



ARMY

**ARMY GENERAL AND ADMINISTRATIVE
INSTRUCTIONS VOLUME 2
CHAPTER 59
DRESS AND PERSONAL APPEARANCE**

This Chapter is sponsored by Home Command, Arms & Services, PS12 Ceremonial and contains the regulations concerning the wearing of uniforms in public, personal appearance of Army personnel and religious and cultural considerations.

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VOLUME 2
CHAPTER 59
DRESS AND PERSONAL APPEARANCE

INDEX

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Contents	Page	Paras
Dress and Personal Appearance		
General	59-1	59.001
Personal Appearance		
Hair	59-1	59.004
Make up	59-2	59.005
Jewellery	59-2	59.006
Wearing of Promotional Items supporting Charities	59-3	59.007
Tattoos and Piercings	59-3	59.008
Headdress		
Introduction	59-4	59.009
Military Funerals	59-4	59.010
Attestation	59-4	59.011
Summary Trial	59-4	59.012
Courts Martial	59-4	59.013
Consecrated Buildings	59-4	59.014
Messes and Dining Halls	59-4	59.015
Public Transportation	59-4	59.016
Military and Privately Owned Motor Vehicles	59-4	59.017
Parades	59-5	59.018
Saluting	59-5	59.019

Annex	Title	Responsible/Technical Authority
A	Examples of Acceptable Hair Styles	PersSvcs
B	Special Instructions for Wearing Uniform – Wearing of Uniform in Public	PersSvcs
C	Special Instructions for Wearing Uniform – Religious and Cultural Considerations	PersSvcs

VOLUME 2

CHAPTER 59

DRESS AND PERSONAL APPEARANCE

General

59.01. Service personnel are to wear appropriate regulation uniform on duty, except when otherwise ordered by Commanding Officers (COs). Operational uniform is laid down by Army HQ while other forms of uniform are authorised and regulated by the Army Dress Committee as well as Corps and Regimental Dress Regulations. No item of uniform which has not been authorised is to be worn. Mixed orders of dress are not to be worn at any time and no item of authorised uniform is to be worn at fancy dress functions. Obsolete military uniform may however be worn on such occasions.

59.02. Service personnel are encouraged to wear uniform in public but in so doing, the highest of standards of dress and behaviour are required at all times, as individuals are representing the Army. [Annex B](#) provides direction to formations and units on the rules for wearing uniform in public and highlights opportunities when service personnel should be encouraged to do so thereby increasing the profile of the Army amongst the wider British public. While smoking, drinking and eating in uniform in a public place are not forbidden, the standards laid down in [Annex B](#) are to be particularly noted. At Security Response level EXCEPTIONAL, personnel should obtain specific advice from G2 staff.

59.03. In wearing uniform, the different cultural patterns of various religious groups should be respected, especially during moments of religious expression. If conflict arises, the Army is guided by differentiating between the tenets of devout faith, which shall be allowed if militarily practicable, and the cultural and social customs of a particular group, which may be accommodated as practical. Special religious and cultural considerations for wearing uniform are contained at [Annex C](#). Guidance on diversity issues is contained in [AGAI 75 – Respect for Others – Diversity and Inclusion \(D&I\) Policy, Guidance and Instructions](#). In the extreme, further advice may be obtained through normal channels from MOD (PS 12(A)) or the Chaplain General's office. In all cases, the Army will be guided by operational effectiveness and Health and Safety (H&S) issues.

Personal Appearance

59.04. Hair.

a. **General Guidelines.** The hair of the head of both men and women in uniform is to be neatly groomed and secured or styled back from the face. The style and colour of the hair (if not natural) is not to be of an exaggerated nature. The hair is to be worn such that all types of military headdress may be worn in the correct manner. Hair should not be visible on the forehead under the brow band of the headdress nor seen on or covering the ears. In accordance with QR(Army), para 5.366a, exceptions will only be granted on religious grounds detailed in [Annex C](#).

(1) **Hair colour.** Hair must be of an even natural colour such as tones of blonde, brunette, brown, auburn, grey or black, and not detract from a professional appearance. Unauthorized pigments include, but are not limited to, purple, blue, pink, green, orange, bright red, and fluorescent or neon colours. In all cases ID cards must be representative of hair colour.

(2) **Safety/Hygiene.** This policy does not override the need for trade-specific working practices (food handling/hygiene) or safety (working with machinery). Consideration

must be given when engaged in activities where the risk of hair entanglement has been identified (working with machinery, vehicle safety etc). Facial hair may require removal for some specific protective equipment or prior to deployment to an operational theatre in which the CBRN threat is deemed sufficiently high to warrant such action, further details in Annex C.

(3) **Ceremonial.** In all circumstances, when wearing No1 and No 2 uniform in ceremonial/formal parade settings, hair shall be well-groomed and secured or styled back from the face. Long hair should be worn up in a bun and properly secured in a neat and tidy fashion using conservative ties, grips, hairpins, and nets of natural hair colour.

(4) **Men.** Hair is to be groomed such that its length does not reach to the collar or onto the ears. The same applies where twists, locks or cornrows are worn unless worn for religious reasons. Men are to be clean-shaven but moustaches and beards may be worn. If a moustache is worn, it is to be trimmed and not below the line of the lower lip. Beards and whiskers are only to be worn with the CO's authority, which will usually be granted only on medical or religious grounds, or where tradition permits. The appearance of the beard and whiskers is to be neat and tidy. Sideburns are not to descend below the mid-point of the ear and are to be trimmed horizontally. For religious guidance on hair and beards see Annex C.

(5) **Women.** Women's hair may be long but when in uniform it is to be kept well-groomed and secured or styled back from the face. Braids, twists, cornrows or locks can be worn. All hair styles must be short enough not to extend below the shirt collar when worn down, or long enough to be worn in a bun or ponytail. In working dress, longer hair may either be worn in a: bun, single ponytail, single braid or corn braids/corn rows secured with conservative ties, grips, hairpins, and nets of natural hair colour. These styles must sit no lower than the top of the belt. Styles must be uniform (e.g. braids must be the same width) and present an appearance when viewed from the front that is reasonably symmetrical. Varying styles of hair, straight, curled or coiled, are permitted within these limits and should not preclude the proper wearing of headdress which should fit as normal. Hair accessories (including beads) are not to be worn. Servicewomen may wear hair extensions, including weaves, and may also wear wigs, all of which must conform to the hair rules described above. When wearing a wig is not possible or practical, for example during strenuous physical exercise, servicewomen may, at their discretion, wear a plain headscarf in a colour appropriate to the uniform being worn. This policy does not override the need to meet ceremonial standards or trade-specific working practices (food handling/hygiene) or safety (working with machinery).

- b. Examples of acceptable hair styles are shown at Annex A.

59.05. Make Up.

- a. **Males.** Make up is not to be worn.
- b. **Females.** Make up (if worn) is to be inconspicuous. Brightly coloured nail varnish is not to be worn.

59.06. Jewellery. On formal parades, watches and jewellery that are visible (except wedding rings) are not to be worn. At other times only a wedding and/or engagement ring and one other ring may be worn with uniform. Women may wear a single small plain stud earring in the centre of the lobe of each ear. In cases where jewellery has been removed and the residual effect is larger than a normal piercing hole the area involved will not heal naturally. Any residual hole of more than

4mm in diameter is incompatible with enlistment or continued service. Rings, studs etc are not to be worn through any other part of the body in uniform, while undertaking PT or at any time during operational tours. Additional religious or cultural symbols or accoutrements may be worn where this is customary and authority has been granted.

59.07. Wearing of promotional items supporting charities. Many charities provide promotional items such as the Poppy or wristbands for supporters to wear. It is permissible to wear such items in certain order of dress providing that it is an officially authorised charity and the Army Dress Committee has endorsed the particular item. The Poppy supporting the Royal British Legion and the Earl Haig Fund was approved for wear in all order of dress some time ago. Wristbands are a popular promotional item and these may be worn providing that:

- a. The charity is officially authorised.
- b. No more than one wristband is worn at any one time.
- c. They are not to be worn on formal occasions or with parade orders of dress (Nos 1, 2, 3, 4, 10 or 11 Dress).

59.08. Tattoos and Piercings. It is Army policy that a person with tattoo marks which, because of size, position or nature, are unacceptable and detrimental to the Service is ineligible for enlistment, re-enlistment or continued service in the Army. Similarly, certain piercings, because of size, position or nature, may render a person ineligible for enlistment, re-enlistment or continued service in the Army. Tattooing is to be discouraged, and unacceptable tattoos may result in an application being made for discharge under QR(Army), para 9.414. Unacceptable tattoos are defined as being any tattoo mark which meets one or more of the criteria listed below:

- a. **Visible.** Visible on a front view passport photograph taken whilst the subject is wearing an open necked shirt with one button undone; that is on the face or throat area, on the front of the ear or forward of a line from the bottom of the ear to the collar bone.
- b. **Obscene.** Irrespective of its size or position on the body, a tattoo will be obscene if it refers to or depicts an image of:
 - (1) a sexual act;
 - (2) extreme pornographic behaviour;
 - (3) sexual violence;
 - (4) extreme violence;
 - (5) violence to or sexual activity with a child or animal; or
 - (6) illegal-drugs.
- c. **Offensive.** Irrespective of its size or position on the body, a tattoo will be offensive if, by its nature it has the purpose or effect of violating another person's dignity or creating an adverse environment for others (for instance because it refers to or depicts an image relating to a protected characteristic of gender, sexual orientation, race, religion, disability or age). A tattoo should only be considered to have such an effect if, having regard to all the circumstances, it can be viewed as offensive by an objective standard.
- d. Any tattoo mark which does not meet one or more of the criteria above but which, in the opinion of the individual's CO or a recruiting officer, is nevertheless, by virtue of its size, position or nature, unacceptable and detrimental to the Service, for example, a message on

the palm of the hand which would be seen when saluting.

Headdress

59.09. Introduction. The wearing of headdress on different occasions reflects a combination of the cultural etiquette of formal British society, military custom, and religious practices. As a guideline, the norms of formal etiquette should be followed. In principle, headdress should always be worn when outside a building but removed on entering a building unless the individual is on duty. Further guidelines for common situations are given in the paragraphs that follow. Where adherence to particular religious customs differs from military etiquette, further guidelines are contained at [Annex C](#).

59.10. Military Funerals. Headdress is to be removed by the bearer party while the casket is being carried.

59.11. Attestation. Recruits are not to wear headdress when being paraded before the attesting officer. The attesting officer and the escort are to remove headdress during the administration of the Oath of Allegiance. Following the administration of the Oath of Allegiance, the attesting officer and escort are to replace headdress. If a declaration is made instead of an oath, headdress is not to be removed.

59.12. Summary Trial. In accordance with QR(Army), para 6.051Ab, dress is a matter for COs and appropriate superior commanders, but there is no requirement for the accused to dress differently from the others involved in the hearing (subject to any regimental or recognized religious custom to the contrary).

59.13. Courts Martial. Headdress is to be worn or removed in accordance with the etiquette of the court (see QR(Army), para 6.114).

59.14. Consecrated Buildings. All male and female personnel are to observe the custom of the religious denomination concerned in regard to wearing headdress in a consecrated building. While males will, in general, nearly always remove head dress, females may retain or remove their head dress according to their personal or religious preference. Headdress is to be worn by both male and female personnel when on duty as a member of the vigil during the lying in state of a deceased dignitary, or as a member of a colour party when depositing or receiving Colours.

59.15. Messes and Dining Halls. Personnel entering a mess or dining hall are to remove headdress on entering the premises. Except for mess and dining hall staff, those entering for the purpose of performing a duty or an inspection, or those entering for the purpose of maintaining or enforcing discipline, are not normally to remove headdress.

59.16. Public Transportation. Headdress is to be worn when travelling aboard local public conveyances. Personnel travelling extended distances by bus, rail or aircraft may remove their headdress while in transit, however it is to be replaced prior to leaving the vehicle or aircraft.

59.17. Military and Privately Owned Vehicles (POV).

a. Personnel wearing uniform are to wear headdress while driving or travelling as a passenger in a military vehicle except:

- (1) If the roof of the vehicle is too low to permit headdress to be worn with comfort and safety.
- (2) On extended trips.

(3) On order of the senior member present.

b. When headdress has been removed in accordance with the provisions of the preceding sub-paragraph, it is to be replaced:

(1) When approaching and leaving a military establishment.

(2) Immediately upon exiting a military vehicle or POV.

59.18. Parades. Headdress is to be removed, when so ordered, by all ranks on parade except for musicians, colour bearers and their escorts.

59.19. Saluting. Individuals in uniform are only to salute officers if wearing headdress. Without headdress, individuals are to pay appropriate compliments to officers.

59.020 - 59.999. Reserved.

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**ANNEX A TO CHAPTER 59
EXAMPLES OF ACCEPTABLE HAIR STYLES**

To follow

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ANNEX B TO CHAPTER 59

SPECIAL INSTRUCTIONS FOR WEARING UNIFORM IN PUBLIC

Summary

1. With the exception of Northern Ireland, personnel are encouraged to wear uniform in public when off duty during the working week. The wearing of uniform in Northern Ireland, except when on duty or when attending specifically designated public military events remains prohibited. Furthermore, personnel moving to or from Northern Ireland via civil air and seaports must continue to do so in civilian clothes and remain anonymous. This policy on Northern Ireland will be reviewed annually by Army HQ.
2. In circumstances where personnel wish to preserve their anonymity or the anonymity of their family and home address, they will not be compelled to wear uniform in public unless on duty.
3. Commanders and COs are empowered to modify instructions for the wearing of uniform in public but are required to inform their regional Chain of Command (CoC) when they make such modifications.
4. Whilst public visibility of officers and soldiers in uniform raises the profile of the Army, the wearing of uniform in public also brings with it a responsibility to maintain the highest standards of both dress and behaviour. It is therefore incumbent upon all ranks to understand and comply with the regulations. Equally the CoC must take a firm line in ensuring that compliance is universal, taking the appropriate action as necessary in cases where standards drop.
5. While permission to wear uniform for certain off-duty activities described below may be granted, individuals are to ensure that they have appropriate insurance including third party liability insurance to cover risks arising from the activity.

Detailed Instructions for the Wearing of Uniform in Public

6. The CoC is routinely to encourage personnel to wear uniform in public during the working week, unless for Service reasons or security considerations this would be impractical or unsafe, so long as this does not impose a liability on MOD. The policy applies to all soldiers and officers when wearing uniform outside military bases, including on public transport and flights, subject to the following regulations:
 - a. Personnel will not be compelled to wear uniform, other than on duty, should they wish to protect their anonymity.
 - b. The wearing of uniform in public demands the highest of standards of dress and behaviour at all times, as individuals are representing the Army.
 - c. As in barracks the wearing of mixed civilian and military clothing is not permitted. This instruction supersedes guidance on mixed dress in [JSP 440](#).
 - d. Correct compliments should be paid and returned appropriately, at all times, by all ranks, including when wearing uniform in public. The CoC must ensure that this direction is widely promulgated, understood and enforced.
 - e. All orders of dress worn in public are to adhere to the rules laid down in [Army Dress Regulations](#) in accordance with direction from the CoC, and are to be smart, clean and serviceable. Dirty, work-stained coveralls etc should not be worn in public.

f. When wearing uniform in public, there is no relaxation of the normal dress regulations. Appropriate military or approved safety headdress is to be worn at all times. This includes whilst travelling in or on or driving vehicles in accordance with para 59.018. Headdress may be removed inside shops, restaurants etc, but should be replaced immediately upon exiting the premises.

g. It is an individual's duty to ensure the Army and its reputation is not brought into disrepute. This particularly applies to the consumption of alcohol while wearing uniform, which is to be limited to very specific circumstances (authorised by the CoC) but also applies to smoking and eating. Consuming alcohol is only permitted under the following circumstances:

- (1) At a recognized service function, eg a formal social event.
- (2) When specifically authorised (subject to restrictions placed by the CoC).

h. Individuals are permitted to smoke and eat whilst wearing uniform in public only in the following circumstances:

- (1) Individuals must comply with local civil laws which govern smoking in public, including the regional regulations introduced in 2007 governing smoking in public places.
- (2) Individuals must remove their headdress if they wish to smoke whilst wearing uniform in public. Individuals are to continue to pay and receive compliments correctly; there is no need to replace headdress to do so, however headdress must be replaced as soon as the individual has finished smoking.
- (3) Individuals must smoke and eat in a discreet manner and are to remain static in one location, eg in a designated smoking area and not whilst walking around a town centre.

i. Personnel should always wear headdress when travelling in private civilian vehicles in uniform within the Garrison area, for example when travelling from residence to place of duty or to local amenities etc. Headdress must always be worn when an individual exits the vehicle, no matter the length of time they intend to be outside the vehicle. This includes personnel using fuel pumps at petrol stations, visiting shops or walking from a parking place to a private residence etc. Commanders at all levels must be robust in enforcing these regulations consistently, whether they themselves are in uniform or not.

j. Service personnel may undertake fund-raising activities for any charity during their own time as a private life activity. However, uniform or partial uniform may only be worn for activities in support of authorised and recognised Service charities providing that authorisation has been obtained from at least the Regional Brigade Headquarters or higher. Authorisation to wear uniform or partial uniform does not constitute approval of the activity even though the activity may be in support of a recognised Service charity. All such activities are off-duty private life activities, conducted at the individual's discretion and as such individuals are to ensure that appropriate insurance arrangements are in place.

7. Whenever possible, uniform must be worn in public on the following occasions:

- a. Whilst on duty by personnel officially representing the Army including:
 - (1) Formal civic or representative social events.

- (2) Formal Public Military Events where the CoC deems it appropriate.
 - b. On specific dates designated by the CoC, eg Remembrance Day (11 November and Remembrance Sunday) and Veterans Day.
 - c. Clearly, personnel should not wear uniform if the host has specified a form of civilian attire, eg 'Lounge Suits' or 'Black Tie'.
8. Subject to the local Commander's direction and security assessments, personnel are encouraged to wear uniform in public on the following occasions:
 - a. Travelling to and from residence to place of duty and from place of duty to place of duty, irrespective of the method of travel, ie public or private transport or on foot.
 - b. Visits to civilian amenities during the normal working day, eg bank, garage, shopping, coffee shops and sports facilities.
 - c. For a specific purpose when authorised by unit COs whilst off duty, eg at a Service or civilian wedding or funeral.
 - d. Travel to a designated leave address or returning from a designated leave address to place of duty which may include airports and bus stations (except to, from or through Northern Ireland).
 - e. When deemed appropriate by the CO, individuals may wear uniform when attending civilian court. An individual attending court as a formal representative of the Army is considered as on duty and may wear uniform if appropriate.
9. Uniform is not to be worn in public under the following circumstances:
 - a. When visiting licensed premises or places of entertainment, except when specifically approved by the CoC.
 - b. When eating, smoking or consuming alcohol, unless in the circumstances described in sub-paragraph 6g of this Annex.
 - c. When representing a third party, eg part-time employment outside of working hours. Uniform is therefore not to be worn as if inferring some military or MOD official involvement in a particular commercial or unofficial cause or concern.
 - d. When on leave, other than travel to designated leave address and returning from designated leave address to place of duty, except for formal social events, eg a Service or civil wedding. Special instructions may be applied by the CoC to cover the few long standing arrangements in place whereby supervised military personnel may be both on leave and authorised to wear uniform, eg when formally authorised to act as stewards at Wimbledon.
 - e. When utilising civilianised trooping facilities at specified civil airports, eg when flying to Northern Ireland or any operational theatre.
 - f. On occasions when the Army's reputation or political impartiality might be brought into question, eg political protests, carnival processions, rallies, marches or demonstrations of any kind where a political, social or interest group agenda may be perceived as being pursued, or where disorder or affray might result, or appearing in the media to seek personal publicity.
 - g. When off duty in Northern Ireland or anywhere outside the UK mainland unless specifically authorised by the CoC.

- h. When hitch-hiking.
- i. When the CO or CoC orders it.
- j. Functions where fancy dress is worn; the wearing of uniform of obsolete design which is clearly distinguishable from the pattern currently worn is, however, permitted.
- k. When the Response Level is raised to EXCEPTIONAL specific advice is to be obtained from G2 staff on the wearing of uniform in public.
- l. It is to be noted that uniform items, whether issued or purchased, are not to be loaned to other non-entitled individuals for them to wear under any circumstances.

Liability when wearing uniform

10. It is important that individuals who choose to wear uniform during off-duty activities such as travelling to and from their place of work or collecting for an authorised Service charity understand that they undertake those activities entirely as their own choice and is to be considered as a private life activity and therefore at their own risk and expense. The MOD cannot provide legal, personal injury, third party or any other cover for such activities and individuals are to take appropriate measures, at their own expense, to ensure that they are adequately insured.

ANNEX C TO CHAPTER 59

SPECIAL INSTRUCTIONS FOR WEARING UNIFORM - RELIGIOUS AND CULTURAL CONSIDERATIONS

Introduction

1. The British Army is strengthened by its diversity. Despite the general perception of uniformity, its soldiers and officers routinely display a variety of symbols which hold personal significance. Such symbols range from regimental accoutrements, medals, qualification badges, charity items and articles of religious expression. Permitting individuals to wear items of personal significance demonstrates that the Army recognises and respects individual values. While there is a requirement for general uniformity, articles of religious or cultural significance should be permissible if they do not pose a hazard, are not detrimental to operational effectiveness or run counter to our Values and Standards; especially our commitment to being a disciplined and totally professional force. The guidelines contained within this Annex cover the largest minority religious groups only. They are not prescriptive as individuals from these religions may wish to demonstrate their beliefs in different ways. Nor does it cover all religions¹. Soldiers and officers who wish to wear articles of faith whilst in uniform should discuss this with their CoC, deferring the CO's decision should a conflict arise². COs should seek to allow genuine religious expression³ if safety, operational effectiveness or Army Values and Standards are not compromised⁴.

2. **Operational Effectiveness and Personal Safety.** When the safety of an individual might be jeopardised by expressions or articles of faith they are to be modified to the extent required to reduce the risk to acceptable levels⁵. The CO retains the authority to determine the requirement for an individual to modify the wearing of articles of faith based on the individual's duties and operational requirement at that time. For example, a CO would be able to order the modification or removal of facial hair prior to deployment to operational theatres in which the CBRN threat is deemed sufficiently high to warrant such an action. Other occasions, such as annual CBRN training, exercises and deployment to operational theatres in which the CBRN threat is deemed NOT sufficiently high enough to warrant such an action shall be treated accordingly, thus allowing an individual to retain their beard if desired. Where an individual refuses to make those modifications necessary to maintain their own safety and operational capability, then disciplinary and/or administrative action may follow. This overarching caveat is not limited to beards and respirators, it applies to all equipment, circumstances and associated risk assessments. Such as the wearing of other protective equipment (combat/vehicle/flying helmets, oxygen masks, scuba masks) or being near aircraft and machinery. Formations should consider providing advice to COs prior to large or reoccurring deployments. Advice can be sought from Diversity and Inclusion Team, Department of Manning (Army), Army HQ if required.

3. **Buddhists.** An officer or soldier who is an adherent of the Buddhist religion is to wear standard pattern uniforms and adhere to standard Army dress policy and instructions, with the following exceptions (all subject to para 2). In uniform, Buddhists are permitted to wear the following items:

- a. **Protection and Blessing Strings.** Given by a Venerable Monk or Nun, strings are tied

¹ There are currently 59 religions on JPA, most which are Christian based denominations. Each religion has innumerable denominations, with variable beliefs and traditions. It would be impractical to write prescriptive policy for each separate denomination, hence a more permissive policy is appropriate.

² It is advised that COs should provide the individual with a letter of authority which sets out the parameters for wearing the items in uniform. This maintains the stated direction and provides the individual with evidence of permissions and to inform future CoCs.

³ Including minority religions that are not included within this Annex.

⁴ This guidance is not new and is contained within paras 2, 4 and 6 of the main body of this AGAI 59.

⁵ 'Modification' in this context could be as simple as wearing the item in an alternative manner and does not necessarily indicate that the item is removed in every case; pragmatic compromise should be sought.

protection of a compassionate embrace. The string or cord is to be worn without ornaments or charms.

around the wrist as a blessing. The string or cord is symbolic of remaining within the

b. **Mala (Prayer Beads).** A mala is a set of 21 or 27 or 54 beads worn around the wrist and used for keeping count while reciting, chanting or mentally repeating mantras. Mala worn in uniform should be plain, wooden and unobtrusive without ornaments or charms.

4. **Hindus.** An officer or soldier who is an adherent of the Hindu religion is to wear standard pattern uniforms and adhere to standard Army dress policy and instructions, with the following exceptions (all subject to para 2). In uniform, Hindus are permitted to wear the following items:

a. **Rakhis.** Rakhis are wrist bands given by close family relatives and viewed as sacred threads and are usually worn around the wrist but are sometimes around the neck.

b. **Tilak (or Tilaki).** A mark on the forehead.

c. **Mangala Sutras.** A Mangala (holy, auspicious) Sutra (thread) is a necklace that a groom will tie around a bride's neck and identifies her as a married woman.

5. **Jews.** An officer or soldier, who is an adherent of the Jewish religion is to wear standard pattern uniforms and adhere to standard Army dress policy and instructions, with the following exceptions (all subject to para 2). In uniform, Jews are permitted to wear the following items:

a. **Yarmulke.** A male member of the Jewish faith may wear a dark, plain pattern or MTP yarmulke whenever he removes other headdress.

b. **Synthetic Materials.** Synthetic materials are to be worn and while wool/linen mixture in textiles is recognised as an issue to some, there are no items of current military clothing that contain this mix of materials.

c. **Beards.** Male adherents of the Orthodox Jewish faith may wear a full beard, once permission has been granted by the individual's CO. Beards should be trimmed short and kept tidy.

6. **Muslims.** An officer or soldier who is an adherent of Islam is to wear standard pattern uniforms and adhere to standard Army dress policy and instructions, with the following exceptions (all subject to para 2). In uniform, Muslims are permitted to wear the following items:

a. **Beards.** Male adherents of the Muslim faith may wear a full beard, once permission has been granted by the individual's CO. Beards should be neat and tidy, they may remain uncut and worn in accordance with Islamic tradition.

b. **Covering of Legs and Arms.** For some Muslims, the issue of covering legs and arms can be important to preserve modesty. For this reason, Muslims may wear trousers or tracksuit bottoms when other personnel might wear a skirt or PT shorts. Muslim women are permitted to be scaled for and wear trousers in all orders of dress (including when on parade) that usually require a skirt to be worn. They may wear shirts with the sleeves rolled down when shirt sleeve order is in force. Where it is practical and appropriate, swimwear (at the individual's own expense) that is in keeping with Muslim requirements for modesty may be worn.

c. **Hijab.** A hijab may be worn by Muslim female soldiers and officers with all orders of dress. When engaged in combat operations, operational training or when serving with peacekeeping or multinational contingents, adherents of the Muslim religion are to, when deemed essential, wear combat helmets and other items of military equipment as ordered by the CO. It should be noted that Muslim women will always wear a hijab for prayer. A non-

ribbed under scarf may be worn at the Servicewomen's discretion but must be of the same colour as the Hijab. A straight plain metal pin is used to secure the hijab.

(1) **Hijab Specification.** The principal of modesty and dignity is to be respected which includes covering the head, neck and collar bones. The hijab is to be worn without a cap badge and is to be without pattern or embellishments to the edge (ie tassels). It is not to exceed 100 cm x 100 cm in size and may be worn outside or inside uniform, whichever is most appropriate for the situation. A design suitable for wearing when participating in sport may also be worn where practical. Procurement of both items is to be a local matter and an initial issue of three hijabs and three sports hijabs may be purchased locally and replaced as required.

(2) **Colour of Hijab.** The intention is that the colour of hijabs should match the main colour of the headdress worn by other members of the unit. Where this is impractical, a black hijab may be worn. The colour of hijabs worn is to be as follows:

(a) **Nos 1, 2, 3, 4, 6, 10, 11 and Full Dress.** The hijab is to be of the same colouring as the top of the appropriate cap, forage, peaked.

(b) **Nos 5, 7, 8, 9, 13 and 14 Dress.** The hijab is to be the same colour as the beret or other headdress of the unit to which the soldier belongs.

(3) **Cap Badge.** Without significant modification, it is impractical to wear a cap badge with a hijab. Cap badges are therefore not to be worn on the hijab but may be worn (as an optional item) on the left breast in working dress (Nos 7, 13 and 14) only. Parade, ceremonial and mess dress (Nos 1, 2, 3, 4, 6, 10 and 11) contain sufficient regimental or corps unique characteristics or accoutrements (collar badges, buttons, belt buckle, facings, lanyard etc.) that regimental or corps identity is not lost by the omission of a cap badge. Orders of combat dress (Nos 5, 8 and 9) are not suitable for wearing with a cap badge attached.

d. **Cravats.** Muslim females may wear a cravat with normal headdress (beret or cap) when in uniform that requires an open neck (ie shirt sleeve order or warm weather parade dress). The colour of the cravat is to match as far as possible the colour of the shirt or jacket. Procurement of cravats is to be arranged on the same basis and scale as Hijabs.

e. **Niqab, Jilbab and Burkhas.** Wearing any of these items while on duty is likely to affect the practical nature of military duties, present security difficulties and therefore impact on operational effectiveness. None of these items of dress are permitted while on duty.

f. **Procurement at Public Expense.** Procurement of an initial issue of three hijabs, three sports hijabs, three olive green or brown long sleeve t-shirts may be purchased locally and replaced as required. Two pins, two cravats and three underscarfs may also be purchased and issued if the servicewomen require them.

7. **Rastafarians.** An officer or soldier, who is an adherent of the Rastafari religion is to wear standard pattern uniforms and adhere to standard Army dress policy and instructions, with the following exceptions (all subject to para 2). In uniform, Rastas are permitted to wear the following items:

a. **Hair.** Many Rastas choose to not cut their hair as a sign of religious devotion. Under normal circumstances the CoC should not order or suggest that a Rasta should cut their hair, unless it possess a clear hazard which cannot be overcome in any other way. Males may wear a full uncut beard once permission has been granted by the individual's CO. Beards should be neat and tidy.

b. **Dreadlocks.** Rastafari dreadlocks are a core symbol of the religion and have deep personal meaning for its adherents. Dreadlocks can be worn, without being cut, in a variety of styles. They should be worn in a manner that is best suited for the tasks undertaken. The dreadlocks must allow the individual to wear the appropriate headdress/equipment in the correct manner, without compromising its purpose. This may necessitate the individual changing the way their dreadlocks are worn to suit the situation. Dreadlocks can be on show, although covering them with a dark hair net is personal choice and should be permissible in most circumstances. When worn in a tight bun, it is acceptable for dreadlocks to go beyond the shirt collar.

c. **Turbans.** Some Rastafari Tribes (particularly the Bobo Ashanti) consider their dreadlocks to be private and should not be on display. These adherents normally wear turbans to cover their dreadlocks. Once permission has been granted by the CO, a turban may be worn by male and female Bobo Ashanti with all orders of dress. When engaged in combat operations, operational training or when serving with peacekeeping or multinational contingents. Bobo Ashanti adherents are to, when deemed essential, cover their head with a dark hair net or other suitable item over which they are to wear headdress (including combat helmets) and other items of military equipment as ordered by the CO.

(1) Turbans are not to be removed while wearing uniform. Similarly, when on duty wearing civilian clothing, a civilian turban is not to be removed. Specifically, such headdress is not to be removed:

- (a) On parade, when others are removing theirs.
- (b) By a member of the bearer party at a military funeral.
- (c) During the administration of the Oath of Allegiance by an attesting officer.
- (d) When attending or being paraded as the accused before a CO or one presiding at a summary trial or investigation.
- (e) When attending, or being paraded as the accused before a Court Martial.
- (f) When entering a consecrated building.
- (g) When entering a mess or dining hall.
- (h) At formal or informal functions, when the removal of headdress might otherwise be considered appropriate.

(2) **Colour of Turbans.** The colour of turbans should match the main colour of the headdress worn by other members of the unit. The colour of turbans worn is to be as follows:

- (a) **Nos 1, 2, 3, 4, 6, 10, 11 and Full Dress.** The turban is to be of the same colouring as the top of the appropriate cap, forage, peaked. Ribbons, if worn, are to be 3.8 cm (1 ½ inches) wide and match the colour and fabric of the outer band of the appropriate forage/peak cap. Field Officers may adorn ribbons with braid as appropriate.
- (b) **Nos 5, 7, 8, 9, 13 and 14 Dress.** Turbans are to be of the same colour as the beret or other headdress of the unit to which the soldier belongs.
- (c) **AGC(RMP).** AGC(RMP) personnel are to wear two 3 cm (1 3/16 inches)

wide scarlet ribbons.

(3) **Method of Wear.** The following instructions are not intended to detail the method of styling the turban. Instead they provide sufficient direction to ensure uniformity of dress amongst Rasta personnel. Accordingly, the turban is to be worn in a tight, wrapped style and centred on the forehead. The use of starch is discretionary. If ribbons are worn, their lower edge shall be 2 cm (3/4 inch) above the lowest edges of the turban at the sides of the head, and crossed right over left at the centre of the forehead. The ribbons are to be secured on the turban by tucking their ends into the folds at the front and rear. Cap badges are to be worn centrally on the front of the turban and on the crossing point of any ribbons. The badge is to be locally modified to provide a brooch fastener to secure it to the cloth. Where the unit is entitled to wear a backing to its cap badge, this may be worn with the turban. There is no requirement for cap badges to be removed from turbans when in uniform, nor should turbans have cap badges fitted when in civilian clothes.

(4) **Hairnet.** A dark, non-see through hairnet may be worn when a turban is not suitable, such as under combat, flying or diving helmets, or during sports or strenuous physical activity.

8. **Sikhs.** An officer or soldier who is an adherent of the Sikh religion (Keshadharis - the one who keeps and maintains uncut hair) is to wear standard pattern uniforms and adhere to standard Army dress policy and instructions, with the following exceptions (all subject to para 2). In uniform, Keshadharis are permitted to wear the following items:

- a. **Kesh.** The requirement to leave hair on the head, face and body uncut. Sikh men can wear their beards and their hair long in the Sikh tradition. Uncut hair is to be tied in a knot at the crown of the head. Sikhs may choose to keep their hair, including facial hair, uncut and to keep their beard open and flowing or folded and tied under the chin. Beards should be neat and tidy. Female Keshadharis who elect not to wear a turban or patka/keski are to wear their hair styled in a bun at the rear of the head to facilitate the proper wearing of standard head-dress.
- b. **Kanga (Comb).** May be worn concealed in the hair.
- c. **Kara (Bangle or Bracelet).** Worn on the wrist.
- d. **Kirpan (Dagger).** The Kirpan is a dagger with an overall length (including handle and sheath) not exceeding 23 cm (9 inches). It is to remain sheathed, except for religious occasions and for cleaning purposes. The sheathed Kirpan, worn under the outer shirt or jacket, is to be supported by a cloth sling from the right shoulder to the left side. Should the Kirpan interfere with the wearing of uniform accoutrements or equipment, it may be worn in another suitable manner.
- e. **Kachera** - wear under-drawers of a specific design.
- f. **Turbans.** A turban may worn by Sikh personnel with all orders of dress. See subparagraph 8g for guidance on alternative forms of headdress (Patka/Keski) should a turban not be appropriate.

(1) Turbans are not to be removed while wearing uniform. Similarly, when on duty wearing civilian clothing, a civilian turban is not to be removed. Specifically, such headdress is not to be removed:

- (a) On parade, when others are removing theirs.
- (b) By a member of the bearer party at a military funeral.

- (c) During the administration of the Oath of Allegiance by an attesting officer.
- (d) When attending or being paraded as the accused before a CO or one presiding at a summary trial or investigation.
- (e) When attending, or being paraded as the accused before a Court Martial.
- (f) When entering a consecrated building.
- (g) When entering a mess or dining hall.
- (h) At formal or informal functions, when the removal of headdress might otherwise be considered appropriate.

(2) **Colour of Turbans.** The colour of turbans should match the main colour of the headdress worn by other members of the unit, if worn the keski (inner turban) matching the secondary colour where this applies. The colour of turbans worn is to be as follows:

- (a) **Nos 1, 2, 3, 4, 6, 10, 11 and Full Dress.** The outer turban is to be of the same colouring as the top of the appropriate cap, forage, peaked. The keski is to match the secondary colour of the cap (usually the colour of the crown seam piping) of the regiment or corps to which the soldier belongs. Ribbons, if worn, are to be 3.8 cm (1 ½ inches) wide and match the colour and fabric of the outer band of the appropriate forage/peak cap. Field Officers may adorn ribbons with braid as appropriate.
- (b) **Nos 5, 7, 8, 9, 13 and 14 Dress.** Both outer and keski are to be of the same colour as the beret or other headdress of the unit to which the soldier belongs.
- (c) **AGC(RMP).** AGC(RMP) personnel are to wear two 3 cm (1 3/16 inches) wide scarlet ribbons.

(3) **Method of Wear.** The following instructions are not intended to detail the method of styling hair, of wearing the comb or of winding the turban. Instead they provide sufficient direction to ensure uniformity of dress amongst Sikh male and female service personnel. Accordingly, the male turban is to be worn low and form a triangle centred on the forehead. It may have a peak or be worn flat. The use of starch is discretionary. The female turban may be worn in a low rounded style. Turbans are to have at least five overlapping layers to the left with a final winding right over left on the forehead. If ribbons are worn, their lower edge shall be 2 cm (3/4 inch) above the lowest edges of the turban at the sides of the head, and crossed right over left at the centre of the forehead. The ribbons are to be secured on the turban by tucking their ends into the folds at the front and rear. The cloth is to be long enough to provide five overlapping layers to the left of the turban. Cap badges are to be worn centrally on the front of the turban and on the crossing point of any ribbons. The badge is to be locally modified to provide a brooch fastener to secure it to the cloth. Where the unit is entitled to wear a backing to its cap badge, this may be worn with the turban. There is no requirement for cap badges to be removed from turbans when in uniform, nor should turbans have cap badges fitted when in civilian clothes.

g. **Patka/Keski.** A traditional Sikh cloth head-coverings can be worn when a turban is not suitable, such as under combat, flying or diving helmets, or during sports or strenuous physical activity. The colour of the patka/keski must be of the same colour as the beret or another headdress of the unit to which the soldier belongs. During sports or physical activity,

a black patka may be worn.

h. **Covering of Legs and Arms.** Sikh Service personnel may be permitted to wear trousers when other personnel might wear shorts or skirts, and sleeves rolled down in shirt sleeve order if they so wish when it is practical and appropriate. Where it is practical and appropriate, swimwear (at the individual's own expense) that is in keeping with Sikh requirements for modesty may be worn.