

Cultivating Homeplace for Black Girls Through Tier 2 Group Counseling Experiences

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Professional School Counseling
Volume 28(1a): 1–8
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DOI: 10.1177/2156759X241234927
journals.sagepub.com/home/pcx



Abstract

The contemporary educational experiences of Black girls suggest a disconnect between their success and what they must navigate on their road to success. Given Black girls' experiences, schools must implement systemic intervention as a part of multitiered systems of support. Interventions should engage antiracist frameworks that center on the creation of homeplace to promote the radical imagination of Black girls while also working to dismantle oppressive policies and practices in K–12 schools. As such, we propose foundational principles of leading antiracist, culturally responsive groups for Black girls that center homeplace while supporting freedom dreaming. We also provide recommendations for challenging oppressive school policies and practices that negatively impact Black girls.

Keywords

antiracist, Black girls, culturally responsive, group counseling, homeplace

Students with a positive self-concept and high self-esteem tend to do better academically and socially (American School Counselor Association [ASCA], 2023; Ford, 2020). However, a certain segment of the pre-K–12 student population excels in academics but encounters social issues that can impede their well-being (Iruka, 2021). Black girls are doing exceptionally well academically in pre-K–12 schools, have higher college attendance rates, and even graduate from 4-year postsecondary institutions at higher rates than their peers of other races and genders, yet deal with a plethora of issues that impact their holistic development (Epstein et al., 2017; Mayes et al., 2021; Morris & Perry, 2017). Some of these issues include adultification, invisibility, lack of proper guidance around college going, and negative perceptions and stereotypes (Epstein et al., 2017; Mayes et al., 2021; Mayes & Hines, 2014).

In this article, we discuss principles for leading antiracist, culturally responsive group counseling experiences for Black girls. We also provide recommendations for challenging oppressive school policies and practices that negatively impact Black girls, particularly for school counselors and other school personnel. In particular, we highlight the role of school counselors and school psychologists because they are positioned with the skills needed to help Black girls academically and emotionally become college and career ready through social and emotional agency. We emphasize that interventions must engage antiracist frameworks that center on the creation of

homeplace (hooks, 1990) and engage the radical imagination of Black girls while also working to dismantle oppressive policies and practices in K–12 schools (Kelley, 2003; Mayes & Byrd, 2022; Mayes et al., 2022).

Literature Review

Black Girls' School Experiences

The contemporary educational experiences of Black girls suggest a disconnect between their success and what they must navigate on their road to success. For example, data indicates that Black girls are graduating from high school and pursuing postsecondary educational opportunities at greater rates than ever (Young et al., 2018). However, Black girls often navigate this process alone, especially when developing a postsecondary plan. This can mean they simply overlook important details due to their lack of college-going and postsecondary knowledge

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(Campbell, 2012; Francis, 2012; Mayes et al., 2021). Of further concern, despite academic success, Black girls are unsatisfied with their academic experiences (Mayes et al., 2021; Morris & Perry, 2017). They report myriad negative interactions with school staff and differential treatment compared to their peers (Epstein et al., 2017; Mayes et al., 2021; Morris & Perry, 2017). In particular, Black girls feel disconnected, misunderstood, and unsupported in their schooling experiences (Epstein et al., 2017).

This gendered and racialized treatment often contributes to Black girls' invisibility and adultification, meaning Black girls are thought to know better and to not need supports and services typical of their peers (Epstein et al., 2017; Mayes et al., 2021). As such, teachers often misread Black girls and view them more punitively when they engage in behaviors typical of their age. This punitive view pins Black girls as disruptive and inattentive, thus lacking in college potential, often leading to fewer recommendations for Black girls for rigorous courses (Campbell, 2012; Francis, 2012). Moreover, Black girls are increasingly overrepresented in discipline infractions, including rule violations and subjective offenses such as aggressive or disruptive behaviors and disobedience (Annamma et al., 2019; Epstein et al., 2017). This is partly due to the adultification of Black girls, the perception of them as developmentally older and less human, thus deserving harsher discipline and punishment. Teachers may misunderstand and reprimand Black girls through disciplinary measures, pushing them further away from learning opportunities, which can ultimately have long-term consequences like lower educational attainment, underemployment, and unemployment (Aston et al., 2018).

With these academic experiences, it is perhaps unsurprising that Black girls also experience challenges in socioemotional development. Black girls' emotional wellness is impacted by misogynoir (i.e., intersecting oppressions of sexism and racism), impacting how they understand and express themselves (Nunn, 2018). For example, Black girls may be policed in ways that reflect colorism and Eurocentric standards of beauty and femininity. As such, they do not see themselves represented in their world and, without affirming images of Black women, may lack the opportunity to build a healthy, strengths-based understanding of who they are (Nunn, 2018). This may lead to internalization of said messages, which may contribute to increased anxiety and depressive symptoms among Black girls (Winchester et al., 2022). Black girls (and women) are more likely to report depressive symptoms and experience anxiety more intensely than their peers, yet still have limited access to mental health care providers (Stokes et al., 2020; Winchester et al., 2022).

Impact of COVID-19

The onset of the COVID-19 pandemic further exacerbated the issues Black girls experience in K–12 schools. For example, Black girls and their families were already vulnerable in the health care system due to anti-Black racism, and the addition of

the COVID-19 pandemic meant that if exposed, they would be subjected to the cruelty of anti-Blackness that would render their symptoms and pain as an acceptable casualty (Crooks et al., 2022). In fact, the disproportionate death toll related to COVID-19 in the Black community has meant that Black girls and their families have experienced significant changes in family functioning marked with sustained grief. Essentially, Black girls have had to learn a new way of being and knowing to stay alive while also experiencing immense grief as their family structures changed rapidly due to death and dying (Crooks et al., 2022).

Also due to the COVID-19 pandemic, the increase in isolation from virtual learning and quarantining meant that some Black girls have had to process this grief, among other aspects of adolescence (e.g., puberty, sex education) alone, rather than in a social environment like school (Crooks et al., 2022). This may be particularly challenging because Black girls, like other students, can benefit greatly from safe spaces to understand more about who they are and who they are becoming. On the other hand, some Black girls have welcomed this isolation as an opportunity to finally have the space for self-exploration, self-discovery, and self-care without pressure and the often surveilling nature of the school environment. Although the emotional impacts of COVID-19 varied, in terms of academic effects, Black students experienced learning loss and delayed pursuing college for various reasons (Barshay, 2020). Moreover, learning gaps that exist for Black students point to systemic issues including but not limited to lack of access to technology, increased racial violence (e.g., George Floyd and Breonna Taylor), and lack of empathy and socioemotional support by educators (Hines, Fletcher, et al., 2022; Hines, Ford, et al., 2022). Clearly, a remedy is needed to assist Black girls in successfully matriculating through the academic and college-going process while developing socioemotionally.

Because Black girls have a range of gendered and racialized experiences, considering systemic prevention and intervention efforts through culturally responsive and antiracist practices is important. These practices incorporate the full humanity of Black girlhood through affirmation and strengths-based approaches to support growth, healing, and wholeness. Further, practices can and should be situated in a school-wide, multi-tiered systems of support (MTSS) model that allows for prevention and intervention efforts. Although some activities can be addressed through Tier 1 advocacy, unique and affirmative possibilities exist to support Black girls through Tier 2 group counseling experiences.

Theoretical Framework

Before discussing MTSS, understanding and being anchored in antiracism from a foundational level is important because a critical framework is needed to address systemic racism and sexism Black girls experience in K–12 schools and to simultaneously ensure their full humanity (Love, 2019; Mayes & Byrd, 2022). As such, antiracism serves as the foundational underpinnings for MTSS as a whole and Tier 2 group

counseling supports for Black girls. Antiracism embraces a multifaceted understanding of structural and intersectional racism, which includes sexism, homophobia, transphobia, classism, and ableism. Further, antiracism takes a comprehensive approach to disrupt oppressive policies and systems while building coalitions toward collective liberation (Holcomb-McCoy, 2022a; 2022b). Antiracism has the following assumptions:

- The status quo in counseling (psychological and educational) practices and programs is characterized by an inequitable distribution of power and resources based on factors such as race, socioeconomic status, ethnicity, ability, and language.
- Racism is embedded in the fabric of our schools and communities.
- Racism influences our behavior and attitudes.
- We as counselors (psychologists, educators, etc.) have internalized racist attitudes, ideas, understandings, and patterns of thought that allow us to function in racist and oppressive systems (Holcomb-McCoy, 2022b, p. 12, p. 12).

These underlying assumptions, then, guide commitments for both school counselors and school psychologists who engage in MTSS and Tier 2 group work. In particular, they must continually unlearn their own racism, sexism, and ableism while working to dismantle the oppressive structures in their schools and communities. Further, each assumption commits to building liberatory, anti-oppressive systems, policies, and practices that center Black joy, homeplace, and freedom dreaming (hooks, 1990; Kelley, 2003; Love, 2019).

Centering Black Joy, Homeplace, and Freedom Dreaming

Black joy, homeplace, and freedom dreaming are critical in antiracist practice and embrace the true liberatory possibilities of the present and the future (hooks, 1990; Kelley, 2003; Mayes et al., 2022). Homeplace (hooks, 1990) is a physical, mental, and even emotional location of holistic joy and resistance where students, especially Black girls, experience their full humanity despite the oppression they may encounter outside of such a space. As such, homeplace is a place where “we could restore ourselves the dignity denied to us on the outside in the public world” (hooks, 1990, p. 42). The public world includes the world both in and outside of school where Black girls may experience adultification, misogynoir, and dehumanization. Homeplace, then, recognizes the human irreducibility of Black girls while nurturing their healing, resilience, growth, and resistance to the public world (Love, 2019; Mayes & Byrd, 2022).

As school counselors and school psychologists work to build homeplace as a part of their practice, especially in Tier 2 group work, they also create the space for Black joy and freedom

dreaming (Kelley, 2003). Black joy and freedom dreaming exist as a part of Tier 2 supports but also radiate out as Black girls “enter the classroom knowing their full selves are celebrated” (Love, 2019, p. 120). This means that Black girls can fearlessly, authentically, and creatively be themselves and embrace their ancestral and cultural roots and histories as a part of their educational experience. With the cultivation of Black joy and homeplace in Tier 2 group supports, freedom dreaming can also become realized for Black girls. Love (2019) described freedom dreaming as being

rooted in the internal desire we all have for freedom, joy, restorative justice (restoring humanity, not just rules), and to matter to ourselves, our community, our family, and our country with the profound understanding that we must ‘demand the impossible’ by refusing injustice and the disposability of dark children. (p. 7)

Freedom dreaming, then, serves as an outgrowth of Black joy that allows Black girls to embrace a radical imagination toward liberatory futures that are not limited by the current oppressive structures and histories (Kelley, 2003; Mayes et al., 2022). Instead, freedom dreaming imagines the community they aspire to be in, full of humanity, opportunity, and joy.

Multitiered Systems of Support

MTSS represents a preventive and intervention approach designed to address academic and/or social/emotional behaviors (Malone et al., 2022). The intensity and frequency of services increase as students move from Tier 1 to Tier 3. Tier 1 represents the general education curriculum that all students receive. Students are generally screened, and progress monitoring data is collected regularly (e.g., quarterly). Such progress monitoring could be in the form of formative assessments, allowing educators to see how students respond to their intervention. Based on the results of those assessments, students in need of additional support beyond Tier 1 may receive Tier 2 intervention services, which are usually delivered through a small-group format. For example, students may benefit from small-group or even one-on-one tutoring sessions and small-group counseling, as appropriate. Students with unique needs that may not be met in group formats may receive more individualized services as a part of Tier 3, which could be special education services but are not always (Jimerson et al., 2016; Loftus-Rattan et al., 2023).

Given the disparities in the educational experiences and outcomes of minoritized students, mainly Black girls, utilizing an antiracist, culturally responsive framework within MTSS is critical. For example, Black students are often disproportionately overrepresented in special education due to myriad misdiagnoses from faulty assessments. Thus, antiracist, culturally responsive practices require careful consideration of cultural and ecological factors that affect Black girls and use of prevention and intervention approaches that align with this population’s needs (Malone et al., 2022). Interventions that have

been culturally adapted or modified and/or demonstrated effectiveness with minoritized students are necessary.

Within the context of MTSS and supporting Black girls, school psychologists and school counselors may be involved in various ways, including the implementation of interventions and progress monitoring of intervention data. They may also serve as consultants to support the interventionists in implementation, progress monitoring, and data-based decision making. Specifically, they may work with interventionists to determine if an intervention is working and whether modifications are necessary throughout implementation, and help to determine, based on data collected, if the intervention was successful and to what extent. For example, school counselors and psychologists might intervene when a student's poor academic performance seems linked to a lack of self-efficacy on the part of the student or an even more systemic issue, such as low teacher expectations that affect the student's self-efficacy (Holcomb-McCoy, 2022a). The expertise of school counselors and psychologists would lend itself well to unearthing the reasons for such self-efficacy, serving those needs, and returning the student to the classroom more available for learning.

School psychologists and school counselors may also work with school staff to ensure that interventions selected and implemented are culturally responsive. To further this area of development among school staff, school psychologists and school counselors can provide professional development that focuses on areas such as creating homeplace for students, relationship building, the importance of culturally responsive interventions, recognizing one's own bias, and engaging in antiracist practices (Hines et al., 2023; Malone et al., 2022).

Tier 2 Group Counseling Supports for Black Girls

As a part of comprehensive school counseling and school psychology programs, Tier 2 interventions build on universal prevention activities implemented as a part of Tier 1. As such, Tier 2 focuses on students with elevated needs that were not met with Tier 1 activities (Malone et al., 2022). Interventions in Tier 2 are based on student needs as evidenced by data, which is reviewed by a team of school staff, including teachers, school counselors, and school psychologists, who then determine the best course of action. These interventions exist on a broad spectrum and include practices such as small-group counseling, family empowerment through education, connection to culturally responsive tutors or mentors outside of school, or even parent-teacher conferences that focus on culturally relevant strategies to serve students. The implementation of Tier 2 interventions, and MTSS models as a whole, must purposefully engage in antiracism or run the risk of perpetuating oppression and anti-Blackness (Edirmanasinghe et al., 2022; Malone et al., 2022; Mayes & Byrd, 2022). To do this, MTSS and Tier 2 interventions must purposefully seek culturally sustaining and responsive practices that include: (a) development of a critical consciousness to reflect one's own cultural influences and understandings and those of the students and families one

serves; (b) centering the voice of students, families, and community members as a part of decision making; (c) using data and related policies and practices to understand the context that has created systemic inequalities; and (d) pursuing equity that cultivates joy and brilliance of students (Edirmanasinghe et al., 2022; Mayes & Byrd, 2022).

Black Girl Groups

With the aforementioned experiences of Black girls pointing to systemic issues, the need exists to create a space that both loves and protects Black girls while school counselors and school psychologists work to address the issues (Malone et al., 2022; Mayes & Byrd, 2022). Tier 2 supports like group counseling may best accomplish this goal because these allow for cultivating activities and supports tailored to the unique needs of Black girls while also building and protecting their joy as a collective. Although Tier 2 targeted interventions include direct instruction and feedback on academic or behavioral skills, a group for Black girls as a Tier 2 support can be culturally responsive as an intentional connection and centering of cultural values. Groups for BIPOC (Black, Indigenous, and people of color) girls and Black girls in particular have a long history both inside and outside of school (Chatelain, 2015). For example, in 2015 in Oakland, CA, the Radical Brownies were established for BIPOC girls between the ages of 8 and 12. This girls' group not only focuses on empowerment and leadership through civic engagement to "make the world a more radical place" (Krupke, 2015, para. 5), but builds on the rich history of Black girl groups that emerged as a part of the Great Migration; these groups intentionally cultivated spaces for Black girlhood and fostered their activism and engagement in their communities while nurturing their childhood through activities such as camping (Chatelain, 2015). An important aspect was situating these groups in homeplace, a space of joyful resistance where Black girlhood could thrive as girls engaged in a radical imagination and worked toward a world free of misogynoir and anti-Blackness (hooks, 1990; Kelley, 2003).

Black girl groups have also been cultivated in the school environment to address academic and social/emotional concerns. Specifically, researchers have used the *Sisters of Nia* curriculum with Black girls to assess its effectiveness across areas such as racial identity, school engagement, verbal aggression, relational aggression, and social/emotional behavior (Aston et al., 2018; Aston & Graves, 2016; Belgrave et al., 2004; Jones et al., 2018; Jones & Lee, 2020). The curriculum utilizes an Afrocentric approach delivered as a group intervention of fifteen 90-minute sessions, designed to empower Black girls by increasing their cultural beliefs and values. The intervention focuses on developing sisterhood and community through team building. Sessions also address: exposure to African culture, natural hair care and healthy body image, presentation of Black people in the media, discussion of Black women leaders, dialogue on the value of education, and development of both short- and long-term goals (Belgrave et al.,

2004). The curriculum integrates the following eight principles of Nguza Saba: Umoja (unity), Kujichagulia (self-determination), Ujima (collective work and responsibility), Ujamaa (cooperative economics), Nia (purpose), Kuumba (creativity), Imani (faith), and Heshema (respect). This group has been successful in creating homeplace for Black girls for their collective healing, growth, and self-exploration while promoting their joyful resistance to negative stereotypes and discrimination that they face across different spaces (Aston et al., 2018; Aston & Graves, 2016; Jones et al., 2017; Jones & Lee, 2020). Further, because of the creation of homeplace as a part of the group experience and the culturally responsive, strengths-based curriculum, Black girls experience greater engagement in the school environment (Jones et al., 2017; Jones & Lee, 2020).

Unfortunately, outside of the *Sisters of Nia* curriculum, limited research exists on culturally specific or culturally adapted group interventions to specifically support the needs of Black girls. A study by Ryan et al. (2016) underscored the significance of culturally adapted and responsive interventions and supports. They evaluated a social/emotional learning program, *Strong Kids*, among African American female fourth- and fifth-graders. The *Strong Kids* curriculum took place over 14 weeks and focused on areas such as identification of feelings and emotions, appropriate ways to express feelings, development of empathy skills, conflict resolution, and strategies for managing stress and worries. The curriculum did not have cultural relevance to the students; unsurprisingly, participants did not demonstrate statistically significant or practical improvements. Although various reasons can explain the lack of effectiveness of the intervention, the authors noted that it has shown effectiveness with other populations.

The findings of Ryan et al. (2016) emphasize the importance of culturally relevant interventions with students from minoritized backgrounds, specifically Black girls, to meet their social/emotional needs. School counselors and school psychologists can incorporate elements of the *Sisters of Nia* curriculum with evidence-based interventions such as *Strong Kids* to provide the cultural relevance that is lacking. Since the *Sisters of Nia* curriculum uses an Afrocentric approach to empower Black girls through community building, school counselors and school psychologists should ensure these foundational aspects and principles are integrated. School counselors and school psychologists can also engage in action research as they co-create culturally relevant curricula or engage in youth participatory action research with Black girls and community partners (Mayes et al., 2022). This may be a way to expand the evidence base while responding to the needs of Black girls.

Principles of Antiracist Tier 2 Group Counseling Supports for Black Girls

As school counselors and school psychologists prepare to lead or even co-create groups for Black girls, they need a

foundational understanding to ensure that the joyful resistance of homeplace is centered. These three foundational principles are grounded in antiracism and freedom dreaming, which recognize the full humanity and brilliance of Black girls despite the environments they may have to endure. These principles also ensure an expansive approach to supporting Black girls.

Black Girls Are Whole, Wonderfully, and Beautifully Made

Black girls are more than the pain of racism and sexism they experience. Despite their best efforts, educators can minimize Black girls' experiences to only those of sorrow and pain, which then leads educators to take on a savior role (Love, 2019). Black girls do not need saving. They need school counselors and psychologists to see them as whole people who possess a wide range of identities, experiences, hopes, desires, aspirations, and freedom dreams (Mayes et al., 2021, 2022). As such, any Tier 2 supports, especially group counseling, should take into account Black girls' academic, socioemotional, and career development as a way to understand and support their holistic development, similar to the *Sisters of Nia* curriculum. Said differently, group counseling experiences must consider that Black girls are more than the sum of their parts and are worthy of celebration and joy while working on compensatory skills and developmental benchmarks as needed.

Black Girls Know What They Need

Black girls are critical experts of their lives. As school counselors and school psychologists look to create group experiences for Black girls, they must be responsive to the needs of Black girls. Said differently, they must purposefully engage Black girls in conversations about their lives and the experiences they would find valuable for who they are now and who they are becoming (Mayes & Byrd, 2022). Honoring their voice invites purposeful planning of group experiences while avoiding a one-size-fits-all approach, contributing to their dehumanization. Instead, it engages Black girls in the affirmative and joyful co-creation of homeplace where their needs, joy, and freedom dreams are centered (hooks, 1990; Kelley, 2003; Love, 2019; Mayes et al., 2022).

To engage Black girls and recognize their voice in the process, school counselors and school psychologists must not only possess cultural awareness and understanding but must also be in active pursuit of antiracist practice. This pursuit requires an intentional engagement toward dismantling school systems and structures that perpetuate oppression and a personal commitment to unlearning how they themselves may be perpetuating such through their own practices. As school counselors and psychologists are working to create homeplace with Black girls, they must understand how to form the group experience with particular attention to Black girls' cultural values, knowledge, and strengths.

Black Girls are Connected

An important component in cultivating group experiences for Black girls is understanding how they are connected to each other, to the community, and to their herstories. As such, groups should aim to build community through which Black girls can support one another as they all endeavor to joyfully grow, heal, and resist misogyny. Further, groups should provide participants with ample opportunities to learn from and connect with their herstories, both in the sense of the community outside the K–12 school setting and the herstories of the past, which are instructive and connected to their present. As school counselors and school psychologists center homeplace and integrate herstories in Black girl groups, they honor how Black joy is connected to ancestral knowledge that serves as the blueprint for resistance, strength, and love (Love, 2019). This connection allows inspiration from the past to be presently and actively engaged in creating a school, community, and world closer to Black girls' radical imagination and freedom dreams of a liberatory future (Kelley, 2003; Mayes et al., 2022).

As previously mentioned, Black girls face structural racism and sexism both in and outside of schools. As school psychologists and school counselors work to provide antiracist Tier 2 services, they must also engage in Tier 1 and Tier 3 work to ensure that they are working to change the systems in schools that harm Black girls. For example, school psychologists and school counselors can work to disrupt the policies and practices at the Tier 1 level that displace and dehumanize Black girls. These policies and practices may include school dress codes, school discipline, special education identification and placement, and gifted education and placement.

Recommendations for Policy and Practice

As school counselors and school psychologists work to cultivate group counseling homelaces for Black girls that both love and protect them from racism and sexism, also necessary is engaging the whole school as a system to address both policies and practices that harm Black girls. Said differently, although creating homeplace is important, it is incomplete if energy is limited toward fixing the system that continues to inflict harm. As such, school counselors and school psychologists should consider the following as a starting point for interrupting systemic harm to Black girls in K–12 schools. Please note that this list is not meant to be exhaustive.

1. Address discipline policies that allow Black girls to be policed in and outside the classroom. As previously mentioned, Black girls are overrepresented in disciplinary issues in the areas of rule violations and subjective areas like aggression, disruptive behaviors, and disobedience (Annamma et al., 2019; Epstein et al., 2017). Further, those disciplinary infractions lead to harsher punishments due to adultification. School counselors and school psychologists should first work to understand how this data manifests in their schools. For

example, are there more discipline referrals with certain teachers? That may be an area for training to support teachers who may misunderstand cultural ways of being for Black girls or who may have a bias. School counselors and school psychologists also may work to bring in restorative justice practices to support healing and reconciliation while keeping Black girls in the community (González & Epstein, 2021).

2. Invite Black women college students and professionals to come and talk with Black girls about their experiences in K–12 and how they navigated that time in their lives. Although this can be a Tier 2 approach, this program can be given at the school level where all Black girls can participate in this experience. Specifically, discussion can center on addressing issues involving their mental health, being authentic in any space, and advocating for their needs. Moreover, a mentoring program for Black girls would be helpful by providing individuals they can confide in and communicate with about issues around girlhood/womanhood and academic, college, and career opportunities.
3. Recognize the considerable role of school climate in Black girls' educational experiences and outcomes. Accordingly, educators' ability to engage in culturally responsive practices must be taken seriously. Professional development on this topic should be mandatory and occur regularly so that school personnel can develop the necessary knowledge and skills to effectively implement culturally responsive practices and a community that respects and values Black girls' identities (Malone et al., 2022).
4. Celebrate Black women throughout the school curriculum. This could be done using visual representations of Black women throughout the school building and by having classroom discussions about the impact of Black women across disciplines. School counselors and school psychologists can be at the forefront of such efforts through their consultation with all school building partners, including teachers and administrators.
5. Recruit and retain Black women in leadership positions. The impact of the physical presence of Black women on Black girls' racial identity, sense of homeplace, and more cannot be overstated. School counselors and school psychologists can reinforce the importance of this through advocacy efforts with human resources and building-level leaders. As appropriate, school counselors and school psychologists can also sit in interview panels to ensure that Black women candidates are seen accurately for the value they would add to the school environment.

Conclusion

School counselors and school psychologists are in positions to assist Black girls in freedom dreaming and radically reimagining their role in the world (Kelley, 2003). School counselors and school psychologists can honor Black girls' experiences and humanity through antiracist and culturally responsive Tier 2 group

counseling approaches. As a result, Black girls can truly find homeplace in a space that allows them to be authentic without reservation (hooks, 1990). This experience of homeplace in Black girl groups, then, can radiate out as both school counselors and school psychologists work to cultivate homeplace across the entire school context as a part of their systemic, antiracist work (Malone et al., 2022; Mayes & Byrd, 2022).

Acknowledgments

We recognize and acknowledge the labor upon which our country, state, and institution are built. We remember that our country was built on the labor of enslaved people who were kidnapped and brought to the United States from the African continent and recognize the continued contribution of their survivors. We also acknowledge all immigrant and indigenous labor, including voluntary, involuntary, trafficked, forced, and undocumented peoples who contributed to the building of the country and continue to serve within our labor force. We recognize that our country is continuously defined, supported, and built upon by oppressed communities and peoples. We acknowledge labor inequities and the shared responsibility for combatting oppressive systems in our daily work.

Declaration of Conflicting Interests

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Funding

The author(s) received no financial support for the research, authorship, and/or publication of this article.

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