Sexualization, Sex Discrimination, and Public School Dress Codes

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**SEXUALIZATION, SEX DISCRIMINATION, AND PUBLIC SCHOOL DRESS CODES**

*Meredith Johnson Harbach* *

**INTRODUCTION**

If you follow social media, you may have noticed the rash of reporting on battles over public school dress codes and their effects on and implications for girls. Complaints have been registered across the country, including here in Virginia. For example, in September 2014 at the Maggie Walker Governor’s School, administrators announced over the PA system that school officials would be performing a shorts-length spot check. Any girls found to be in violation of the rule would be forced to change; if ten girls broke the rule, all girls would be banned from wearing shorts for a day. In Evanston, Illinois, school officials banned leggings because they were “too distracting” for boy students. In New Jersey, high school girls were prohibited from wearing strapless dresses to prom because they, too, were distracting. In Florida, a new student who inadvertently violated her school’s skirt rules was made to wear a so-called “shame suit”: red sweatpants and

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* Associate Professor, University of Richmond School of Law. Thanks to Kimberly Jenkins Robinson for helpful comments during the drafting of this paper, and to John O’Malley for research assistance. I also thank John Hogan and the editorial staff of the Richmond Law Review for their excellent work on this piece during the editing process.


4. Id.


6. Id.
an oversized neon yellow shirt that said “Dress Code Violation.” Several commentators have likened these scenarios to “slut shaming,” and girls around the country have organized under the Twitter hashtag #imnotadistraction.

These anecdotes have triggered concerns over sex stereotyping and institutionalizing sex discrimination. Over the last several years, public school dress codes and their impact on girls have generated a wave of news articles and editorials in publications such as the New York Times, the Washington Post, and Time magazine. The Huffington Post has an entire section devoted to collecting reports and commentary on school dress codes.

The emerging controversy raises a number of important and fraught questions for schools, students, and parents. For instance, how do school dress codes intersect with the increasing sexualization of girls in American culture? Is there a point beyond which contemporary fashion, favored by girl students, raises concerns about sexualization? How do we balance school interests in educational mission and student interest in identity formation and self-determination? How do community norms and expectations influence school decisionmaking? How can schools, students, and the larger community come together to talk constructively about school dress codes in a way that advances the schools’ legitimate interests, but avoids sexualization and sex discrimination?

This essay joins the conversation about sexualization, sex discrimination, and public school dress codes to situate current debates within the broader cultural and legal landscapes in which they exist. My aim is not to answer definitively the questions I pose above. Rather, I ground the controversy in these broader contexts in order to better understand the stakes and to glean insights into how we might better navigate these challenges.

In Part I, I describe how school dress codes are often blamed for the increased sexualization of girls, explaining how they have contributed to the sexualization of girls. In Part II, I consider how schools, students, and parents might better engage in these conversations. Finally, in Part III, I offer observations about how schools might more productively engage in these debates. Ultimately, this essay offers some observations about girls and dress codes.

I. STUDENT DRESS CODES:

The dress codes in schools are often understood in a cultural context—one in which girls and young women are increasingly portrayed as “sex objects,” a term that reflects the sexualization of girls. Increasingly in popular media and in academic circles, the sexualization of girls is understood as a form of objectification that may be spread and problematic throughout society. According to the American Psychological Association (“APA”),

- a person's view of another person's behavior, to the extent that
- a person is not concerned about the other person's willingness (namely their consent)
- a person is seen as making use of others' sexual capacities for indicative purposes
- sexuality is used as a tool

8. Dockterman, supra note 5.

15. Id. at 2.
glean insights into how schools, students, and communities might better navigate dress code debates.

In Part I, I develop the broader cultural context in which school dress codes are situated by exploring recent research concerning the increased sexualization of girls in American culture, and then explaining how these concerns map onto the dress code setting. In Part II, I consider the broader legal terrain of sex discrimination in schools and identify particular questions raised by dress codes. Finally, in Part III, I use insights from these broader contexts to offer observations about how schools and the communities they serve might move forward productively in resolving dress code disputes. Ultimately, I argue schools can and should play a positive role in counteringact sexualization and harmful stereotypes about girls and dress in public schools.

I. STUDENT DRESS AND SEXUALIZATION: THE CULTURAL CONTEXT

The dress code controversy operates within a larger cultural context—one in which women are frequently sexualized and portrayed as “sex objects” valued primarily for their sexual appeal. Increasingly in the United States, it is not just women. Instead, the sexualization of girls and girlhood is recognized as widespread and problematic. According to the American Psychological Association (“APA”), sexualization occurs when:

- a person’s value comes only from his or her sexual appeal or behavior, to the exclusion of other characteristics;
- a person is held to a standard that equates physical attractiveness (narrowly defined) with being sexy;
- a person is sexually objectified, that is, made into a thing for others’ sexual use rather than seen as a person with the capacity for independent action and decision making; and/or
- sexuality is inappropriately imposed upon a person.

15. Id. at 2.
The APA posits that the sexualization of girls manifests in three related contexts: cultural sexualization (media, advertising, and products), sexualization by others (parents, teachers, and peers), and self-sexualization. The consequences of girls' sexualization are both deep and broad. For girls, sexualization can negatively impact cognitive and physical function, mental and physical health, sexuality, and their attitudes and beliefs about gender and sexual roles. Sexualization of girls may also hinder the ability of boys and men to interact intellectually with girls and women, which is necessary for males to develop intimacy with female partners. Women suffer the same sorts of consequences from sexualization as do girls and also experience discrimination and subordination in the workplace as a result. At a societal level, sexualization may increase the overall incidence of sexism and bias, limit girls' educational aspirations and performance, and contribute to the harassment, violence, and exploitation of girls.

Dress plays a complicated role in the sexualization of girls. Identify formation is an important feature of adolescence in Western cultures. And clothing is marketed to girls as a means of expressing identity and individuality. Clothing is thus both an artifact of the sexualization of girls in our culture and also part of the larger process of identity formation over which girls exercise some control.

As a cultural contributor to sexualization, girls' dress (and cosmetics) contribute to sexualized images of girls by providing opportunities for increasingly young girls to wear clothing designed to highlight female sexuality. And most recently, researchers have observed the production and marketing of "sexy" clothing in child and teen sizes. These cultural images provide girls with a template on which to construct their own behaviors, self-concepts, and identities.

But as cultural messages in our culture by adopting and enforcing such that the immediate experience of injustice powerfully affected a negative impact on the immediate discipline, being sent to suspension in-school suspension; Zhou, supra note 13; Gail Sullivan, Educating With School, Washington Post (Se 2015), http://www.theatlantic/410962/ (providing punishment for dress code violations); Bates, supra note 22.

16. Id. at 4–18.
17. Id. at 20–27.
18. Id. at 28.
19. Id. at 28–30.
20. Id. at 30–34.
21. Id. at 20.
22. Id. at 13. Kaitlin Graff et al., supra note 13, at 764.
24. Id. at 14.
25. Id. at 17.
26. Id. at 18, 21.
27. Id. at 17.
28. Id. at 18.
But as cultural consumers, girls also exercise some agency over choice of dress. They understand that, given the sexualizing messages in our culture, they may secure status and social privilege by adopting and expressing this cultural norm. And when navigating these choices, they engage in a process of “self-objectification,” whereby they internalize cultural perspectives on their physical selves, conceiving of themselves in sexual terms preoccupied with physical attractiveness. Consequently, many parents perceive their daughters as wanting sexualized clothing and accessories and resistant to less sexualized alternatives. Importantly, however, girls do not exercise these “choices” in a vacuum. Instead, as explored above, their choices are influenced and encouraged by the larger cultural context within which they are situated. In the end, girls must walk a fine line between conforming to cultural expectations and not being perceived as too sexual.

Students, parents, and others have a number of concerns about public school dress codes and their impact on female students. One concern is that many dress codes are explicitly gender-specific, targeting girls but not boys, or are at least selectively enforced such that they impact female students disproportionately.

Student discipline includes removal from class, receiving detention, being sent home, or forced to wear a “shame suit” indicating she has violated the school dress code. Female students are powerfully affected by these policies and many express a profound sense of injustice. The consequences of being “dress coded” have a negative impact on student learning and participation. Beyond the immediate disruption resulting from removal, detention, and

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25. Id. at 17.
26. Id. at 18, 21.
27. Id. at 17.
28. Id. at 18.
32. See Bates, supra note 11.
the like, studies suggest that a preoccupation with physical appearance based on sexualized norms disrupts mental capacity and cognitive function.\textsuperscript{33}

Consistent with the research on sexualization of girls, many are concerned about the larger symbolic messages that dress codes and their enforcement send to students and society. A common thread among school justifications for sex-specific dress codes is that provocative clothing will distract their male classmates or make male teachers feel uncomfortable.\textsuperscript{34} A number of commentators thus maintain dress codes communicate that girls' bodies are inherently sexual, provocative, dangerous, and that harassment is inevitable.\textsuperscript{35} Dress codes and their enforcement can impose sexuality on girls even when they do not perceive themselves in sexual terms.\textsuperscript{36} Gender study scholars report that dress codes generally have negative ramifications for women, sending a message that exposing the female body is bad.\textsuperscript{37} Laura Bates of The Everyday Sexism Project characterizes the dress code phenomenon as "teaching[ing] our children that girls' bodies are dangerous, powerful and sexualized, and that girls are biologically programmed to objectify and harass them."\textsuperscript{38} Thus, dress codes can constitute a type of "everyday pedagogy,"\textsuperscript{39} reproducing normative gender and sexuality preferences.\textsuperscript{40}

In sum, the current controversy over public school dress codes operates within a larger context in which girls are increasingly portrayed and see themselves in sexualized terms, harming girls and others while having broader societal effects. Based on this cultural context, I next turn to explore the legal backdrop in which dress codes function.

\begin{itemize}
\item \textsuperscript{33} APA, supra note 14, at 21.
\item \textsuperscript{34} Bates, supra note 11.
\item \textsuperscript{35} Id.
\item \textsuperscript{36} Id.
\item \textsuperscript{38} Bates, supra note 11.
\item \textsuperscript{39} Shauna Pomerantz, \textit{Cleavage in a Tank Top: Bodily Prohibition and the Discourses of School Dress Codes}, 53 ALTA. J. EDUC. RES. 373, 374 (2007).
\item \textsuperscript{40} Raby, supra note 29, at 352.
\end{itemize}

II. STUDY

In this section, I examine the intersection of dress codes and uniform policies with sex discrimination in schools, student action for violations of Title IX of the Education Amendments of 1972,\textsuperscript{41} and sex-based speech and expression. Dress codes and uniform policies implicates the rights of students to express themselves in clothing like skin tight or low cut shirts.\textsuperscript{42}

Although students have the right to express themselves in the classroom, they will limit my analysis to Title IX and the rights of students. See, e.g., Breese v. Stevens Institute of Technology, No. 60, 508 P.2d 547, 548 (N.Y. Sup. Ct. 1969).\textsuperscript{43} And in succeeding sections, I will explore the rights of students to express themselves in the classroom, student action for violations of Title IX of the Education Amendments of 1972,\textsuperscript{44} and sex-based speech and expression.\textsuperscript{45}

42. See, e.g., Karr v. Board of Education of the First Amendment.
43. See, e.g., Emanuel CTY. SCH. Sys./4064 JCDB-F28158.
44. See, e.g., McCall 526 F.3d 419, 423 (9th Cir. 2005); see also In re Emanu-EL PROTECTED EXPRESSION IN SCHOOLS, Wendy Mahling, Note, 526 F.3d 419, 423 (9th Cir. 2005); see also BOSTON.COM NEWS/4064 JCDB-F28158.
45. See, e.g., Fitzgerald v. Barnstable Municipal School Comm. & POLY 281, 284-85, 286 (6th Cir. 2005); see also In re Emanu-EL PROTECTED EXPRESSION IN SCHOOLS, Wendy Mahling, Note, 526 F.3d 419, 423 (9th Cir. 2005); see also BOSTON.COM NEWS/4064 JCDB-F28158.
46. Title IX does not ban sex stereotypes out of the classroom.
with physical appearance or mental capacity.

The image contains a page from a document discussing the impact of school dress codes on girls, with a focus on sex-specific dress codes and the enforcement of such policies. The page outlines legal principles governing school dress codes, including challenges on First Amendment grounds, and examines specific cases and contexts under Title IX and Section 1983. The text also references the emergence of evolving dress preferences for girls, including clothing like skinny jeans, leggings, yoga pants, and sleeveless shirts, and discusses the implications for public school dress codes.

II. STUDENT DRESS AND SEX DISCRIMINATION: THE LEGAL CONTEXT

In this section, I turn to examine the legal principles governing the intersection of school prerogatives and student interests in dress codes disputes. Of course, this is not the first occasion when school dress codes have been challenged. Beginning in the 1960s and 1970s, early cases challenged sex-based school grooming policies. And in subsequent decades, students challenged dress codes and uniform policies as violating their First Amendment speech and expression rights. This latest generation of dress codes implicates evolving dress preferences for girls, including clothing like skinny jeans, leggings, yoga pants, and sleeveless shirts.

Although students sometimes challenge public school dress codes and uniform requirements on First Amendment grounds, I will limit my analysis in this article to the particular issues raised by the most recent spate of objections: sex stereotypes and sex discrimination. In the event of alleged gender discrimination in schools, students have available to them both a Section 1983 action for violation of Equal Protection and a claim under Title IX of the Education Amendments of 1972 (“Title IX”).

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42. See, e.g., Karr v. Schmidt, 460 F.2d 609, 613–14 (5th Cir. 1972) (discussing existence of the First Amendment right to wear long hair).
ly, I will begin with Fourteenth Amendment Equal Protection doctrine, then turn to statutory analysis under Title IX of the Civil Rights Act, and finally turn to the analogous line of cases considering sex-based dress codes in employment. I will then consider the legal questions these principles raise for school dress codes.

A. Sex Discrimination under the Fourteenth Amendment and Title IX

1. Equal Protection

One of the foundational constitutional tenets I teach every year in my Children and the Law Course is that although not always recognized as such, children in public schools have constitutional rights. In the watershed case Tinker v. Des Moines Independent Community School District, the Supreme Court confirmed that students do not shed their constitutional rights when they enter school. Yet children's constitutional rights are not identical to those of adults. In particular, a long line of Supreme Court cases following Tinker has affirmed that children's constitutional rights may be circumscribed in light of special circumstances within the school setting. The Court has qualified students' constitutional rights in the contexts of the First, Fourth, and Fourteenth Amendments.

Moving from students' constitutional rights generally to Equal Protection specifically, women—including students—are entitled to equal protection under the Fourteenth Amendment and gender

50. Id. at 506.
is a quasi-suspect class. When women receive differential treatment or are denied an opportunity based on a gender classification, the state’s classification must serve an important government objective and the means adopted to pursue that objective must be substantially related to the achievement of that objective. The state must put forward an “exceedingly persuasive” justification and the state alone must satisfy this demanding burden. Importantly, the justification must be genuine rather than hypothesized and “it must not rely on overbroad generalizations about the different talents, capacities, or preferences of males and females.” Classifications based on paternalism, or “archaic,” stereotypical assumptions about interests and abilities, are facially discriminatory and constitute intentional discrimination.

Relying on these principles, female students have successfully challenged school policies that resulted in differential treatment or opportunities based on sex. In the context of school dress codes, early Equal Protection cases found them to be discriminatory when they were facially sex-based, for example, prohibiting female students, but not males, from wearing pants or, on the other hand, imposing hair length requirements on male students, but not females.

57. Id. at 532–33.
58. Id. at 533.
59. Id.
61. See Cmtyns. for Equity, 459 F.3d at 692–95 (association violated females’ equal protection rights via discriminatory scheduling of high school sports season); Beattie v. Line Mountain Sch. Dist., 992 F. Supp. 2d 384, 391–96 (M.D. Pa. 2014) (issuing a preliminary injunction ordering a school district to allow a female student-athlete to participate on the junior high school’s all male wrestling team and concluding the female student was likely to prevail on the merits of her claim); Adams v. Baker, 919 F. Supp. 1496, 1504 (D. Kan. 1996) (finding a female student was likely to succeed on the merits of sex discrimination challenge to school policy prohibiting female students from participating in all-male wrestling team).
2. Title IX

Beyond constitutional protection, federal statutory law protects women and girls from discrimination in educational settings. Title IX of the Education Amendments of 1972 prohibits sex discrimination in any federally funded education program or activity.64 Like other federal anti-discrimination laws, Title IX prohibits both disparate treatment discrimination and disparate impact discrimination.65 Policies that explicitly classify individuals based on sex constitute disparate treatment on the basis of sex and generally will violate Title IX unless the recipient of federal funds can articulate a legitimate, nondiscriminatory reason for such classification.66 Consistent with the Equal Protection doctrine discussed above, differential treatment of male and female students based on paternalism and archaic, stereotypical assumptions will constitute intentional sex discrimination under Title IX.67

Even in the context of a facially sex-neutral policy, students can establish Title IX sex discrimination by proving disparate impact.68 To establish a disparate impact claim, a plaintiff must show that a facially neutral policy had a disproportionate and adverse impact on a protected group.69 In response to this claim, the school must articulate a “substantial legitimate justification” for the policy.70 The policy must be necessary to meeting an important educational goal that is legitimate and integral to the school’s mission; for example, there must be an “educational necessity” for the practice.71 Even if the school can satisfy this requirement, it will nevertheless be liable if there exists an “equally effective alternative practice” that would cause less adverse impact.72 Proving Title IX sex discrimination under a disparate impact challenge to Title VII employment grooming codes has been treated as an impermissible disparate impact challenge to Title VII employment grooming codes has been treated as an impermissible disparate impact challenge to Title VII employment grooming codes has been treated as an impermissible disparate impact challenge to Title VII employment grooming codes has been treated as an impermissible disparate impact challenge to Title VII employment grooming codes has been treated as an impermissible dispar...
pact challenge to a facially neutral policy may prove challenging for female students, particularly if they seek money damages.73

B. The Grooming and Dress Code Cases

Legal and scholarly analysis of discrimination in grooming and dress codes has been most fully developed in the context of Title VII employment discrimination.74 These challenges to dress and grooming codes have frequently involved claims of sex stereotypes as an impermissible basis for discrimination.75

Beginning in the 1970s, a number of cases upheld sex-differentiated dress and grooming policies that were nevertheless “comparable,” justified by accepted community norms or standards and were reasonably related to an employer’s business needs, unless they either created an unequal burden for one sex or were unequally enforced.76 Then in 2006, the Supreme Court recognized that adverse employment decisions based on sex stereotypes relating to appearance and demeanor will constitute actionable sex discrimination in some circumstances. In Price Waterhouse v. Hopkins, the Court found that Price Waterhouse’s refusal to promote Ann Hopkins to partner and their instructions to “walk more femininely, talk more femininely, dress more femininely, wear make-up, have her hair styled, and wear jewelry,” constituted impermissible sex discrimination based on sex stereotypes.77 In considering the legal significance of sex stereotyping, the Court observed “we are beyond the day when an employer could evaluate employees by assuming or insisting that they match the stereotype associated with their group.”78

But despite high hopes that Price Waterhouse would largely eliminate reliance on sex stereotypes in employment, including dress and grooming standards,79 some cases have continued to

75. A number of early cases upheld sex-differentiated dress and grooming codes. For extensive citation to the sex-differentiated grooming cases, see Hayden, 743 F.3d at 577–78.
76. Id. at 577–78 (citing cases).
78. Id. at 251.
79. See Mary Ann Case, Legal Protections for the “Personal Best” of Each Employee: Title VII’s Prohibition on Sex Discrimination, the Legacy of Price Waterhouse v. Hopkins,
countenance sex-differentiated dress and grooming codes. The most notorious case in the post-*Price Waterhouse* line is *Jesperson v. Harrah's Operating Co.* There, Darlene Jesperson sued Harrah's for terminating her based on her refusal to wear make-up, arguing that the requirement (and adverse employment action) was based on impermissible sex stereotypes. The Ninth Circuit found, however, that the make-up requirement was but one small part of a more general overall dress and grooming policy that applied largely the same standards to men and women.

The extent to which earlier sex-differentiated dress and grooming code cases remain good law after *Price Waterhouse* remains an open question. There are at least two potential modes of analysis. The first would be to follow the *Jesperson* and the pre-*Price Waterhouse* cases. Under that approach, the analysis would consider whether the complained-of-sex-differentiated policy was part of a broader, comprehensive grooming policy imposing comparable standards on both sexes—an even-handed requirement that everyone "look professional." The analysis would also consider whether sex-differentiated standards were justified by community norms, whether the burdens imposed by those standards were actually comparable, and whether they were enforced equally.

An alternative approach to analyzing challenges to dress and grooming codes would begin with a literal reading of Title IX, as adopted by some courts, the Equal Employment Opportunity Commission ("EEOC"), and also from *Price Waterhouse.*

An alternative approach to analyzing challenges to dress and grooming codes would begin with a literal reading of Title IX, as adopted by some courts, the Equal Employment Opportunity Commission ("EEOC"), and also from *Price Waterhouse.*

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Public School Dress Codes

The line of precedent remains.

...the analysis of stereotyping, and hence sex discrimination, take on a different character. Rather than a policy requiring students to dress a certain way because of sex stereotypes (as was the case in Jesperson, for example), the female students in these instances are alleging sex discrimination via prohibitions on certain types of student dress because of stereotypes associated with those types of dress. For the APA, dress code enforcement may inappropriately impose sexuality on girls.

There are a few analogous cases in the Title IX context. But in a case in which female employees were admonished not to wear jeans, tight clothes, or show cleavage, a...
court found that despite disparate enforcement of a dress code based on sex, the claim did not constitute sex discrimination because the disparate treatment was prompted by legitimate, non-discriminatory concerns about institutional security at an all-male correctional facility. And in another case, a court found that a judge's unwritten dress code that all employees conform to a "Brooks Brothers look," and her reprimanding an employee for wearing excessive make-up and her hair down, did not constitute sex discrimination because the grooming standards were applied in an even-handed way and were reasonably related to business needs.

C. Questions Raised in the Legal Context

The viability of a colorable challenge to school dress codes based on sex stereotypes depends on several overarching issues. First, generally, how will courts construe students' Equal Protection rights in schools? Second, and more specifically, how closely will courts scrutinize schools' justifications for dress codes that impose disparate treatment or have a disparate impact based on sex? Finally, how will courts weigh the impact and enforcement of sex-based dress codes?

1. The Scope of Students' Equal Protection Rights in Schools

As discussed above, although the Supreme Court has long recognized students' constitutional rights, it has been equally clear that students' constitutional rights in schools are not coextensive with those of adults in other settings. For purposes of Equal Protection analysis, a threshold question concerns the scope of female students' Equal Protection rights in the school setting.

As indicated above, in general, the Court has tended to emphasize reasonableness and deference to school administrators when considering constitutional challenges to school policies.
The Court's First Amendment cases are instructive, and perhaps shed some light on how courts might respond to sex-based challenges to school dress codes. Although restrictions on adult speech often implicate strict scrutiny, students’ First Amendment challenges prompt a more deferential analysis.\(^\text{104}\) Even in the face of restrictions of “pure” speech, school discipline will be upheld if the conduct in question “materially and substantially” interferes with schoolwork and discipline.\(^\text{106}\) Although the Supreme Court has held that such discipline must be based on more than “undifferentiated fear or apprehension of disturbance,”\(^\text{107}\) courts have tended to split on whether school districts must provide a record of past interference.\(^\text{107}\) By contrast, “conduct by the student . . . which for any reason . . . materially disrupts classwork or involves substantial disorder or invasion of the rights of others is, of course, not immunized . . . .”\(^\text{108}\) These cases have emphasized public schools’ broader authority to educate students as citizens, including “the boundaries of socially appropriate behavior.”\(^\text{109}\) Consequently, the Court has had little problem upholding school decisions to sanction “offensively lewd and indecent” behavior.\(^\text{110}\)

cond-guessing by courts lacking the experience to appreciate what may be needed."); id. at 377 (recognizing “the high degree of deference that courts must pay to the educator’s professional judgment”); Hazelwood Sch. Dist. v. Kuhlmeier, 484 U.S. 260, 273 (1988) (“[T]he education of the Nation’s youth is primarily the responsibility of parents, teachers, and state and local school officials, and not of federal judges.”); Tinker v. Des Moines Sch. Dist., 393 U.S. 503, 507 (1969) (recognizing the “comprehensive authority of . . . school officials . . . to prescribe and control conduct in the schools”).

\(^\text{104.}\) See Tinker, 393 U.S. at 513.

\(^\text{105.}\) Id.

\(^\text{106.}\) Id. at 508.

\(^\text{107.}\) Compare Hardwick ex rel. Hardwick v. Heyward, 711 F.3d 426, 437–440 (4th Cir. 2013) (prohibiting a student from wearing Confederate flag shirts based in part on the flag’s history of sparking racial tensions and commotion among students), Barr v. Lafon, 538 F.3d 554, 565 (6th Cir. 2008) (conceding that if the record showed the Confederate flag caused “minimal” instances of prior disruption, then the school would not be able to “reasonably forecast” that the flag would cause material disruption), and Scott v. Sch. Bd., 324 F.3d 1246, 1249 (11th Cir. 2003) (upholding a ban on Confederate flags because the school presented evidence of racially based fights and racial tensions), with Castorina ex rel. Rott v. Madison Cty. Sch. Bd., 246 F.3d 536, 543–44 (6th Cir. 2001) (reversing the lower court’s decision that students wearing Confederate flag clothing was protected speech because, inter alia, the school board failed to demonstrate that racial symbols caused actual disruption).

\(^\text{108.}\) Tinker, 393 U.S. at 513.

\(^\text{109.}\) See Bethel Sch. Dist. No. 403 v. Fraser, 478 U.S. 675, 681 (1986) (explaining that public education must prepare students with the habits and manners necessary to serve in a democratic society).

\(^\text{110.}\) Id. at 685.
This deference to school administration has been invoked specifically in cases challenging school dress requirements as sex discrimination. In the context of First Amendment challenges, for example, the Eleventh Circuit ruled that in the high school environment there is a "per se rule that [grooming regulations] are constitutionally valid." And in Tinker, the Court indicated that it might have less constitutional concern with school dress or grooming codes as opposed to content-based restrictions on pure speech.

These cases suggest that courts might afford officials more leeway in school sex discrimination cases than in other adult contexts. As such, whether a school's justification for a sex-based dress code needs to be "exceedingly persuasive," for example, is an open question. If courts view the dress code cases consistently with other cases that consider the constitutional rights of public school students, any resulting Equal Protection analysis likely would be less stringent than in other contexts.

2. Evaluating Schools' Justifications for Differential Treatment or Impact of Sex-Based Dress Codes

Schools, of course, can offer a number of legitimate, pedagogical concerns that might be implicated by student dress, such as promoting respect for self, others, and authority, student safety and protection, and exposing students to expectations about professional dress. Sexual harassment is a special concern. Yet episodes of enforcement have far too often been reportedly accompanied with commentary that raises concerns about the validity of school motives. Students frequently report that they are disciplined for "contracting" for many reasons, as indicated by what they are told to wear, which may be appropriate, dangerous, or both.

In the context of "moral beliefs" violations, government objections in the context of gender based dress is not an example. The issue is not the duty of the government to ensure that girls, for example, are not overly, consistent, disruptive, or protectionism is not a dress. But, conclusions about the potential risk must be put it "[a] school's dress code by acting to prevent and protect female from parents from students dress, the Adams v. Line Mountain Sch.

111. See Youngblood v. Hillsborough, No. 8:02-CV-1098-T-24MAP, slip op. at 8-11 (M.D. Fla. Sept. 25, 2002) (deferring to school administration in absence of allegation of fundamental rights violation). But the court specifically notes it does not implicate denial of opportunity to attend classes or obtain equal opportunity education. Id. at 6.


113. See Tinker, 393 U.S. at 507-08 (contrasting "regulation of the length of skirts or the type of clothing" with "direct, primary First Amendment rights akin to 'pure speech'").


116. See, e.g., Caroline Bologna, The Ridiculous Dress Code Rule That Made This
been invoked specifically as sex discrimination challenges, the high school regulations the Court indicated that school dress or restrictions on pure official treatment, pedagogical considerations about student dress, such as the length of skirts or for a sex-based example, is a moral beliefs, courts have found that avoiding disruption is not a sufficient justification for gender-based classifications absent evidence supporting the existence or likelihood of actual disruption. And finally, even when a school is concerned about the potential for inappropriate behavior and sexual harassment, courts have found that they must supply more than conclusory allegations to support this justification. As one court put it "[a] school district best avoids sexual harassment litigation by acting to prevent sexual harassment rather than excluding females from participating in activities." In the context of student dress, the APA's admonition regarding harassment is worth repeating: "girls do not 'cause' harassment of abusive behavior by wearing sexy clothes; no matter what girls wear, they have the discipline for dress code violations because they are “too distracting” for male students, teachers, and administrators. And they are told to cover up, suggesting that their bodies are inappropriate, dangerous, and subject to judgment.

In the context of sex discrimination, justifications based on “moral beliefs” will not generally rise to the level of an important government objective. Instead, courts have found that in the context of gender-based classifications, students' moral opprobrium is not an exceedingly persuasive justification because “it is not the duty of the school to shield students from every situation which they may find objectionable or embarrassing . . .” Moreover, consistent with Tinker, courts have found that avoiding disruption is not a sufficient justification for gender-based classifications absent evidence supporting the existence or likelihood of actual disruption. And finally, even when a school is concerned about the potential for inappropriate behavior and sexual harassment, courts have found that they must supply more than conclusory allegations to support this justification. As one court put it “[a] school district best avoids sexual harassment litigation by acting to prevent sexual harassment rather than excluding females from participating in activities.” In the context of student dress, the APA's admonition regarding harassment is worth repeating: “girls do not ‘cause’ harassment of abusive behavior by wearing sexy clothes; no matter what girls wear, they have the discipline for dress code violations because they are “too distracting” for male students, teachers, and administrators. And they are told to cover up, suggesting that their bodies are inappropriate, dangerous, and subject to judgment.
right to be free of sexual harassment, and boys and men can and should control their behavior.\textsuperscript{125}

The dress code cases also emphasize that one measure of the validity of sex-based dress codes is whether they are justified by community norms. Although it is not clear how searching courts might be in evaluating this question, in a recent school dress code challenge, the Seventh Circuit acknowledged that appearance norms for girls and boys can and have evolved over time\textsuperscript{126} and indicated it might expect that school dress policies would reflect this evolution.\textsuperscript{127} Community norms might therefore call into question sex-based dress codes if they reflect anachronistic ideas about “appropriate” attire for girls (think back to the prohibition on wearing pants). There may be reasons, however, not to be entirely sanguine about community norms. To the extent that sexualization of girls has impacted broader social assumptions and expectations, for instance, community norms may automatically incorporate sexualized assumptions about girls’ bodies, reinforcing images of distracting female bodies that should be covered up.

3. Evaluating the Impact and Enforcement of Sex-Based Dress Codes

Finally, the dress code cases also consider the extent to which sex-differentiated policies are truly comparable and whether they impose unequal burdens based on sex. The substantive content of dress codes might well implicate comparability. Consider, for example, a policy that prohibits dress choices more frequently exercised by female students rather than males. Does a dress code really impose comparable standards on girls and boys when it bans leggings and yoga pants?

Even in the context of facially neutral dress policies, multiple anecdotes suggest that the implementation and enforcement of school dress codes frequently impose unequal burdens on female students.\textsuperscript{128} The Maggie Walker scenario discussed in the Introduction is just one example. There, school officials explicitly sin-

\textsuperscript{125} APA, supra note 14, at 33.
\textsuperscript{126} See Hayden ex rel A.H. v. Greensburg Cmty. Sch. Corp., 743 F.3d 569, 582 (7th Cir. 2014) (“In 2014, it is not obvious that any and all hair worn over the ears, collar, or eyebrows would be out of the mainstream among males . . . .”).
\textsuperscript{127} See id. at 581–82.
\textsuperscript{128} Zhou, supra note 30.
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gled out girl students for the spotcheck, and the disciplinary con-

sequences targeted only girls; if ten girls were found to be in vi-

ion, then all girls would be prohibited from wearing shorts for

one day. Other examples of unequal burden include policies en-

forced only against “more developed” girl students, or holding a

mandatory school assembly for girls only to discuss yoga pants

and leggings.

The disciplinary measures employed also seem likely to inflict

unequal burdens on girls: girls, not boys, are removed from class

and miss valuable learning opportunities; girls, not boys, are sent

ome to change, missing even more school interactions; girls, not

ys, are forced to wear “shame suits” after having been found in

ion of school dress policy. All these factors suggest that even

when schools can articulate legitimate and non-discriminatory

ifications for their dress policies, their methods of implement-

and enforcement raise serious sex-discrimination concerns.

At a minimum, under Title IX, schools would be required to con-

ider the existence of equally effective alternative practices that

ught further its goals.

Armed with this more complete understanding of the cultural

and legal contexts in which contemporary dress code debates

rise, I turn finally to some concluding thoughts on what schools

udents might learn from these contexts and how they

ight inform dress code policy, implementation, and alternatives.

III. MOVING FORWARD: PUBLIC SCHOOL DRESS CODES IN

CONTEXT

Regardless of whether litigation develops in this latest wave of

school dress code challenges, schools and students can draw valu-

les from the larger contexts—both cultural and legal—in

which these debates are situated. I consider, first, what insights

we might apply to the design and implementation of dress codes

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130. See, e.g., Dockterman, supra note 5; Annie-Rose Strasser & Tara Culp-Ressler, How 'Slut Shaming' Has Been Written into School Dress Codes Across the Country, THINKPROGRESS (May 6, 2013, 3:00 PM), http://thinkprogress.org/health/2013/05/06/1969601/slut-shaming-dress-codes/.
and then turn to explore potential alternatives to dress codes that would foster similar goals.

A. Designing Public School Dress Codes

First, consistent with female students' own experiences and scholarly opinion, school administrators should understand that they develop and implement school dress code policy within a broader cultural setting that too frequently sexualizes females and blames them for unwanted sexual attention and harassment. Indeed, the sexualization of girls as a cultural phenomenon in the United States has reached such epidemic proportions that it prompted the APA to create a Task Force on the Sexualization of Girls in response to widespread concern.131

The first step is to increase awareness of these trends among school administrators, teachers, and staff, and the APA Task Force's Report on the Sexualization of Girls is an excellent place to start. Beyond increasing awareness, teachers and administrators can play an active role in either perpetuating or counteracting the impact of sexualization on their students. For instance, studies suggest that teachers may unwittingly contribute to the sexualization of girls;132 they might consider the extent to which "dress coding" perpetuates sexualization. Administrators should also encourage faculty to examine the curriculum for implicit messages about the value of girls.133 But schools and formal education can also be an important check against the harms of sexualization for girls.134 The APA describes a number of school initiatives that can help counteract sexualization, including media literacy programs, athletics, extracurricular activities, and comprehensive sex education.

Second, in terms of the development and enforcement of school dress codes, both the Equal Protection doctrine and Title IX precedent state that schools should work to avoid facially sex-differentiated standards. This means that dress codes should apply with equal force to boys and girls and students of all stages of physical development.

Third, whether Title VII or Title IX, schools should use promulgating equal nondiscriminatory impact as the neutral fashion. These policies appear Walker practice and potential concerns about the

Fourth, school administrators—must use. The fact that the elementary school administrators,135 district-wide policies to bring the home kindergarten in their part, students imbedded in

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131. See APA, supra note 14, at 1.
132. Id. at 15–16.
134. APA, supra note 14, at 35–37. For additional interventions, see Curry & Choate, supra note 133, at 10–13.
dress codes that accommodate the physical development. And they should be implemented and enforced consistently across these student populations. Further, schools should consider whether particular proscriptions—on things like skirts, leggings, or yoga pants—will have a disproportionate impact on female students, even when written in a sex-neutral fashion. And schools must take care to actually enforce these policies against both male and female students. The Maggie Walker practice of singling out female students for shorts-checks and potential discipline, for example, should have raised clear concerns about unequal burdens.

Third, whether considered through the lens of Equal Protection or Title IX, schools should reflect carefully on their justifications for promulgating these policies. In particular, they should examine whether their motivations are based on stereotypes about girls' bodies, female dress, and the preferences or reactions to female dress both males and females. To the extent their dress codes are based on community norms, they should critically examine the basis for these judgments and be mindful that the norms can evolve over time. One way to ensure student dress codes in fact reflect community norms is to involve the students themselves in the process. Initiating a school-wide conversation about the purposes and content of school dress codes would provide students with a voice in these deliberations and create a platform for discussing the potential concerns that dress codes raise for students.135

Fourth, school communities—students, parents, and administrators—must use reasonableness and discretion as their guides. The fact that there is less concern about student dress among elementary school principals than middle school and high school administrators,136 for example, might suggest that monolithic, district-wide policies are too blunt when elementary schools send home kindergarteners for wearing sundresses to school.137 For their part, students can critically question the implicit messages imbedded in dress codes while also being more respectful of the

135. One gender studies expert recommends that schools involve students themselves in deliberations over dress codes. See, e.g., McMahon, supra note 37.
136. Mitchell et al., supra note 114, at 45.
legitimate pedagogical goals pursued by school administrators with regard to student dress.

Armed with these insights, school communities could come together to draft new school dress policies that would avoid many of the concerns discussed above. These new codes, for example, might remove any explicit references to sex or gender, and focus instead on the school's pedagogical mission. Following Tinker, they could prohibit clothing that actually causes a material or substantial disruption or distraction and require that the disruption be documented in writing. They could base understandings of “distraction” to focus on clothing that negatively impacts student engagement by restricting full range of motion or requiring frequent readjustment, rather than assumptions about how it might impact others. And they could apply equally to everyone in the school community—students and personnel.

B. Alternatives to Student Dress Codes

Moving beyond dress codes, disparate impact analysis asks whether equally effective alternative practices exist to vindicate legitimate school goals. Consider the potential goals I listed above: promoting respect for self, others, and authority; student safety and protection; and exposing students to expectations about professional dress.

To the extent these goals implicate concerns relating to sexualization and harassment, schools are in an excellent position to be an important check against them. Student education and the availability of an open and frank conversation about the issues can act as a powerful antidote to the sexism and sexualization that are of concern to many female students. Rather than prohibiting particular types of student dress, teachers, administrators, and students might talk about student dress in the broader context of sexualization. Conversations might include: the importance of respecting one's own body and those of others; the importance of appropriate personal identity and self-expression; and the protection of girls; and the protection of boys. Additionally, schools might implement mechanisms to document how the policies are being enforced.

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Soon after the changes took effect in Richmond, a local school district experienced an increase in the number of student complaints about dress codes. Students came forward to describe how dress codes not only made them feel uncomfortable but also generated assumptions about who girls are and who girls are not. This phenomenon has been observed in other school districts as well. Additionally, it has been shown that school dress codes can help to change the way students view themselves and others.


139. See Satchell, supra note 138.
portance of appropriate dress in the development of professional identity and success; the impact of sexualization on both boys and girls; and the profound impacts of bullying, leering, and harassing. Additionally, following the lead of the APA, schools might implement media literacy programs to encourage critical evaluation of how the media portrays girls.

Moving beyond educational initiatives, other alternatives may successfully vindicate comparable goals without risking the sexual opprobrium raised by dress code policies. For instance, school uniforms might address many of the same underlying concerns, but in a more sex-neutral manner. As observed by the APA, "when sexualized clothing is part of a larger cultural context in which girls are sexually objectified, standardized uniforms may help to change those cultural messages and understandings of who girls are and what they are capable of, thereby reducing the incidence of sexual harassment."

CONCLUSION

Soon after the PA announcement at the Maggie Walker School in Richmond, a student protest ensued. Male students came to school wearing the shortest shorts they could find, and female students came dressed as modestly as possible. Their protest not only made a powerful point about the problematic, sex-based assumptions and enforcement of the school’s dress code, but it also generated change. The principal invited student input about contemporary community standards concerning appropriate high school dress. As a result, the new dress code focuses on interferences and disruptions to the school environment. It accommodates contemporary fashion and student expression including yo-

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140. School uniforms are one mechanism by which parents and teacher can counteract the power of media and commercialism in shaping children’s identities and experiences. See Ann Bodine, School Uniform and Discourses on Childhood, 10 CHILDHOOD 43, 60 (2003). They can also reduce economic disparities and social exclusion. Id. Although school uniform policies have also been challenged on First Amendment grounds, they are typically upheld against such challenges. See A.M. ex rel. McAllum v. Cash, 585 F.3d 214, 224 (5th Cir. 2009); Jacobs v. Clark Cty. Sch. Dist., 526 F.3d 419, 422 (9th Cir. 2008); Blau v. Fort Thomas Pub. Sch. Dist., 401 F.3d 381, 390 (6th Cir. 2005). A complete exploration of the issues raised by mandatory school uniforms is beyond the scope of this essay.

141. APA, supra note 14, at 33.
142. Ballou, supra note 2.
143. Id.
144. See Satchell, supra note 138.
ga pants and leggings, but prohibits exposed midriffs and undergarments. And it applies equally to all students and school personnel.

The latest wave of school dress code disputes raises important new questions about sexualization and sex discrimination. School administrators, parents, and students have a tricky set of issues to navigate. But these new concerns also open up new educational opportunities for all members of the school community—a space to talk candidly about sexualization, sex stereotypes, and harassment. These conversations can lead to increased awareness and more mindful action on these issues, as well as updated school dress policies that are fair, pedagogically driven, gender-neutral, and accepted as legitimate by all members of the school community.

145. Id. (allowing leggings to be worn with a thumb-length top).
146. Id.
147. Id.