group (Ford & Webb, 1994; Ford & King, 2014; Hodges & Gentry, 2020; Lamb et al., 2019; Peters et al., 2019a). Researchers have explored explanations for these disparities and often find inequitable identification procedures and teacher bias at the core (Calarco, 2014; McBee, 2006; McBee et al., 2016; Peters, 2021; Tyson, 2011).

Whereas these observations are supported by many empirical findings, a few researchers have adopted a critical lens to confront the historical and systemic barriers that prevent myriads of students from accessing advanced learning (Anderson, 2020; Barnes,

2022; Novak, 2022b; Savick, 2009). In this conceptual piece, I review the most common systemic barriers in gifted and advanced education and build upon a recently proposed GTCrit framework (Novak, 2022a)—a much-needed foundational theory that is primarily positioned towards practitioners about race and ability. The revised GTCrit framework adds other relevant issues beyond race and aims to make GTCrit more readily usable for both practitioners and researchers who seek to disrupt normative gifted and advanced education structures. Given the field's lack of progress in remedying its longstanding equity issues despite committed efforts (Peters, 2021; Plucker et al., 2018), perhaps a more widespread adoption of a critical theory fitted to gifted education literature will ignite new insights into how to rectify past harms.

The Unfulfilled "Promise" of Advanced Learning

Some gifted education supporters tout the "promise" of gifted and advanced education functioning as an equity tool that ensures every student—particularly those who are under-challenged or historically marginalized—learns and is appropriately challenged every day. This "promise" prompts in-the-field advocates like consultants, parents, teachers of gifted or advanced classes, or gifted coordinators to fight for increased services and funding in their district and state (Robinson & Moon, 2003; Reis & Renzulli, 2010; Robinson, 2021). Some scholars and gifted education leaders particularly advocate for expanded advanced learning in historically marginalized communities, positing that it will function as a social justice tool that will prepare traditionally excluded students for postsecondary learning and beyond (Ford, 2011; Lee et al., 2022; Peters, 2021; Plucker & Peters, 2016).

Logically, it makes sense that benefits could arise when the "promise" is fulfilled—when students from historically marginalized groups access advanced learning opportunities. When engaging in advanced classes that go beyond typical grade-level standards, students may be exposed to more challenging curriculum and academic rigor, which can ultimately provide supportive opportunities for future pursuits (Henfield et al., 2008; Plucker & Callahan, 2020). For example, enrollment in Advanced Placement and dual enrollment courses can grant students an opportunity to earn affordable college credits, as well as engage with higher levels of disciplinary thinking (Plucker et al., 2018). Furthermore, advanced classes often move at accelerated paces and require greater amounts of independence in work (Ferrell & Black, 2019; Henfield et al., 2008)—attributes that add complexity to learning and better equip learners as problem-solvers (Kaplan, 2013). Establishing advanced learning opportunities in schools can ensure that students desiring more challenging instruction are exposed to appropriate content that prevents stagnancy in their growth (Hines et al., 2017; National Association for Gifted Children, n.d.). Ferrell and Black (2019) suggested that instructional methods derived from the field of gifted education (e.g., Kaplan's [2013] depth and complexity or Paul's [1992] elements of reasoning) can be used for the kind of transformative, liberatory education outlined by Freire (1970), in which historically marginalized students critically examine and transform educational structures that have created barriers for them.

As it presently stands, the promise of advanced learning functioning as a social justice tool remains unfulfilled. Students from historically excluded communities

often do not access advanced learning opportunities (Corbett-Burris et al., 2008; Ecker-Lyster & Niileksela, 2017; Lamb et al., 2019; Peters et al., 2019a) and thus do not reap the above-mentioned benefits of advanced education. Some studies have shown that historically marginalized students operating within normative advanced education structures experience psychological harm and/or discontinue participation in the services (Barnes, 2022; Ferrell & Black, 2019; Staiger, 2004; Tyson, 2011). Thus, the presence of advanced learning programs often functions as an exclusionary and power-sustaining mechanism, as those with greater levels of privilege are separated from peers to access deeper levels of learning (Barnes, 2022; Staiger, 2004; Wells & Plucker, 2022; Yohannan et al., 2021). Reflection on how the systems have operated to sustain white supremacy and power is necessary to actualize the promise of advanced learning for historically excluded students.

Systemic Issues Surrounding Gifted and Advanced Education

Critical researchers claim that since its inception, gifted education has upheld white supremacy and reproduced capital for students and families who embody White or middle-class values in school (Barnes, 2022; Ferrell & Black, 2019; Howard, 2018; Montoya et al., 2016; Staiger, 2004; Yohannon et al., 2021). Two major themes across the critical literature support this argument: common conceptions of giftedness are rooted in racism, classism, and ableism, and the design of K–12 identification and programming reproduces capital to those who already hold it.

Racist, Classist, & Ableist Conceptions of Giftedness

Critical researchers such as Barnes (2022), Mansfield (2014), and Savick (2009) posit that the construct of giftedness is rooted in *biological determinism*, which purports that peoples' personal characteristics, psychosocial qualities, and cognitive abilities are the result of genetics alone, without consideration of how environmental or sociocultural factors may influence their development. Such thinking derives from the eugenics movement, which began in the late 19th century and reached its peak in the 1920s (Brookwood, 2021). This movement sought to form a caste-like system where the genetically "superior" were elevated, formed their own families, and led institutions, while those deemed as genetically "inferior" (e.g., people of color, dis/abled people, or people in lower socioeconomic groups) were separated from spaces such as schools and classrooms (Brookwood, 2021; Savick, 2009).

In the 1910s and 1920s, when foundational psychologists like Lewis Terman and Leta Hollingworth began studying and defining giftedness, they centered many of their definitions and findings on the assumption that the gifted were genetically superior to their age-level peers (Brookwood, 2021; Mansfield, 2014). Terman believed that gifted children often came from well-to-do, predominantly White families and should be separated from peers in learning spaces, so they could be prepared as leaders of an evolved society (Brookwood, 2021; Jolly, 2008; Mansfield, 2014). Hollingworth believed that parents' intelligence directly determined students' level of giftedness and thus endorsed increased procreation among highly intelligent adults, as well as sterilization among "feeble-minded" adults (Jolly, 2018). Since researchers' beliefs and assumptions inform how they conduct

research and interpret their results (Jamieson et al., 2023; Rowe, 2014), Terman's and Hollingworth's eugenicist beliefs and assumptions likely informed their definitions of "giftedness," the tests they used to quantify it, the populations Terman sampled, and the services and curricula Hollingworth developed. Therefore, much of the foundational literature about the construct of giftedness is grounded in beliefs associated with ableism, racism, and classism.

Many modern educators still ascribe to this biologically determined construct of giftedness (Martschenko, 2021; Mickelson, 2003; Selden, 1994), meaning they believe that giftedness is inherited—among those who belong to more privileged racial/ethnic groups or those who hold high levels of wealth. These eugenicist origins have likely influenced how many teachers see and serve giftedness in their classrooms (Mansfield, 2014), affecting how they sort students into leveled ability groups (Mickelson, 2003), refer students for advanced learning opportunities or special education services (Martschenko, 2021; Selden, 1994), make assumptions based on students' background and designated learning status, and set the level of expectations they hold of different students (Martschenko, 2021; Peterson, 2016).

Furthermore, some critical researchers posit that instead of defining giftedness as intellectual ability, the interpretation of states' or districts' definitions rely upon students' understandings of values often associated with *whiteness* (Howard, 2018; Montoya et al., 2016; Staiger, 2004; Savick, 2009). Whiteness refers not just to racial or ethnic background but rather represents a broad social construction that idealizes White culture, history, values, expressions, and behaviors (Leonardo & Broderick, 2011; Matias, 2014). Under this ideology, more whiteness equates to greater levels of power and privilege; thus, those with access to whiteness treat it as property to protect and actively work to ensure that others cannot access its benefits (Harris, 1993; Howard, 2018; Leonardo & Broderick, 2011; Mansfield, 2014; Staiger, 2004). In schools, whiteness typically takes form in the valuing of Western history and culture in curricula, holiday observations, and test content; passive, rigid, and orderly behaviors; upper-class presentation; capitalism and individualism; and fluent "standard" English use. In gifted and advanced education learning spaces in particular, a program or course that disproportionately serves White students functions as a curriculum that teaches all students about who "owns" giftedness: those who ascribe to whiteness (Howard, 2018; Leonardo & Broderick, 2011; Mansfield, 2014; Novak, 2022a; Staiger, 2004).

For students who do not exude or conform to whiteness, teachers and educational leaders often view them through *deficit ideologies*, where they are deemed incapable of giftedness because their behaviors differ from what is expected in normative spaces which reward whiteness and neurotypical behaviors (Baglieri et al., 2011; Ford, 2011; Ladson-Billings, 2006; Staiger, 2004). Students who have intersections of talent and one or more marginalized identities, such as gifted Black girls or those who are Hispanic and twice exceptional (i.e., intellectually gifted with one or more dis/abilities), are especially at risk, as educators often dwell on their perceived weaknesses and ignore their exhibited strengths (Anderson, 2020; Robinson, 2017).

Capital-Reproducing Identification and Programming

Through their studies, critical researchers such as Staiger (2004) and Savick (2009)

have drawn conclusions that the ideology of *meritocracy*, which specifies that something is earned purely based on merit and talent with no regard for social status, underpins many gifted identification systems and programs. When meritocratic thinking (e.g., "If they just worked harder and focused more on school, they could score higher on the test!") is used to excuse disparities in gifted program enrollment and participation, it (a) neglects how identification systems are often inherently racist, classist, and ableist and (b) blames the victims for being unable to access or continue in advanced services, despite intentional, exclusionary roadblocks (Savick, 2009). Meritocracy often plays an ideological role that justifies the current inequitable distribution of students into advanced programs, and thus justifies systemic power imbalances (Staiger, 2004; Savick, 2009).

Perhaps the most frequently criticized contributor to inequity in gifted education is the set of *biased identification processes* widely adopted across the field (Anderson, 2020; Ecker-Lyster & Niileksela, 2017; Novak, 2022b; Savick, 2009; Wells & Plucker, 2022). Many programs rely upon teacher or counselor referral systems for students to participate in gifted identification testing or advanced course-taking (McBee, 2006; Peters, 2021), despite numerous studies showing that teachers and counselors often nominate compliant, passive, dependent students whose backgrounds reflect their own rather than students who might differ from them or display originality, critical thinking, or intense behaviors (Ecker-Lyster & Niileksela, 2017; Francis et al., 2019; Kanno & Kangas, 2014; Savick, 2009). Other programs require parents to know about the district's identification system and request that their child participate (Ford, 2014b; Staiger, 2004). Some parents leverage their *social capital* (i.e., their ability to access resources based on their social standing and relationships) to have educators place their child in advanced services (Calarco, 2014; Ford, 2014b; Gordon & Nocon, 2008).

Furthermore, many of the identification tests used have been accused of favoring students with higher levels of *cultural capital*, which is the extent to which a person is familiar with features of the normative, White culture, such as arts, books, language, mannerisms, and educational standards (Bourdieu, 1973; Mansfield, 2014). Some of the traditional tests used to identify giftedness (e.g., IQ or cognitive abilities tests) were not initially normed with students of color, neurodiverse students, and students from low-income homes, thus granting opportunity for privileged students to appear more "able" than historically marginalized peers (Hodges et al., 2018; Mansfield, 2014). Gifted programs' reliance upon quantitative tests that are positioned as neutral but ultimately categorize some students as "smart" and others as "not-so-smart" contributes to the ideologies of whiteness and smartness, as the tests are used to stratify students by disparate elements deemed "valuable" by powerful testing companies, thus perpetuating oppression of those deemed "below" the normative center (Annamma et al., 2013; Leonardo & Broderick, 2011). Many districts still norm identification tests at the state or national level, meaning they compare the score of a child who has experienced the detriments of systemic racism to the scores of peers in the most privileged districts in their state or in the country (Peters, 2021; Peters et al., 2019b). All these structures that inform testing and identification coincide to create multiple exclusion points for historically marginalized students to access advanced learning, supporting Gillborn et al. (2018)'s claim that quantitative measures, such as cognitive abilities tests, are not neutral and should be

interrogated for how they serve White interests and supremacy.

Although it has received less widespread empirical attention than identification, many researchers have called for greater attention towards schools' *facilitation of advanced learning for historically excluded students* once they enter advanced programs (Ford, 2011; Ford, 2014a; Plucker & Peters, 2016; Wells & Plucker, 2022). Several studies explore how these students undergo qualitatively different psychosocial experiences in gifted or advanced classes (Anderson, 2020; Barnes, 2022; Ferrell & Black, 2019; Ford, 2014a; Tyson, 2011). Because racist and biased structures have prevented so many of their peers from accessing programs, historically excluded students who enter advanced programs may feel a sense of hypervisibility, in which they undergo intense pressure to perform at higher levels, experience microaggressions from both educators and classmates, and receive ongoing racist and biased messages (both within and outside of schools) that people like them do not "belong" there (Anderson, 2020; Ferrell & Black, 2019; Joseph, 2020; Staiger, 2004; Tyson, 2011). Conversely, they may feel isolated from peers in their shared racial or linguistic groups, especially when they receive ongoing external pressure to conform to whiteness to succeed in advanced programs (Howard, 2018; Staiger, 2004; Tyson, 2011). Teachers may evaluate historically excluded students' performance through a deficit perspective or treat them as a monolith, assuming their gifts will appear one way, or with suspicion instead of encouragement when they perform well (Anderson, 2020). Experiencing racism and bias within these white supremacist structures that withhold belonging, historically excluded students often feel forced to deny aspects of their identity and develop feelings of inadequacy, depression, and anxiety (Anderson, 2020; Henfield et al., 2008; Joseph, 2020; Staiger, 2004; Tyson, 2011).

Ultimately, the societal elevation of whiteness—namely, the commitment to safeguard giftedness as property of whiteness—is the thread that connects all these equity issues in gifted and advanced education (Ferrell & Black, 2019; Leonardo & Broderick, 2011; Montoya et al., 2016; Tyson, 2011). Educators and proponents of gifted education often relate the privileges of whiteness with smartness (Leonardo & Broderick, 2011; Savick, 2009; Tyson, 2011), which results in inequitable nominations for K–12 advanced learning opportunities, differential treatment in classrooms, and unfair distribution of capital to those students and families who stand to benefit from whiteness ideology. Meanwhile, *cultural wealth*, which is the wide array of knowledge, abilities, and connections possessed by marginalized communities that allow them to survive and thrive amidst oppressive systems (e.g., navigational skills, problem-solving, mobilizing, adaptability, collectivist support and wisdom from family and community members), is dismissed. Put together, the elevation of whiteness and the oppression of those with cultural wealth results in compounding consequences. Parents with the ability to network and the capital to navigate advanced programming can often obtain access to gifted services for their child, regardless of whether they need them or not (Ferrell & Black, 2019; Montoya et al., 2016; Tyson, 2011). Subsequently, students reflecting whiteness are granted rewards that strengthen their social and cultural capital, while students with cultural wealth do not receive opportunities to strengthen their inherent talents (Yosso, 2005).

The Use of Critical Theories for Educational Justice

For the past three decades, Critical Race Theory (CRT) has been used as an intellectual

and social framework that attempts to deconstruct oppressive structures and discourses and reconstruct the agency of marginalized groups (Ladson-Billings, 1998). Although it originated in the 1970s as a legal framework seeking to understand the relationship between law and racial power, in the 1990s, Ladson-Billings and Tate (1995) argued for CRT to be adapted and applied to the field of education. In their argument, they emphasized that property rights play a salient role in American society: historically powerful groups often fight to preserve what they perceive as belonging to them. This motivates the construction and sustenance of racist systems to keep their property intact and prevents groups viewed as "other" from acquiring property. Ladson-Billings and Tate proposed five tenets with which researchers and educational practitioners can understand how racial inequities function and persist in the American education system (Anderson, 2020; Ferrell & Black, 2019; Yosso, 2005):

1. Racism is deeply embedded in American life.
2. Dominant ideology should be challenged, as it camouflages power.
3. Social justice for those oppressed by race, class, and gender is the goal.
4. Narrative storytelling allows the marginalized to name their realities and pursue justice.
5. Cross- and interdisciplinary approaches should be used across studies and contexts.

Since its first use in the field of education, this framework has been adapted beyond the Black-White paradigm and across different intersectionalities, like Latinx Critical Theory (LatCrit; Solorzano & Yosso, 2001), Quantitative Critical Studies (QuantCrit; Annamma et al., 2013), Dis/ability Critical Studies (DisCrit; Gillborn et al., 2018), and more. These frameworks list their own set of tenets, most of which are similar to CRT's tenets but have adaptations of particular importance to that specific group. For example, DisCrit infuses the concept of ableism into its tenets since ableist notions often serve to oppress people identified as dis/abled; thus, it modified CRT's first tenet to account for the way that racism and ableism circulate interdependently to uphold notions of what is considered normal (Annamma et al., 2013). QuantCrit addresses key aspects of quantitative research through tenets like, "numbers are not neutral," which challenges quantitative researchers to consider how data drawn from measures like psychological evaluations are often used to uphold normative notions of ability and labeling (Gillborn et al., 2018, p. 169).

Key to all these branches of CRT is the focus on *intersectionality*, a concept initially theorized by Du Bois (1920) and then expanded by Crenshaw (1989) in response to one-dimensional understandings of discrimination occurring within the American legal system in the 1980s. The concept of intersectionality explains how one's relationship to structures of power and aggression depends on multiple aspects of identity (i.e., race, class, gender, ability, sexuality, age). When an individual falls within two or more historically marginalized groups (e.g., a Black, queer woman), they may experience discrimination or bias from multiple and different directions, depending on their current surroundings (Crenshaw, 1989). Thus, considering intersectionality is crucial since peoples' needs vary based on the context in which they exist and how and where they are positioned in relation

to others around them (Crenshaw, 1989; Rice et al., 2019).

A few other themes persist across most branches of CRT. One is the importance of centering the marginalized in telling their own stories in research (Annamma et al., 2013; Gillborn et al., 2018; Solorzano & Yosso, 2001). Another is committing to *social justice*, which entails the fair and retributive distribution of what has been historically withheld to certain groups (United Nations, 2006) in the specific field (Ferrell & Black, 2019; Gillborn et al., 2018; Ladson-Billings & Tate, 1995; Solorzano & Yosso, 2001).

Critical Theories in Gifted Education Research

Thus far, the use of CRT in gifted education research has been limited. Much of the gifted education inequity literature summarized in the above "Systemic Issues Surrounding Gifted and Talented Education" section employed CRT in the context of gifted education research (Anderson, 2020; Barnes, 2022; Ferrell & Black, 2019; Henfield et al., 2008; List & Dykeman, 2019; Montoya et al., 2016; Savick, 2009; Yohannan et al., 2021). Frequently, equity-minded gifted education researchers refer to concepts associated with CRT (such as systemic racism and the need for social justice), but they do not explicitly name it as a framework of use (Ecker-Lyster & Niileksela, 2017; Peters, 2021; Wells & Plucker, 2022). Goings and Ford (2017) reviewed all articles from five premier gifted education journals from 2000 to 2015 and conducted a two-phase content analysis to determine how many published studies explored the intersection of giftedness, poverty, and race, as well as the types of theoretical frameworks most employed in the field. Over that time span, they located only 22 articles that met their inclusion criteria and only one that explicitly used CRT as a framework. Thirteen listed no conceptual or theoretical framework at all. However, in several of these studies, they found evidence of deficit theoretical frameworks (e.g., Payne's [1998] theory of poverty) and deficit conclusions drawn about historically marginalized students. I argue that their findings support the need for proliferated use of critical frameworks in the field, both to address the lack of theory driving research design and analyses and the deficit thinking rampant in the field.

Despite the relative absence of critical frameworks in the field thus far, scholars are expressing a desire for their increased use in gifted and advanced education research, K–12 programs and classrooms, and pre-service teacher training programs. In 2022, *Gifted Child Quarterly*, the premier gifted education journal in the United States, published a special issue dedicated to equity, in which authors directly argued the need for more critical frameworks (Barnes, 2022; Novak, 2022b; Lee et al., 2022; Young & Young, 2022) or endorsed actions related to critical frameworks. For example, Wilson (2022) discussed the need to center the voices of historically excluded communities, while Garces-Bacsal & Elhoweris (2022) addressed the field's relationship with whiteness and a need for social justice. The journal also recently published an article encouraging gifted education researchers to utilize tenets of QuantCrit in their quantitative work (Priddie & Renbarger, 2023). Novak, a teacher educator and critical gifted education scholar, elaborated on her call for a GTCrit framework (2022b) in a chapter (Novak, 2022a) in the book *Creating Equitable Services for the Gifted* (Nyberg & Manzone, 2022). This book aimed to inform educators at all levels how to increase equity across identification, services, and programmatic evaluation. Novak's (2022a) chapter fell into the book's section on evaluation, and although she made a few points related to research, her main audience

appeared to be practitioners assessing and leading gifted programs.

Novak's (2022a) GTCrit Framework

Novak (2022a) created the first critical framework made specifically for gifted education contexts—*GTCrit*—and articulated its functional definition: a framework theorizing how race, racism, ability, potentiality, and deficit ideology are built into micro and macro levels of gifted educational systems to impact students of color differently than White students (p. 253). She asserted that this theoretical framework could help gifted education stakeholders examine how race and racism function in gifted education and respond accordingly to pursue social justice for students of color in learning spaces. She defined the GTCrit framework as stemming from other branches of CRT, especially DisCrit (since both involve the intersection of ability with race), but she emphasized that, since CRT's tenets still apply to gifted education spaces, it does not repeat or replace CRT but can be used as a supplemental framework (p. 255). She hoped the framework could be applied to both macro systems like district policies and larger state or federal systems and micro-level classroom interactions, discourse around giftedness, and cultural responsiveness of teachers. For example, district gifted education coordinators could consult the tenets to critically assess the equity of their plans when making decisions regarding programming and procedures. Further, when teachers study and internalize the tenets, they can use them as frames to reflect on their beliefs about students' abilities and the expectations they hold for different groups of students.

Novak proposed seven tenets that operationalize GTCrit for gifted education stakeholders' use in gifted education contexts. The first tenet is, "Check Racism First: Investigate Questions through a Lens of Racism" (p. 255). This tenet emphasizes the importance of first examining racism as the cause of issues that arise in gifted or advanced education spaces. For example, if gifted program leaders observe increased levels of attrition in their student enrollment, they should first explore how racism might explain it. Given the role that whiteness has played in perpetuating racist conceptions of giftedness (Leonardo & Broderick, 2011) and excluding students of color from gifted and advanced learning opportunities (Gordon & Nocon, 2009; Tyson, 2011), examining racism as a primary cause is imperative. However, the framework's intersectional focus might be broadened with the inclusion of classism, ableism, and sexism, since these ideologies often work in tandem to reproduce inequalities (Anderson, 2020; Bryan & Ford, 2014; Gordon & Nocon, 2008; Leonardo & Broderick, 2011).

The second tenet is, "Working with Others: Both Accountability and Compassion with Capacity for Change" (Novak, 2022a, p. 256). This tenet rests on the premise that minds cannot be changed through arguments, but rather, through compassion. Inspired by bell hooks, a trailblazing, Black feminist scholar who explored how the intersections of race, class, and gender affect feminist perspectives, Novak described how every person has the potential to be either the oppressor or the oppressed in different situations, so advocates must believe in everyone's potential to be transformed over time. District gifted education coordinators might particularly find this tenet useful in leading site principals, teachers of the gifted, and parents in examining their own biases in relation to gifted and advanced education practices. However, this tenet may not transfer as readily into research contexts

since researchers do not typically oversee direct programmatic change with subordinates for whom they can provide compassion.

The third tenet is, "The Here and Now: The Time is Right for Transformation" (p. 256). Novak introduced this tenant by explaining how the separation of majority White students identified as gifted reinforces implicit, false messages of superiority. Identified White students may internalize that their physical space apart from their "non-gifted" peers means that they are superior and deserve better curriculum and learning experiences, which in turn upholds notions of white supremacy. She claimed that the longer stakeholders wait to address equity issues in gifted education spaces, the more students internalize structural racism and messages around who belongs in power; thus, targeted action must occur now. Novak's explanation of this tenet challenges the rampant "giftedness as property of whiteness" ideology (Leonardo & Broderick, 2011; Mansfield, 2014; Savick, 2009), but the wording of the tenet alone does not explicitly name giftedness as property. Since the property mindset is the primary thread across most gifted education equity issues, it might bolster the tenet by expressly articulating that sentiment.

The fourth GTCrit tenet is, "Center Students: Treat Them like Humans, Love Them, Teach Them" (Novak, 2022a, p. 256). This builds upon the idea that every teacher should identify advanced students in their classroom and honor all students' needs through differentiation of instruction, regardless of whether they have obtained a gifted label or not. Questioning the need for labels and committing to find talent within all students directly confronts the biased notions of giftedness. However, this tenet does not readily apply to researchers or stakeholders farther removed from the classroom, such as district gifted education coordinators or state policymakers.

The fifth tenet is, "Policy and Practices: Use the Equity Literacy Principles of Prioritization and Redistribution" (p. 257). The Equity Literacy Principles were created by Gorski (2020) and challenge educators to recognize inequities, respond to them, redress them through confronting the root issue, and cultivate an antiracist learning environment. Novak (2022a) pointed out that in identification and programming matters, gifted educators must specifically prioritize the interests and needs of students from historically marginalized groups and redistribute gifted education materials, resources, and access to these students. Her call for redistribution supports the pursuit of social justice across gifted education contexts, as is elevated across all critical frameworks (Annamma et al., 2013; Gillborn et al., 2018; Ladson-Billings & Tate, 1995; Solarzano & Yosso 2001). However, not all gifted education stakeholders may be familiar with or be able to access text fully articulating Gorski's (2020) Equity Literacy Principles, posing a barrier to memorization and subsequent application of the tenet.

The sixth GTCrit tenet is, "In the Field: Review and Replicate Research" (Novak, 2022a, p. 258). This tenet challenges historically prominent psychological theories (e.g., Erikson [1963]; Maslow [1954]; Piaget [1936]) that defined key understandings of student behavior and learning in education. However, these theories were narrowly defined with notions of normative development that aligned with White, middle-class values of their time (Jordan & Tseris, 2018; Novak, 2022a). Novak highlighted how these canonical theories do not reflect the realities of modern classrooms and argued that researchers need to test and revise these theories that often drive teachers' understandings of students' intellectual development with more diverse, representative samples. Considering the

eugenicist origins of gifted education research and its persistent effects on conceptions of giftedness, it is imperative that these theories continue to be challenged (Brookwood, 2021; Jordan & Tseris, 2018; Mansfield, 2014). However, the tenet cannot be readily used by practitioners like district gifted education coordinators and teachers in the field.

The last tenet is "Active Voice is Not Just for Writing…See Something? Say Something!" (Novak, 2022a, p. 258). This challenges all gifted education stakeholders to actively speak up when they notice oppression or inequities and commit to anti-racist work in the field of gifted education. She noted the need for White practitioners and researchers to practice self-reflection and understand their own racial identity before they can be true advocates of anti-racism and social justice in gifted education. This tenet can be strengthened even further by outlining the opportunity to center the voices of the historically marginalized in speaking against oppressive structures, as is typically endorsed in critical frameworks (Annamma et al., 2013; Gillborn et al., 2018; Ladson-Billings & Tate, 1995; Solarzano & Yosso, 2001). Centering the voices of the marginalized ensures that discussions about inequities and subsequent solutions are grounded in experiential knowledge (Ladson-Billings, 2006). It also disrupts the normative centering of White voices in leadership and problem-solving situations.

Several important factors of critical theories are present within Novak's (2022a) tenets. The tenets of "Check Racism First" (p. 255) and "In the Field: Review and Replicate Research" (p. 258) prioritize attention on the inherent racism in the field of gifted education. These tenets align with other critical frameworks' (e.g., CRT, LatCrit, DisCrit, QuantCrit) emphases on the centrality of racism (Annamma et al., 2013; Gillborn et al., 2018; Ladson-Billings & Tate, 1995; Solorzano & Yosso, 2001). In the tenet "The Here and Now: The Time is Right for Transformation" (p. 256), Novak (2022a) discussed how gifted structures are often treated as property rights of whiteness, which relates to several scholars' (Harris, 1993; Ladson-Billings & Tate, 1995; Mansfield, 2014; Savick, 2009; Staiger, 2004) argument that White people see themselves as having ownership over any type of property or good that will reproduce capital and fight to protect it. The fifth tenet's call to prioritize and redistribute gifted education resources to historically marginalized students supports other frameworks' call for a social justice orientation in critical work (Gillborn et al., 2018; Ladson-Billings & Tate, 1995; Solorzano & Yosso, 2001). Perhaps the aspect from other frameworks that is most limited in Novak's (2022a) GTCrit tenets is the emphasis on intersectionality (Annamma et al., 2013; Gillborn et al., 2018; Ladson-Billings & Tate, 1995; Solarzano & Yosso, 2001). Novak (2022a) discusses the intersection of ability and race throughout her GTCrit, but other possible identities — especially those of class, gender, and language—are not explicitly addressed. Since we know that all those factors contribute to inequities in gifted education settings (Anderson, 2020; Bryan & Ford, 2014; Gordon & Nocon, 2008; Tyson, 2011), the framework might be bolstered with their inclusion. Novak's (2022b) framework addresses and incorporates concepts related to major systemic issues related to race highlighted in critical gifted education literature, such as how educators' deficit thinking prevents students of color from accessing gifted education (Martschenko, 2021; Selden, 1994), students internalize the fallacy that giftedness equates to whiteness (Staiger, 2004; Tyson, 2011), and problematic identification systems and programs reproduce capital for White students

(Anderson, 2020; Ecker-Lyster & Niileksela, 2017; Savick, 2009; Staiger, 2004). At present, Novak's GTCrit does not incorporate ideas of cultural wealth (Ladson-Billings, 2006), which posit that historically marginalized communities have garnered special skills and knowledge by navigating oppressive systems. Since the GTCrit framework seeks to challenge people's conceptions of ability and giftedness, making explicit reference to how intersections of identity increase one's potential could further contribute to that aim.

In this section, I have summarized Novak's (2022a) GTCrit framework, analyzed its alignment with other frameworks and usability across various gifted education contexts, and alluded to possible areas for further development. Next, I will present recommendations for revisions that might further contribute to its alignment and, ultimately, its usability in the field of gifted education.

A Revised GTCrit Framework

Novak (2022a)'s GTCrit framework has pushed the field of gifted education forward by responding to the call for a distinct gifted education critical framework (Barnes, 2022; Novak, 2022a; Lee et al., 2022; Young & Young, 2022) and providing a practitioner-oriented model targeted around some of the largest racial issues in gifted education. When creating a new theoretical framework, it is important to align the framework with other established theories and related empirical knowledge, so that it is rooted in evidence and maximized for impact and applicability (Alvesson & Kärreman, 2007). Novak established a strong base in these regards. However, continued development of the GTCrit framework could support even closer alignment to the gifted education equity literature and other critical frameworks. Thus, I present a revised version of Novak's (2022a) GTCrit conceptual framework that builds on Novak's work. My revised framework adjusts several tenets to incorporate other gifted education equity concerns and elements from critical frameworks discussed in the literature review. Additionally, I revise the tenets to allow for ease of recall for both practitioners and researchers. The easier the tenets are to understand and to memorize, the more likely practitioners and researchers are to apply them in their work.

Extending Beyond Race and Ability

The functional definition of Novak's GTCrit specifically focuses on race, racism, ability, potentiality, and deficit ideology to consider the educational injustices committed against students of color. As a result, most of the outlined tenets focus primarily on race and racism. Class, gender, and dis/ability are also reported as factors that impact access to services (Anderson, 2020; Calarco, 2014; Cruz et al., 2021; Evans-Winters, 2014; Grantham, 2011; Johnson & Larwin, 2020; Saiger, 2004) and are related to the field's eugenicist origins (Brookwood, 2021; Mansfield, 2014). Thus, incorporating class, gender, and dis/ability alongside race into the functional definition and tenets will foster more in-depth considerations of how the categorizations to which students are ascribed impact their experiences with gifted education. For example, if a district gifted education coordinator probes their program's enrollment disparities and only accounts for race's role at first, they may not consider how boys are also differentially nominated for advanced programs—typically due to perceived "misbehaviors" and gender bias by teachers—than their female

counterparts (Johnson & Larwin, 2020). They may also miss how educators' biases against the intersection of race and gender often results in Black boys being the least represented group in gifted and advanced education settings (Grantham, 2011; Johnson & Larwin, 2020). Conversely, if a coordinator accounts for intersections of identities when analyzing program disparities, they can approach the situation with more complexity of thought and ideate more targeted solutions fit to how particular intersections are typically treated in their distinct context. Adding these three elements of class, gender, and dis/ability also tightens alignment with the critical frameworks that emphasize the importance of intersectionality in conceptualizing power dynamics (Annamma et al., 2013; Ladson-Billings & Tate, 1995; Gillborn et al., 2018).

Furthermore, expressly acknowledging intersectionalities within GTCrit's tenets would also support Novak's (2022a) aim to develop asset-based approaches in gifted education programs and research, particularly in considering cultural wealth as increasing students' potential and talent (Ladson-Billings, 2006). As mentioned earlier, students who have navigated oppressive systems often develop skills and sets of knowledge to survive and thrive (Anderson, 2020; Ladson-Billings, 2006; Yosso, 2005). Highlighting intersectionalities and the strengths that derive from them is also important to incorporate into a framework seeking to disrupt deficit ideologies.

Further Challenging the Construct of Giftedness

At various points throughout the chapter, Novak (2022a) called for reflection on the problematic, eugenicist origins of the field and its implications on today's understandings of giftedness (p. 247), questioning the need for the label of "gifted" (p. 253, 257). This initial step is imperative in confronting the racist, classist, and ableist conceptions of giftedness that continue to permeate gifted and advanced educational spaces. However, explicit challenges to the construct can be integrated into the tenets instead of only discussed in the introduction and explanatory descriptions of the tenets. Two issues about the construct of giftedness recur throughout the critical gifted education literature: the foundational research that defined giftedness was conducted by eugenicists who ascribed to biological determinism (Brookwood, 2021; Mansfield, 2014) and giftedness is often viewed as property that reproduces capital for those who fit the standards of whiteness (Anderson, 2020; Ecker-Lyster & Niileksela, 2017; Ford, 2014b; Howard, 2018; Savick, 2009; Staiger, 2004; Yohannan et al., 2021). Bringing these ideas to the fore with explicit tenets is important for raising practitioners' and researchers' awareness of the problematic assignment and use of the gifted label, encouraging them to question and reframe their use of said label.

Widening the Audience of GTCrit

Tenets in other guiding critical frameworks (CRT, DisCrit, QuantCrit) are framed to apply to any distinct group identities within their target field (Ammanna et al., 2013; Gillborn et al., 2018; Ladson-Billings & Tate, 1995). For example, one of the DisCrit tenets states, "DisCrit values multidimensional identities and troubles singular notions of identity such as race *or* dis/ability *or* class *or* gender *or* sexuality, and so on" (Ammanna et al., 2013, p. 11). A classroom teacher could apply this tenet at the beginning of the year

when they learn who receives special education services. They could commit to recognizing other facets of labelled students beyond their diagnosed dis/ability and consider how their intersecting identities are an asset to their potential. A policymaker might consider the problematic nature of special education policies that assign labels to students that often prompt teachers and staff to perceive them as unidimensional. Subsequently, they might provide recommendations to Local Education Agencies or districts about how to build staff awareness to leverage and foster students' multidimensional identities. A quantitative researcher could intentionally explore how interactions of different identities relates to students' schooling experiences, instead of solely examining one demographic category. Essentially, both the content and the wording of such tenants provide flexibility across contexts. GTCrit tenets could also benefit from framing that allows researchers, practitioners, and policymakers to equally apply the tenets to their work.

Widening Applicability into Research Contexts

Given that Novak's (2022a) GTCrit was primarily targeted at gifted education practitioners, most of the tenets provide explanatory and analytic power for leaders and educators making decisions, observing teachers, or educating students. Though Novak stated that GTCrit can be utilized by researchers and created a tenet suggesting replications to test foundational psychological theories, this was the only aspect of her framework that specifically spoke to research practice. Thus, researchers appeared to be a secondary audience. Expanding the audience and the relevancy of GTCrit so that it can equally serve practitioners and researchers in their distinct contexts might increase its use, and thereby, its impact in the field.

Simplifying and Clarifying the Tenets' Wording

Other critical theories (Annamma et al., 2013; Gillborn et al., 2018; Ladson-Billings & Tate, 1995) phrase tenets as if they are principles, themes, or universal truths that do not necessarily rely on elaboration to understand what they mean. The tenets' syntax allows researchers and practitioners to easily understand or memorize them, so that stakeholders can readily apply them to their work. This is important in making the framework more accessible for those who do not have time to reread descriptions or who are overloaded in the duties they oversee on a day-to-day basis. The DisCrit framework (Gillborn et al., 2018) provides clear meaning about what each tenet entails. For example, the fifth tenet is, "DisCrit considers legal and historical aspects of dis/ability and race and how both have been used separately and together to deny the rights of some citizens" (p. 11). This tenet clearly advises DisCrit users to ground their analyses in legal and historical lenses and to consider both race and dis/ability in their work. The tenet's complete sentence structure makes the concept understandable upon first read without additional explanation. QuantCrit (Annamma et al., 2013) even shortens tenets into phrases such as "Numbers are not neutral" and "Using numbers for social justice" to make clear the meaning of the tenet and increase the likelihood that people will recall it in practice (p. 169). In most of the present GTCrit tenets (Novak, 2022a), further explanation beyond the name is needed to fully understand the concept. A few of the tenets (like "The Here and Now" [p. 256] and

"See Something? Say Something!" [p. 258]) take on the grammatical form of an individual call to action, which is beneficial for micro-level interactions with students and teachers but may not transfer as readily into research about larger inequitable systems. Perhaps shifting the language of a few tenets so they can apply to both micro- and macro-level work, while maintaining Novak's original intentions, might help make this framework more relevant to both school and research contexts. Again, this change would support the expansion of the audience of GTCrit so that it grows in use and applicability.

Removing Tenets that Do Not Apply to All Constituents

Some tenets could be removed from GTCrit and separately endorsed elsewhere to the distinct target audience (e.g., gifted education blogs, academic conferences, empirical or practitioners' articles, advocacy forums). This action might allow GTCrit to apply more widely across gifted education stakeholders. The tenet "In the Field: Review and Replicate Research" (p. 258) puts forth an imperative idea that the field of gifted education requires more replication with representative samples of today's students (Novak, 2022a). This is supported by other advanced education scholars (Makel & Plucker, 2015). However, this cannot be directly transferred into policy or practice for those in the field. For example, if a gifted teacher observes that a Black student opts out of gifted education services, this tenet does not support their analysis of why that student opted out of services. For researchers, the tenet provides a suggestion of research focus and methodology. However, it does not offer a frame with which to apply across any type of research study. Therefore, I suggest removing this tenet from the framework, while separately advocating for gifted education researchers to test foundational psychological theories that ultimately favor whiteness.

Similarly, the tenet "Working with Others: Both Accountability and Compassion with Capacity for Change" (Novak, 2022a, p. 256) is more suited to practitioners' work, particularly those in leadership who may guide colleagues or teachers in their antiracist journeys. While the notion comes from the eminent critical scholar bell hooks and is important for pursuing progress, it does not relate to the major conceptual themes of racist, classist, and ableist conceptions of giftedness and capital-reproducing identification and programming presented earlier in gifted education critical literature (cf. Anderson, 2020; Ecker-Lyster & Niileksela, 2017; Mansfield, 2014; Savick, 2009; Staiger, 2004). Also, given how many adults within the field of gifted education have fought to protect its structures from the perceived threat of "others" granting entry into programs (Gordon & Nocon, 2008; Harris, 1993; Mansfield, 2014; Savick, 2009; Staiger, 2004), accountability should be allotted greater priority over compassion in the present moment, particularly for those who are actively perpetuating white supremacy via gifted education structures. Reparative action may be the only way to "wake up" those stuck in elitist, white supremacist cycles of thought and practice. An emphasis on compassion runs the risk of placating white fragility, and thereby softening the hard truths of how gifted education has reproduced generational inequities.

Putting it Together

After examining these considerations, I propose a revised GTCrit framework that

builds upon the ideas discussed by Novak (2022a) and other critical gifted education researchers (Anderson, 2020; Barnes, 2022; Ecker-Lyster & Niileksela, 2017; Ferrell & Black, 2019; Ford, 2014b; Howard, 2018; Mansfield, 2014; Savick, 2009; Staiger, 2004), summarized throughout this piece, and critical theorists of CRT, DisCrit, and QuantCrit (Ammanna et al., 2013; Gillborn et al., 2018; Ladson-Billing & Tate, 1995). The development of this framework has been shaped by my worldview as a White woman whose nine years in gifted education spaces as a teacher, instructional coach, graduate student, and researcher ignited and propelled me further into anti-racist work. The revisions from the original GTCrit are represented in Figure 1 below. In the first block on the lefthand side, the figure lists the main tenets from Novak's (2022a) GTCrit and then displays arrows that delineate how the original tenets related to or informed the creation of the revised GTCrit tenets, listed in the second block on the righthand side. Tenets suggested for removal do not include attached arrows.

Figure 1

Proposed Revisions to Novak's (2022a) GTCrit
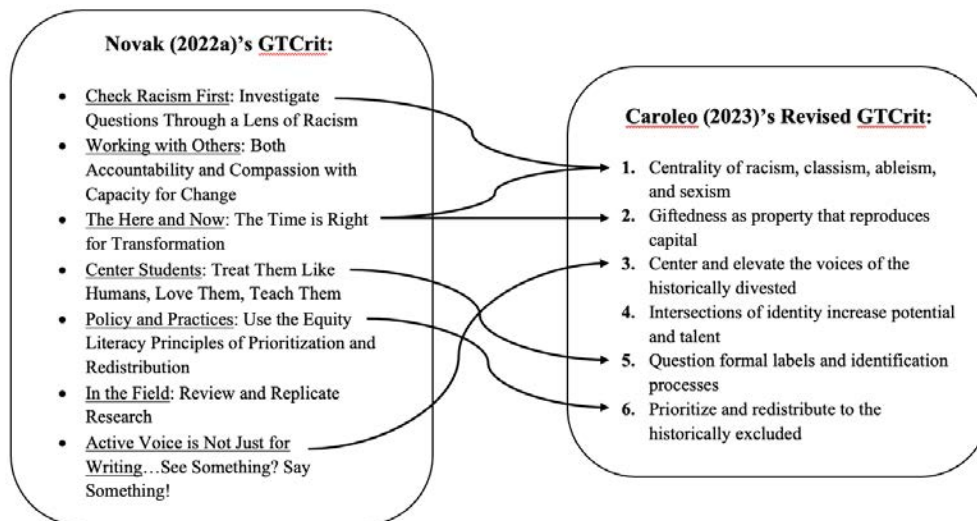
1. Centrality of racism, classism, ableism, and sexism
2. Giftedness as property that reproduces capital
3. Center and elevate the voices of the historically divested
4. Intersections of identity increase potential and talent
5. Question formal labels and identification processes
6. Prioritize and redistribute to the historically excluded

The revised GTCrit is a framework that theorizes how racism, ableism, classism, and deficit ideology are built into micro- and macro-levels of gifted educational systems, which disproportionately impact historically marginalized students (e.g., students of color,

dis/abled students, emergent multilingual students, students from low-income backgrounds) differently than students emulating whiteness and with cultural and social capital (Novak, 2022a). This change in functional definition accounts for other matters beyond race that are tied to inequitable access to advanced learning opportunities. The revised GTCrit model is intended to equally help gifted education researchers, practitioners, and policymakers make sense of how the field has upheld white supremacy and reproduced power and capital to the most privileged groups of students (e.g., White, middle- and upper-middle class), while exacerbating educational debts for the most marginalized (Howard, 2018; Ladson-Billings, 2006; Mansfield, 2014; Savick, 2009; Staiger, 2004). The revised GTCrit may also be useful in achieving recent calls to retire the term "giftedness" (Dixson et al., 2020; Gentry, 2022; Meyer & Plucker, 2022) and instead reclaim advanced education practices for social justice purposes.

I suggest the following six tenets as a guide for research, practice, and policy to reclaim advanced education practices. The first tenet—*centrality of racism, classism, ableism, and sexism* (Brookwood, 2021; Grantham, 2011; Johnson & Larwin, 2020; Leonardo & Broderick, 2011; Savick, 2009)—alters the wording and expands other factors beyond race presented in Novak's (2022a) first tenet, "Check Racism First: Investigate Questions through a Lens of Racism" (p. 255). This revised tenet acknowledges that the origins of the field are steeped in biological determinism and eugenics, which has undoubtedly led to racist, classist, and ableist ideas about who deserves access to gifted education: often wealthy, neurotypical students who convey whiteness (Barnes, 2022; Harris, 1993; Mansfield, 2014). Any time an issue related to equity arises, practitioners and researchers in the field must consider how these origins have been integrated into modern gifted and advanced education systems and conceptions of giftedness, even implicitly (Novak, 2022a). For example, if no emergent multilingual speakers are identified for the gifted program, the district gifted education coordinator might consider how the ideologies of racism and classism are embedded into their identification processes and measures, subtly excluding them from services. Researchers might ground their studies of gifted education programs in the understanding that all these ideologies work concurrently to serve whiteness. I placed the centrality of these ideologies into the first tenet to reflect other critical frameworks' (Annamma et al., 2013; Gillborn et al., 2018; Ladson-Billings & Tate, 1995) placement of tenets, which all position the roles of pervasive ideologies in sustaining power related to that field first.

The second tenet—*giftedness as property that reproduces capital*—acknowledges the meritocratic nature of the gifted label as something that can be earned and owned, which has served to position those ascribing to whiteness to sustain their power over "others". This draws upon the idea presented in Novak's third tenet, "The Here and Now: The Time is Right for Transformation" (Novak, 2022a, p. 256), where she discusses how many White students sense that they "own" giftedness, propelling students of color to perceive that they do not belong in gifted and advanced learning spaces. Thus, it is critical to address these issues now to disrupt current cycles of white supremacy. This revised tenet directly articulates how the "owning" of giftedness among White and middle-class families has sustained generational inequities, allowing the construct of giftedness to exacerbate inequalities (Mansfield, 2014; Savick, 2009; Staiger, 2004). Thus, the revised tenet

challenges the label and its use more explicitly. It reminds all constituents that the label is often leveraged to most benefit those in power (Leonardo & Broderick, 2011; Mansfield, 2014; Tyson, 2011), and therefore, they should critically question how the term giftedness is used in their distinct context.

The third tenet—*center and elevate voices of the historically divested*—reflects the common thread across most critical theories (Ammanna et al., 2013; Gillborn et al., 2018; Ladson-Billings & Tate, 1995; Solorzano & Yosso, 2001) that asserts the importance of prioritizing the perspectives and ideas of those experiencing marginalization. Novak (2022a) may not have included this tenet into her original GTCrit since she viewed GTCrit as adding new content to CRT's pre-existing framework. However, the inclusion of this sentiment across other critical theories like LatCrit (Solorzano & Yosso, 2001), DisCrit (Ammanna et al., 2013), and QuantCrit (Gillborn et al., 2018) suggests the importance of restating it within each critical theory derived from CRT. Further, it broadens the notion of centering the learning experiences of students conveyed in Novak's (2022a) fourth tenet of "Center Students: Treat them like Humans, Love them, Teach them" (p. 256), so that her original idea can also be applied in macro-level and research settings. This tenet should be utilized across all advanced education contexts. For example, in gifted and advanced education classrooms, lessons should regularly highlight marginalized people's stories, and historically marginalized students' perspectives should be revered in class discussions. In decision-making processes in school districts or enrichment programs, adults from historically excluded communities should be elected as leaders and consultants. In research settings, people from divested communities should be treated as equal partners who can confirm or add to drawn empirical findings based on the wisdom derived from their lived experiences. Elevating these voices will seek to repair the long-standing over-abundance of White voices leading gifted education research initiatives and programs (Bryan & Ford, 2014).

The fourth tenet—*intersections of identity increase potential and talent*—is a new addition to the original GTCrit. It accounts for how intersections of identity shape each person's lived experience, as suggested in DisCrit's second tenet (Annamma et al., 2013), and incorporates Ladson-Billings' (2006) theoretical understanding of cultural wealth functioning as a tool to develop asset-based approaches. This tenet challenges the long-standing deficit frameworks often used to marginalize those with intersecting identities (Mansfield, 2014; Staiger, 2004) and acknowledges the strengths and promise (e.g., problem-solving, mobilizing, adaptability, creativity, empathy) that derive from intersectionalities and cultural wealth (Ladson-Billings, 2006). Educators and school leaders are encouraged to refine their understandings of where to seek potential and talent and adopt more asset-based perspectives, as Novak (2022a) encouraged. This might prompt district gifted education coordinators to intentionally seek teachers with multiple intersectional identities as leaders in their gifted program or district. Teachers might consider how to leverage and celebrate their students' cultural wealth when lesson planning. In research settings, researchers could reframe their studies from deficit narratives to instead examine which specific talents and strengths are present in schools with majority students of color, students from low-income backgrounds, and/or emergent multilingual speakers. This shift may also change how they frame arguments and analyses in studies with historically marginalized students. Ultimately, the adoption of this tenet

should lead to an increase in identification of talent among historically excluded students, as well as rectify deficit narratives that have been imposed by both practitioners and researchers.

The fifth tenet—*question formal labels and identification processes*—confronts the use of the "gifted" label to either determine who is "in" or "out" (Harris, 1993; Savick, 2009; Staiger, 2004), as well as point to the limitations and underlying meritocratic nature of standardized identification processes (Savick, 2009; Staiger, 2004). Novak (2022a) discussed this idea in her description of GTCrit's functional definition, but it warrants its own tenet since it addresses the most-discussed issue in the critical gifted education literature: problematic identification procedures and systems (Anderson, 2020; Ecker-Lyster & Niileksela, 2017; Novak, 2022b; Savick, 2009; Wells & Plucker, 2022). This added tenet also builds upon Novak's (2022a) fourth tenet, in which she encouraged teachers to differentiate instruction for students regardless of whether they have received a label or not. However, this tenet can also be applied in district decision-making (e.g., abolishing traditional identification processes), state policymaking (e.g., revising state definitions and descriptions of giftedness and gifted education), or research settings (e.g., critically challenging the use of labels in their studies and analyses).

Finally, the sixth tenet—*prioritize and redistribute to the historically excluded*—encourages social justice practices to leverage the potential opportunities provided through advanced learning to enrich the schooling experiences of historically excluded students. This reflects Novak's (2022a) fifth tenet, "Policy and Practices: Use the Equity Literacy Principles of Prioritization and Redistribution" (p. 257), drawing upon the language from Gorski's (2020) Equity Literacy Principles and Novak's (2022a) application to gifted education. The revised tenet is simplified for use and clarified in who should be prioritized. Again, it could apply to district coordinators designing their services for a new school year, teachers considering who to nominate for a special afterschool learning program, and researchers considering consulting services, partnering initiatives, and grant funding opportunities. The retainment of this tenet within the GTCrit framework supports the recurring call for social justice across most critical frameworks (Gillborn et al., 2013; Ladson-Billings & Tate, 1995; Solorzano & Yosso, 2001).

Limitations

I acknowledge that these revised tenets have limitations, having also been submitted by one person with one worldview. I did not conduct a formal systematic review of the critical gifted education literature, so it is possible that some studies or perspectives were not represented in the summaries and analysis of the most pressing critical issues in gifted education.

Looking Ahead: Applying GTCrit in Research and Practice

An impactful critical framework is one that can be recalled and used readily within the context of someone's work; it should shape how the person using it understands and engages with the problems in their context (Yosso, 2005). Novak's (2022a) foundational GTCrit framework was aimed towards applicability rooted in empirical literature, particularly for practitioners in the field. I have provided suggestions drawn from the

critical gifted education literature (Anderson, 2020; Barnes, 2022; Ferrell & Black, 2019; Howard, 2018; Montoya et al., 2016; Savick, 2009; Staiger, 2004; Yohannon et al., 2021) and other critical frameworks (Annamma et al., 2013; Gillborn et al., 2018; Ladson-Billings & Tate, 1995; Solorzano & Yosso, 2001) so that it can be more broadly applied across all gifted education contexts. This revised GTCrit framework aims for all tenets to be applicable across all positions relevant to gifted and advanced education.

Certain changes were made to the original GTCrit framework (Novak, 2022a) to accomplish these intentions. First, I extended the focus on race and ability to also consider how classism (Calarco, 2014; Tyson, 2011) and sexism (Anderson, 2020; Grantham, 2011; Johnson & Larwin, 2020) have contributed to gifted education injustice, as suggested in the revised first tenet. Then, I suggested that Novak's (2022a) challenges to the construct of giftedness be expressly articulated within the tenets. Thus, I created a new second tenet that highlights how giftedness has functioned as property that reproduces capital for those ascribing to whiteness. I sought to provide equal applicability of GTCrit across both practitioners and researchers and dropped role-specific tenets (like "Center Students" and "In the Field"). I also revised wording to reflect more universal phrasing, as is done in some other critical frameworks (Gillborn et al., 2018; Ladson-Billings & Tate, 1995), to widen applicability across positions. The wording revisions further simplified the tenets, so they could be more readily understood, memorized, and recalled in practice. Put together, the revised framework retains many of the intentions and empirical grounding from Novak (2022a) but expands her GTCrit further for increased usability.

Hopefully, any of the following scenarios can occur organically, after gifted or advanced education stakeholders read and internalize the revised GTCrit's six tenets. Perhaps a classroom teacher will consider how *intersections of identity increase potential and ability* when they are asked to nominate a student for a summer leadership program– and thus nominate a student with exhibited intersectionalities and cultural wealth. Maybe a central office administrator will *question identification processes* and *redistribute to the historically excluded* when they redesign advanced learning offerings in their district— and thus switch from a model of exclusive testing and programming to a schoolwide enrichment program with a particular focus on building up programs in divested schools in their district. A researcher studying gifted education programming might frame their data analyses and discussion section through a lens of *centrality of racism, classism, ableism, and sexism*—and thus consider how all these ideologies work concurrently to explain their findings within the data. These revisions to Novak's (2022a) foundational GTCrit framework expand the theory beyond topics of race and encourage usability across more contexts.

As Novak (2022a) asserted in her chapter: "The time to act is here and now" (p. 256). If schools and gifted education researchers continue to navigate equity issues in gifted and advanced learning as they always have (e.g., highlighting disparities with descriptive statistics but no critical analyses; changing one aspect of a program such as an identification screener without questioning more systemic factors at play), gifted and advanced education offerings will likely continue to grant more power to those already privileged, while gatekeeping enriching learning experiences from those who may most benefit from them (Novak, 2022a; Plucker & Peters, 2016).

Thus far, the "promise" of advanced learning as an equity tool for under-challenged

and historically marginalized students (Ferrell & Black, 2019; Plucker & Callahan, 2020) has remained unfulfilled. Therefore, swift action must be taken to confront these oppressive systems and instead redistribute enriched learning opportunities to students from excluded communities (Gorski, 2020; Novak, 2022a). As the field has struggled from a lack of substantial improvements in equity for a long time (Peters, 2021), perhaps establishing and augmenting this critical theoretical framework might be a needed next step to remedy systemic wrongs and actualize the promise of advanced learning.

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