

## Dress Code

Regan de Loggans, Fashion and Textile Studies:  
History, Theory, Museum Practice '17

Hue asked graduating student Regan de Loggans about her outfit at FIT's School of Graduate Studies hooding ceremony May 24. A member of the Choctaw tribe, De Loggans worked as a cultural consultant on the National Museum of the American Indian's recent show, *Native Fashion Now*.

The breastplate is buffalo bone. White colonizers hunted buffalo to extinction. Since bone hair pipe beads were difficult and expensive to obtain, the number of bones in the plate often indicates the status of a tribal member. I wear mine to signify the achievement of a graduate degree, as it is a communal celebration.

The wampum bracelet is made of shell, which was used as a means of currency in the past. It was also used to document a treaty between the Dutch and the Iroquois, signifying a peaceful co-existence between American Indians and colonizers, which we all know was *not* the case.

The pattern of the belt consists of two rows of purple wampum beads against a background of white beads. The rows of beads signify the courses of two vessels—a Haudenosaunee canoe and a European ship—traveling down the river of life together, parallel but never touching.

The turkey feather signifies academic achievement. A Lakota Sioux artist beaded it for me to match the colors of FIT. The turkey feather is significant to my tribal region of the band of Mississippi Choctaw.

The skirt is a handwoven Mayan piece from Guatemala. My mother is indigenous Mayan and I wanted to support both tribal camps I belong to, Maya and Choctaw.

These pieces were gifts from my family.

**For an extended interview with de Loggans, visit [fitnyc.edu/regan-de-loggans](http://fitnyc.edu/regan-de-loggans).**

