

Appendix (Interview Guide)

The semi-structured qualitative interviews prompted the men, in their roles as analytical observers and active participants, to ruminate on a number of overarching questions such as the ones listed below: In what ways would you characterize a man? What does it mean to be a man who identifies as Jat? To what extent, if any, do you place importance on practices and styles related to your physical appearance? Do you ever feel pressured or inclined to live up to a certain notion of what it means to be a Jat man? What consequences will there be if you are unable to live up to this image?

Sample questions for men in Punjab were: What kind of an image do Jat men conjure up in your mind? Other follow-up questions were asked depending on the responses given by the participants. These follow-up questions included inquiries into the significance of agricultural land for Jats, the function of other material devices, the participants' perspectives on how Jats embody themselves, and masculine spaces.

Questions asked to male immigrants in Canada included: Why did you decide to move here, and what are your short-term and long-term ambitions for this country? In what ways, in your opinion, does a Jat guy living in Canada vary from a Jat man living in Punjab? What are the goals that your family has set for you to achieve? Do you find that you need to "maintain an image" for people back home in Punjab or on social networking platforms? During the course of the interviews, I asked the following additional questions as conversations progressed: What are the unique situations that lead to men becoming aware of the caste that they belong to? Is a person's caste identity something that is always asserted, or is it something that only becomes apparent in certain events, contexts, or circumstances? If it is only in certain contexts that it manifests itself or becomes apparent, what are the characteristics of such scenarios? For example, do these belong to the public or the private sphere? How do men locate their displays of Jat masculinity in sources that are external to them? I was interested in capturing the ways in which young Jat men navigate multiple locations, both local and transnational, in order to paint a picture of the overall dynamic interconnection of the various factors that influence or determine Jat masculinities.