

# Collective Effervescence, Self-Transcendence, and Gender Differences in Social Wellbeing during 8-M Demonstrations

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LZ, PC, LM, JP, AW, NB, SC, SG, GN, IA, planned and contributed in this cross-cultural study, performed questionnaires, drafted the manuscript, performed the calculations, discussed the results, and commented/ revised on the manuscript. All authors coordinated the sample collection in their residence areas or countries, and contributed to the discussion of the results.

### *Keywords*

Perceived Emotional Synchrony, 8M demonstrations, self-transcendence, Well-being, participation in collective rituals, feminist demonstrations, gender differences, Collective effervescence

### *Abstract*

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8 March, now known as International Women's Day, is a day for feminist claims where demonstrations are organized in over 150 countries, with the participation of millions of women all around the world. These demonstrations can be viewed as collective rituals, and thus focus attention on the processes that facilitate different psychosocial effects. This work aims to explore the mechanisms (i.e., behavioral and attentional synchrony, perceived emotional synchrony and positive and transcendent emotions) involved in participation in the demonstrations of 8 March 2020, collective and ritualized feminist actions, and their correlates associated with personal well-being (i.e., affective well-being and beliefs of personal growth) and collective well-being (i.e., social integration variables: situated identity, solidarity and fusion), collective efficacy and collective growth and behavioral intention to support the fight for women's rights). To this end, a cross-cultural study was conducted with the participation of 2,854 people (age 18 to 79;  $M = 30.55$ ;  $SD = 11.66$ ) from countries in Latin America (Mexico, Chile, Argentina, Brazil, Peru, Colombia, and Ecuador) and Europe (Spain and Portugal), with a retrospective correlational cross-sectional design and a convenience sample. Participants were divided between demonstration participants ( $n = 1271$ ; 94.0% female) and non-demonstrators or followers, who monitored participants through the media and social networks ( $n = 1583$ ; 75.87% female). Compared to non-demonstrators and to males, female and non-binary gender respondents had greater scores in mechanisms and criterion variables. Further random-effect model meta-analyses revealed that the perceived emotional synchrony was consistently associated with more proximal mechanisms, as well as with criterion variables. Finally, sequential moderation analyses showed that proposed mechanisms successfully mediated the effects of participation on every criterion variable. These results indicate that participation in 8M marches and demonstrations can be analyzed through the literature on collective rituals. As such, collective participation implies positive outcomes both individually and collectively, which are further reinforced through key psychological mechanisms, in line with a Durkheimian approach to collective rituals.

### *Contribution to the field*

In consonance with Durkheim's theoretical proposal (1912/2008), Collins (2004), and empirically contrasted in previous research (e.g., Páez et al., 2015), we analyzing the participation in the 8 March 2020 demonstrations from the perspective of collective rituals. We explore the mechanisms (i.e., behavioral and attentional synchrony, perceived emotional synchrony and positive and transcendent emotions) in the demonstrations of 8M (collective and ritualized feminist actions), and their correlates; as are personal and collective well-being, collective efficacy, collective growth and behavioral intention to support the fight for women's rights. To this end, a cross-cultural study was conducted with the participation of 2,984 people from nine countries, in Latin America and Europe, with a retrospective cross-sectional design and a convenience sample. This study provides insight to understand the psychological mechanisms, and their relationships generated during collective participation in 8M demonstrations. Also, shed light on the relevant role of the experience of collective effervescence that improves personal and social well-being, social integration, and empowerment of all participants, with more intensity in the reference group (women). Finally, the shared cognitive and emotional experience serves to renew commitment to the community, to improve well-being and to strengthen both the individuals and the groups involved.

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In review

1 **Collective Effervescence, Self-Transcendence, and Gender**  
2 **Differences in Social Wellbeing during 8-M Demonstrations**

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54

55 **Abstract** (Max. 350 words)

56 8 March, now known as International Women's Day, is a day for feminist claims where  
57 demonstrations are organized in over 150 countries, with the participation of millions of  
58 women all around the world. These demonstrations can be viewed as collective rituals,  
59 and thus focus attention on the processes that facilitate different psychosocial effects. This  
60 work aims to explore the mechanisms (i.e., behavioral and attentional synchrony,  
61 perceived emotional synchrony and positive and transcendent emotions) involved in  
62 participation in the demonstrations of 8 March 2020, collective and ritualized feminist  
63 actions, and their correlates associated with personal well-being (i.e., affective well-being  
64 and beliefs of personal growth) and collective well-being (i.e., social integration  
65 variables: situated identity, solidarity and fusion), collective efficacy and collective  
66 growth and behavioral intention to support the fight for women's rights). To this end, a  
67 cross-cultural study was conducted with the participation of 2,854 people (age 18 to 79;  
68  $M = 30.55$ ;  $SD = 11.66$ ) from countries in Latin America (Mexico, Chile, Argentina,  
69 Brazil, Peru, Colombia, and Ecuador) and Europe (Spain and Portugal), with a  
70 retrospective correlational cross-sectional design and a convenience sample. Participants  
71 were divided between demonstration participants ( $n = 1271$ ; 94.0% female) and non-  
72 demonstrators or followers, who monitored participants through the media and social  
73 networks ( $n = 1583$ ; 75.87% female). Compared to non-demonstrators and to males,  
74 female and non-binary gender respondents had greater scores in mechanisms and criterion  
75 variables. Further random-effect model meta-analyses revealed that the perceived  
76 emotional synchrony was consistently associated with more proximal mechanisms, as  
77 well as with criterion variables. Finally, sequential moderation analyses showed that  
78 proposed mechanisms successfully mediated the effects of participation on every criterion  
79 variable. These results indicate that participation in 8M marches and demonstrations can  
80 be analyzed through the literature on collective rituals. As such, collective participation  
81 implies positive outcomes both individually and collectively, which are further reinforced  
82 through key psychological mechanisms, in line with a Durkheimian approach to  
83 collective rituals.

84

85

86

87 **Introduction**

88 In this work, we aim to study the relationship between participation in the 8M  
89 demonstrations and personal and collective well-being, and to explore the psychosocial  
90 mechanisms involved in this relationship. 8 March (8M), now known as International  
91 Women's Day, is a date to commemorate the long history of struggle and sacrifice to  
92 obtain women's rights. While there is debate between multiple versions claiming  
93 historic origins, the most popular one is associated with working-class women's  
94 demonstrations, the Suffragist Movement (Castaño-Sanabria, 2016), and/or the tragic  
95 fire at a textile factory in New York in 1911, where more than one hundred women  
96 employees perished (Ortega, 2019). However, the most plausible interpretation of 8M's  
97 historic origins falls under the socialist movement claiming labor rights (Awcock, 2020;  
98 Perci, 2014).

99 Despite many years of fighting for women's rights, acknowledgement of equality  
100 amongst all human beings at the Human Rights Convention of 1945, the International  
101 Bill of Human Rights for women of 1979 and multiple conventions (e.g., Four World  
102 Conference on Women in Beijing, 1995, see United Nations, 1996) and legislations  
103 seeking to tackle inequality between men and women over the past 75 years, persistent  
104 gender-based discrimination can be easily identified most everywhere in the world.  
105 Numerous data and research studies confirm that, still in the 21st century, being a  
106 woman is a social burden with consequences in all areas (e.g., WEF-World Economic  
107 Forum, 2020).

108 For all these reasons, 8M is, par excellence, the day for feminist claims,  
109 organizing marches and demonstrations in over 150 countries, with the participation of  
110 millions of women (along with some men and other people of non-binary identities). It  
111 draws noteworthy social and media visibility all around the world (e.g., Franco, 2018)

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112 as it states its nonconformity with the patriarchal structure that discriminates against  
113 women. Feminism today, a social movement with a long, extensive, diverse and  
114 globalized, transnational and intersectional history, is difficult to define based on one  
115 sole focus, since different ideological factions and very different socio-structural,  
116 realities co-exist within the social movement (e.g., Curiel, 2019; García-Jiménez et al.,  
117 2016; Pellicer & Asin, 2018). In line with other research, this study is based on the  
118 premise that feminism must be understood as a social movement based on the belief that  
119 women and men are equal and must have the same rights, and whose ultimate objective  
120 is to put an end to the subordination of women (Basow 1992; Pellicer & Asin, 2018).

121         Additionally, demonstrations are a public and collective display of a collective's  
122 opposition to, or dissatisfaction with policies and practices of institutions and  
123 governments; as such, it is a customary and relevant tactic in all social movements  
124 (Tarrow, 2011). Previous research on activism and collective action have proven that  
125 collective participation is an essential source of well-being (Boffi et al., 2016; Hopkins  
126 et al., 2016; Klar & Kasser, 2009), providing feelings of connection, feeling of  
127 community, and increased perception of social support. This, in turn, has been proven to  
128 have a substantial impact on psychological well-being (e.g., Berkman et al., 2000;  
129 Townley et al., 2011), especially for disadvantaged groups (e.g., Finch & Vega, 2003;  
130 Noh & Kaspar, 2003).

131         In this work, we study the relationship between participation in the 8M  
132 demonstrations, affective well-being, the connection with values and beliefs, social  
133 cohesion and integration, individual and collective empowerment and the intention of  
134 pro-social behavior focused on the struggle for women's rights. Firstly, we propose that  
135 8M demonstrations, with a long tradition of annual periodicity (fixed and pre-  
136 established date), stereotyped synchronic behavior or gestures (e.g., the raised hands

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137 building a triangle, dances), consolidated common symbols (purple color, iconography,  
138 and identification symbols) and shared values can be partially conceived of as collective  
139 rituals (Collins, 2004; Watson-Jones & Legare, 2016). Considering that they are a  
140 “mechanism of mutually focused emotion and attention producing a momentarily  
141 shared reality, which thereby generates solidarity and symbols of group membership”  
142 (Collins, 2004, p. 7). Moreover, collective rituals are symbolic, repetitive, and  
143 stereotyped behaviors that occur within a specific space-and-time frame (Páez et al.,  
144 2015). They foment shared meaning aimed at building a sense of community, social  
145 solidarity and conformity with group values (Collins, 2004; Durkheim, 1912/2008).  
146 They provide a sense of community and connection, high social and emotional  
147 interaction in addition to opportunities for citizen participation and shared meaning  
148 (e.g., Berkman et al., 2000; Hobson et al., 2018). However, we must not fail to mention  
149 that demonstrations have a certain degree of spontaneity; their rules are not rigid, and  
150 they have instrumental objectives, such as demanding or supporting legislative changes,  
151 which are the objectives of social movements (Basabe et al., 2004; Tarrow, 2011).

152         Consequently, we propose that the 8M demonstrations in favor of women's  
153 rights as collective rituals be characterized by increased social interaction, a shared  
154 meaning intended to create a feeling of community (de Rivera & Mahoney, 2018), and  
155 social solidarity based on a shared objective. While it has been demonstrated that  
156 participation in collective rituals or collective ritualized actions improves personal well-  
157 being (e.g., Páez et al., 2015; Tewari et al., 2012) and collective well-being (e.g.,  
158 Zumeta et al., 2016), surprisingly, we find no previous work that has focused on  
159 studying the 8M demonstrations from this perspective.

160         With this research, we shall examine different psychosocial mechanisms  
161 involved in this relationship, integrating different theoretical perspectives: rituals and

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162 collective effervescence (e.g., Collins, 2004; Durkheim 1912/2008; Páez et al., 2015),  
163 positive psychology (e.g., Fredrickson, 2009, Zickfeld et al., 2019), including relevant  
164 aspects of collective-action theory (e.g., van Zomeren et al., 2008), and the social-  
165 identity approach (Drury & Reicher., 2009; Novelli et al., 2013; Tajfel & Turner,  
166 1979). An initial mechanism during the process of emotional connection must  
167 necessarily be cognitive-behavioral; the behavioral and attentional synchrony, meaning  
168 synchronized behavior (e.g., frequency, rhythm, movement), as well as shared and  
169 focused attention, can promote shared emotions, and act as forerunners to collective  
170 effervescence (Włodarczyk et al., 2020 in this monograph). Another mechanism that is  
171 essentially affective is emotional effervescence or perceived emotional synchrony  
172 (PES), a feeling of convergence and alignment in emotional responses that occurs  
173 amongst participants at a collective meeting (Durkheim, 1912/2008; Páez et al., 2015;  
174 Xygalatas et al., 2016). A third mechanism is the intense concurrent positive emotional  
175 experience (e.g., Fredrickson, 2009), and the fourth are positive self-transcendent  
176 emotions, meaning emotions that project our being outward and promote connection  
177 with others (e.g., Haidt, 2003; Stellar et al., 2017) in the context of social interaction.

178 Finally, based on the theory of collective action and social change (van Zomeren  
179 et al., 2008), we posit that participation in the collective action intended to reduce  
180 injustice/inequality and to change the status quo (Dixon et al., 2017) can have positive  
181 effects on well-being and empowerment, both personally (beliefs of individual growth)  
182 and as a collective, increasing group efficacy (Carbone & McMillin, 2019; Ohmer,  
183 2010; Zabala et al., 2020 in this monograph) and positive collective growth (Bilali et al.,  
184 2017; McNamara et al., 2013; Włodarczyk et al., 2016).

### 185 **1.1 Participation in 8M demonstration, antecedents of perceived emotional** 186 **synchrony and collective effervescence.**

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187 Collins (2004) states that co-presence and shared attention as the result of  
188 participating in collective rituals, create a shared reality and reinforce inter-subjectivity,  
189 creating effervescence through shared ideas and emotions. This is based on Émile  
190 Durkheim's concept of collective effervescence, which includes attentional convergence  
191 (i.e., shared focus of attention) and behavioral and expressive synchrony (coordination  
192 of movements and gestures) and, especially, emotional synchrony (coordination and  
193 convergence of all emotional facets). After synchronizing and coordinating their  
194 attention and behavior, participants also synchronize their emotions, feeling something  
195 intense and similar that grows more intense due to mutual feedback (Durkheim,  
196 1912/2008). Perceived emotional synchrony (PES) is therefore an emotional experience  
197 had by participants during collective meetings. It represents the experience and feeling  
198 of bonding with others (Páez et al., 2015; Rimé et al., 2020). In this regard, PES is  
199 successor to the notion raised by Durkheim (1912/2008) in the classic concept of  
200 collective effervescence, the intense shared emotional experience. PES implies a feeling  
201 of convergence and alignment of emotional responses that take place between  
202 participants in a collective meeting (Xygalatas et al., 2016; Rimé et al., 2020). This is  
203 the effect of perception of similarity, convergence and intensification of emotional  
204 evaluations, corporal and affective reactions, a subjective feeling, and action tendencies  
205 (see Rimé et al., 2020). PES shows the emotional feeling of bonding that participants in  
206 8M may experience in feeling bonded with the Others in terms of affect, thought, and  
207 more often, physical action and movement.

208 In this regard, we postulate that participation in the 8M demonstration causes  
209 collective effervescence, which provides communion or fusion of all feelings in a  
210 shared affective experience, and sharing emotions intensifies said affective experience.  
211 PES is the result not only of the experience of shared emotions felt, but also the entire

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212 experience of collective synchronization of all different facets of the affective  
213 experience.

### 214 **1.1.1 PES and Positive Emotions: self-transcendence and self-reference**

215 PES is the joy of demonstrating and increased emotions of high excitement with  
216 clearly positive components (joy, euphoria) amongst those participating in a successful  
217 collective meeting, whether a demonstration, a ritual or any other kind of meeting  
218 (Hopkins et al., 2016; Moscovici, 1988). However, the affective content of the PES  
219 experience (meaning, the intense emotion that is shared) may vary depending on the  
220 specificity of the collective situation occurring (Páez et al., 2015). For example, with  
221 8M demonstrations, moral indignation, hope and the joy of participating may prevail,  
222 while in other contexts, the dominant emotional content may imply, for example, pride  
223 in a religious or secular ritual of glorification (e.g., Draper, 2014; Hopkins et al., 2016;  
224 Sullivan, 2014), and in a more negative context, fear and rage might prevail, as occurs  
225 in certain political rituals, or even pain, sadness and guilt, as occurs in certain religious  
226 rituals (Sullivan, 2014).

227 Moreover, we can expect that collective effervescence will be related to the  
228 emotional experience of self-transcendence. It has been proven that a subset of positive  
229 emotions (sometimes called "emotions of self-transcendence," "moral emotions" or  
230 "other positive emotions of worship") are able to mobilize people to connect with others  
231 in their environment or society. These emotions are elevation or moral inspiration,  
232 compassion, gratitude, feeling moved by love and wonderful awe when witnessing a  
233 grandiose social object (Algoe & Haidt, 2009; Haidt, 2003; Van Cappellen & Rimé,  
234 2014). These are emotions sparked by assessments focused on others, based on shifting  
235 attention toward the needs and concerns of others (for example, suffering, virtue, moral  
236 inspiration and awe, love and being close to others), so they decrease the prominence of  
237 the individual self and promote bonding with other people and social groups (Haidt,

238 2003; Stellar et al., 2017; Van Cappellen & Rimé, 2014). They are related to the  
239 interests or well-being of either society as a whole or, at least, the people who are  
240 neither the judge nor agent (Haidt, 2003). As a result, they constitute powerful  
241 determining factors in pro-social behavior or behavior to help others (Cusi et al., 2018;  
242 Goetz et al., 2010; Pizarro et al., 2018). As such, they are in clear contrast with positive  
243 emotions that are the result of self-referential assessments (focused on the self) as  
244 occurs when the self has experienced a positive emotion (joy) or great success (pride).

## 245 **1.2 Participation in Demonstrations as social belonging and well-being**

246 Previous studies have shown that PES is associated with social identification,  
247 social integration, fusion identity, enhanced personal and collective empowerment,  
248 positive affect, and positive shared beliefs among participants (Collins, 2004; Páez et  
249 al., 2015, Włodarczyk et al., 2020). These results were similar for positive valence  
250 events (folk celebrations) and mixed- or negative-valence events (Páez et al., 2015;  
251 Włodarczyk et al., 2020, Zumeta et al., 2016). The present study focuses on the social  
252 and individual effects of collective feminist demonstrations. Therefore, we argue that  
253 participation in these collective gatherings will enhance identification with feminist  
254 organizations, foster collective efficacy and growth in the aftermath of the  
255 demonstrations, and finally, will increase pro-social behaviors. Additionally, we will  
256 pay attention to the role played by emotional bonding in the way that such effects occur.

257 Firstly, it has been shown that participation in collective emotional gatherings  
258 increases identification with other co-present participants, and also reinforces a broader  
259 sense of social identity (i.e., ethnic identification, Gasparre et al., 2010; Kahn et al.,  
260 2015) and enhances pro-social behaviors (Rosanno, 2012). Furthermore, it has been  
261 suggested that rituals and collective gatherings may “fuel” identity fusion with other  
262 members of the group (Swann et al., 2012). Identity fusion, or blurring of the self-others

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263 boundary between the personal and collective self, encourages people to channel their  
264 personal agency into group behavior, motivating pro-group behavior, both aggressive  
265 and altruistic, and is related to well-being (Gómez, et al., 2011; Swann et al., 2012;  
266 Zabala et al, 2020 in this monograph). Secondly, participation in collective emotional  
267 gatherings enhances different facets of social belonging, such as social integration  
268 (Weiss & Richard, 1997) and perception of social support (Páez et al., 2007), and  
269 increases social cohesion by reinforcing positive inter-group stereotypes (Kanyangara et  
270 al., 2007), which reinforces a positive emotional climate (Bouchat et al., 2020; De  
271 Rivera & Páez, 2007; Pelletier, 2018; Rimé et al., 2020) and predicts solidarity  
272 (Hawdon & Ryan, 2011). Thirdly, participation elicits positive individual emotions  
273 (Neville & Reicher, 2011) and collective emotions (Páez et al., 2007; Páez et al., 2013),  
274 and predicts increases in well-being (Tewari et al., 2012). Fourthly, it empowers  
275 participants, and consequently increases their personal and collective sense of efficacy,  
276 self-esteem and post-stress growth (Drury & Reicher, 2005, Páez et al., 2007, Rime et  
277 al, 2020; Zabala et al., 2020 in this monograph; Zumeta et al., 2016). Finally, collective  
278 gatherings reinforce agreement with "sacred" symbols and values (Collins, 2004;  
279 Fischer et al., 2014; Gabriel et al., 2020; Páez et al., 2007).

280         These effects would be explained by the PES and the emotions experienced at  
281 the demonstration. In this sense, 8M demonstrations in comparison with non-  
282 demonstrations will report not only higher well-being, but also higher perceived  
283 attentional and behavioral synchrony, perceived emotional synchrony, more positive  
284 and transcendent emotions, and more agreement with the values promoted by the  
285 movement. Following Páez et al. (2015) and Włodarczyk et al. (2020 in this  
286 monograph), we propose and will contrast a sequential model. First, participation in  
287 demonstrations affords attentional and behavioral synchrony (and mass and social

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288 media facilitate perception of said demonstration). Second, attentional and behavioral  
289 synchrony, along with bottom-up processes such as expressive and verbal affect-loaded  
290 behavior, and top-down process such as shared appraisals of issues, goals and values,  
291 elicit collective effervescence or shared, convergent and coordinated emotional  
292 responses (i.e. perceived emotional synchrony). Even if shared, convergent and  
293 coordinated emotional states could be negative or ambivalent; emotional synchrony in  
294 general intensifies emotions and fuels the “joy of being together,” or intense positive  
295 emotions as the initial consequences of PES. Moreover, because collective gatherings  
296 and rituals connect people with large categories and social goals, emotional synchrony  
297 during demonstrations and ceremonies elicits positive self-transcendent emotions as a  
298 second consequence. Finally, because collective gatherings are loaded-value, emotional  
299 synchrony and intensification of positive and self-transcendent emotions are conducive  
300 to “contact with the sacred” or salience and adhesion to cultural values (see Włodarczyk  
301 et al, 2020 in this monograph for the discussion of antecedents, content of emotional  
302 synchrony, proximal and distal effects). Additionally, we expect that these effects will  
303 be more pronounced among women, who are the target or central category of the theme  
304 of the social movement in question.

305         In sum, if participation in 8M demonstrations are ritualized forms of collective  
306 participation, and if they evoke a feeling of PES and intense emotions due to this, we  
307 could expect that demonstrators, compared to individuals who are non-participants but  
308 followers, will experience more perceived emotional synchrony and more positive and  
309 self-transcendent emotions, and will manifest greater social cohesion (social identity,  
310 identity of fusion, and solidarity) and more agreement with the values promoted by the  
311 ritualized collective action.

312 This hypothesis is consistent with a previous and continuous line of research  
313 about participation and the role of PES (Collective Effervescence Measure) as a  
314 predictor or mediator of the positive causal effects of participation in rituals and  
315 collective gatherings (derived from the theoretical tradition of Durkheim, 1912; Collins,  
316 2004). It must be noted that previous longitudinal studies (pretest-during-posttest) have  
317 shown that PES predicts the positive effects of participation (e.g., Bouchat et al., 2020;  
318 Pizarro et al., 2020; von Scheve et al., 2017; Włodarczyk et al., 2020; Zabala et al.,  
319 2020).

### 320 **1.3 Objectives and Hypotheses**

321 The objective of this work is to explore the psychosocial mechanisms  
322 (behavioral and attentional synchrony, PES, and positive and self-transcendent  
323 emotions) involved in participation in demonstrations on 8 March 2020, collective and  
324 ritualized feminist actions, and their psychosocial correlates. These correlates are  
325 affective well-being, connection with values and beliefs, social well-being based on  
326 cohesion and social integration (situated social identity, identity fusion with  
327 demonstrators and feminists, in-group solidarity and identity fusion with women),  
328 empowerment (collective efficacy and beliefs in individual and collective growth) and  
329 the intention of pro-social behavior aimed toward the fight for the rights of women in  
330 different countries.

331 To this end, we studied participation in 8M demonstrations. First, we verified  
332 the differences between the demonstrators and the non-demonstrators (audience or  
333 mass-media followers), as well as differences based on gender, using mean comparison.  
334 Moreover, we calculated average effect sizes with random effects for the countries total.  
335 Finally, by using a sequential measurement model, we examined the mediator effect  
336 (indirect effects) of each one of the psychosocial mechanisms, including PES in relation

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337 to each criterion variable. The criterion variables were: the experience of transcendence,  
338 the situated social identity, identity fusion (demonstrators, feminists, and women),  
339 solidarity, collective efficacy, individual and collective positive growth and, lastly, the  
340 intention to help fight for women's rights. Indirect effects of age and political-position  
341 variables were controlled out of all variables in the model. The sequential mediation  
342 model set forth above (Cusi et al., 2018; Goetz et al., 2010; Pizarro et al., 2018) is  
343 shown in Figure 1.

344 Accordingly, the following hypotheses were raised: (H1) During the 8M,  
345 behavioral and attentional synchrony will occur, along with emotional synchrony (PES-  
346 collective effervescence); moreover, positive emotions will be activated with high  
347 intensity, including emotions of transcendence, both in demonstrators and in non-  
348 demonstrators and followers alike. (H2) The psychosocial mechanisms will be linked to  
349 the effects: the experience of self-transcendence, situated social identity, and identity  
350 fusion with collectives representing the ritual (marchers, feminists, and women),  
351 solidarity with women, collective efficacy, individual and collective growth and the  
352 intention of behavior linked to the movement for women's rights (Páez et al., 2015;  
353 Rimé et al., 2020; Włodarczyk et al., 2020; Zumeta et al., 2016). (H3) The  
354 demonstrators and women (in comparison with non-demonstrators and men) will  
355 display higher scores both in the psychosocial mechanisms involved and in criterion  
356 variables, due to the effects of emotional activation from participating and from women  
357 being the central identity of the demonstration and social movement. (H4) Participation  
358 in 8M demonstrations will increase in accordance with values, personal well-being  
359 (positive individual growth), and collective or social well-being, including aspects of  
360 cohesion and social integration (social identity, identity fusion, and solidarity with  
361 women), and of collective empowerment (collective efficacy, positive collective

362 growth) and the intention of helping behavior (Albanesi et al., 2007; Basabe et al.,  
363 2004). This will be mediated by PES antecedents (attentional and behavioral  
364 synchrony), PES, the intense positive emotions, and emotions of self-transcendence (see  
365 Figure 1).

## 366 1.4 Materials and Methods

### 367 1.4.1 Participants

368 A cross-sectional, correlational study design was used. A cross-cultural study is  
369 provided, including samples from Latin America (Mexico, Chile, Argentina, Brazil,  
370 Peru, Colombia, and Ecuador) and Europe (Spain and Portugal). In all nine countries,  
371 the 8M demonstrations showed similar characteristics. Symbolic elements were shared,  
372 as well as the use of choreography and dance, and a common language in favor of  
373 women's rights. A brief ethnographic description is presented in the supplementary  
374 Table VII. The age range of participants is from 18 to 79 years, with 44.50% having  
375 attended the marches or demonstrations, as opposed to non-demonstrators<sup>1</sup>, audience or  
376 followers on 8M. In both groups, the female percentage who responded to the survey  
377 was a majority, even more so and especially amongst the group of demonstrators (see  
378 Table 1).

379 [INSERT TABLE 1]

380 Table 2 displays descriptive analysis, including mean and standard deviation for  
381 age and frequency distribution, by gender and participation in the 8M demonstrations  
382 for each country. As shown in the table provided, the proportion of female respondents  
383 in all countries was substantially higher than that of male and non-binary individuals.  
384 Specifically, the proportion of females ranged from 75.5% in the case of Peru to 88.9%

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<sup>1</sup> Individuals who did not attend the demonstrations but followed them on the media and through social networks take on the role of audience or followers of 8M demonstrations.

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385 in Brazil. Regarding the level of participation in the 8M demonstrations, it fluctuates  
386 from 12.1% in the Colombian sample to 74.9% in the Chilean sample. The proportion  
387 of respondents that participated in the 8M demonstrations was higher than 50% in four  
388 of the nine countries assessed (i.e., Chile [74.9%], Portugal [62.7%], Ecuador [56.3%],  
389 and Spain [51.4%]). For more information, see supplementary material (Table I).

390 [INSERT TABLE 2]

### 391 1.4.2 Procedure

392 Contact was established with social psychology research groups in Latin  
393 America and in Europe for a cross-cultural sample. With the Qualtrics Survey  
394 Platform<sup>®</sup>, online surveys were prepared both in Spanish and in Portuguese, accessed  
395 via a link. After the demonstrations on 8 March, the links were shared with those who  
396 participated directly in the 8M-2020 demonstrations (demonstrators) and people who  
397 had followed the demonstrations through mass media and social networks (non-  
398 demonstrators, audience, followers). The data were collected between 8 March and 30  
399 March<sup>2</sup> 2020 in nine different countries, and the approximate time spent on the survey  
400 was 30 minutes. The sample collected was convenience sample.

401 The procedure for data collection in all countries was similar; convenience  
402 sampling was used in all locations and QR codes from the Qualtrics application were  
403 shared through a snowball scheme (See Supplementary Material, Table VIII). The  
404 sample differences between countries are mostly related to the number of collaborating  
405 research groups in each country. In Argentina, Chile and Spain, the samples are larger  
406 because two or more groups were involved in the sample collection.

407 All study participants read and accepted informed consent. The data recorded  
408 was alphanumerically code to ensure anonymity following the Organic Law on the

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<sup>2</sup> The 90.3% of the sample responded to the questionnaire within seven days of the 8M demonstrations.

409 Protection of Personal Data (BOE-A-2018-16673), and compliance with the regulation  
410 of the Ethics Committee for Research Involving Human Beings (CEISH) by the  
411 University of the Basque Country.

#### 412 **1.4.3 Measurements**

413 The scales used in this research are based on a proposal made by Włodarczyk  
414 and collaborators (2020, on this issue) for an integrative measurement of collective  
415 effervescence experiences. Supplementary material includes confirmatory factor  
416 analysis (CFA) for each instrument showing appropriate adjustment rates for the one-  
417 dimensional structure at all scales (Table II) and a reliability analysis ( $\alpha$  Cronbach) for  
418 each instrument by country (Table III).

#### 419 **Mechanisms**

##### 420 **Antecedents to Collective Effervescence: Shared Attention and Behavioral**

421 **Synchrony.** Based on Collins (2014), Rennung and Göritz (2016) and Gabriel et al.,  
422 (2017), two *ad hoc* items were developed to measure the shared attention and behavioral  
423 synchrony, antecedents of collective effervescence (e.g., *the participants focused their*  
424 *attention on the same symbols, objects and events*). A Likert scale was used, with a  
425 response range of 1 (*Totally disagree*) to 7 (*Totally agree*). The reliability coefficient  
426 was adequate (Cronbach's  $\alpha = .729$ ).

427 **Perceived Emotional Synchrony (PES).** A reduced version of six items was  
428 used (see Włodarczyk et al., 2020) of the perceived emotional synchrony scale (Páez et  
429 al., 2015) to assess the degree of infection or sharing emotion experienced, and  
430 perception of emotional synchrony with the other co-participants (e.g., *We felt more*  
431 *intense emotions because we all went through the same experience*). Response ranges  
432 go from 1 (*Totally disagree*) to 7 (*Totally agree*). Cronbach's coefficient was high ( $\alpha$   
433  $= .883$ ).

#### 434 **Proximal and distal effects**

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435           **Positive Emotions.** Two types of positive emotions were assessed. **Intense**  
436 **Positive Emotions.** Research was conducted on the prototypical positive emotions from  
437 the N (2013) scale with three items referring to feeling *Realized, Happy, and Alive*  
438 during the 8M demonstration. The response range went from 1 (*Nothing*) to 7 (*Totally*).  
439 Cronbach's reliability coefficient was high ( $\alpha = .932$ ). **Transcendent Emotions.**  
440 Participants were asked about the transcendent emotions they felt in relation to the 8M  
441 demonstration. Adapted version of the DES scale (based on Fredrickson, 2009; Zickfeld  
442 et al., 2019) with five Likert-style items (e.g., *In Awe, Amazed, Overwhelmed by*  
443 *something grand, Morally inspired, and Uplifted*). The response range went from 1  
444 (*Nothing*) to 7 (*Totally*). Cronbach's reliability coefficient was very high ( $\alpha = .955$ ).

445           **Connection/Agreement with values and beliefs**

446           **Transcendent Experience.** Four Likert-style items were used to research (e.g., *I*  
447 *felt like there was something transcendent, associated with values and ideals, above the*  
448 *action*) the degree of transcendence experienced by the subjects in relation to the 8M  
449 demonstration (Gabriel et al., 2020). Response ranges went from 1 (*Totally disagree*) to  
450 7 (*Totally agree*). The reliability coefficient was very satisfactory ( $\alpha = .922$ ).

451           **Social cohesion and social integration.**

452           **Situated Social Identity.** Participants were asked about their degree of  
453 identification with the demonstrators (Novelli et al., 2013) by means of three items  
454 (e.g., *I identified with the demonstrators*). Response ranges went from 1 (*Totally*  
455 *disagree*) to 7 (*Totally agree*). The reliability coefficient score was very high ( $\alpha = .946$ ).

456           **Pictorial Identity Fusion.** To assess identity fusion, the pictorial scale of  
457 identity fusion was used (Gómez et al., 2011). Based on the measurement “Inclusion of  
458 other in the self (IOS) Scale” (Aron et al., 1992), this consisted of a pictorial item that  
459 shows the perception of closeness or fusion with a reference group. Three items were

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460 included (*Which picture best describes your relationship with...*), one for each reference  
461 group, two situated within the context (participants in the specific demonstration and  
462 feminists), and another one as a general category, with women (e.g., *all the women in*  
463 *the world?*). The five response options range from A to E, where A symbolizes a lesser  
464 perception of closeness or fusion (i.e., circles without overlapping), and E is a greater  
465 closeness or fusion (i.e., completely overlapping circles).

466 **In-Group Solidarity.** Three items with statements were used to assess solidarity  
467 and commitment to women (e.g., *I feel (morally) committed to women*), taken from  
468 Leach et al. (2008)'s Social Identity scale, with a response range of 1 (*Totally disagree*)  
469 to 7 (*Totally agree*). The reliability coefficient was satisfactory ( $\alpha = .908$ ). This version  
470 of the scale has been applied in different research works, demonstrating reliability and  
471 structural validity with a common dimension (Bobowik et al., 2013).

### 472 **Empowerment**

473 **Collective Efficacy.** Four items extracted from Van Zomeren and collaborators  
474 (2010) were used in relation to perception of the efficacy of the reference group, in this  
475 case, the women (e.g., *I think that together with women and men, we can change the*  
476 *current situation*). The response range goes from 1 (*Totally disagree*) to 7 (*Totally*  
477 *agree*) and the reliability coefficient ( $\alpha$  Cronbach) was high ( $\alpha = .919$ ).

478 **Positive Growth.** In order to assess positive growth, we were used six items of  
479 positive growth scale from Páez (2011): three items for **Positive Individual Growth**  
480 (e.g., *I have changed my priorities about what is important in life*), with a high  
481 reliability coefficient ( $\alpha = .933$ ); and three items for **Positive Collective Growth** (e.g.,  
482 *We have increased participation and political and ethical commitments for others*). The  
483 response range goes from 0 (*No change*) to 5 (*Very great*), with a reliability coefficient  
484 that is also high ( $\alpha = .917$ ).

485 **Pro in-group behaviors**

486 **Pro-women behavior.** Intention of behavior to help women (*ad hoc*). Seven  
487 Likert-style items were created to assess the participants' behavior intention in future  
488 participation in actions, organizations and initiatives for women's rights (e.g.,  
489 *Committing 2 hours per week to collaborate with an association that organizes*  
490 *marches*). The response range goes from 1 (*Nothing*) to 5 (*A lot*). The reliability  
491 coefficient was high (Cronbach's  $\alpha = .890$ ).

492 **Sociodemographic information.** Participants provided information regarding  
493 their participation in 8M (0 = *non-demonstrator/followers/audience*, 1 = *demonstrator*)  
494 and their sociodemographic features: age, gender (1 = *female*, 2 = *male*, 3 = *non-*  
495 *binary*), education level (1 = *none or incomplete primary education*, 2 = *primary*  
496 *studies*, 3 = *lower and upper secondary education*, 4 = *first stage of tertiary education*,  
497 5 = *second stage of tertiary education*), and political position (1 = *extreme left* to 7 =  
498 *extreme right*, including the possibility of responding 0 = *no response or no position*).

499 **1.4.4 Design and Analyses**

500 For this retrospective correlational cross-sectional and transnational research, we  
501 obtained descriptive statistics, reliability (Cronbach's alpha) and correlations, and mean  
502 comparisons (GML) with SPSS® 26.0. To test indirect effects only on female  
503 participants, we used mediation analysis (Model 6), using the macro PROCESS 3.3  
504 (Hayes, 2013). We used a bootstrapping estimation method based on 10,000 repetitions  
505 (Preacher & Hayes, 2004). The level of significance used was  $p < .05$ . We performed  
506 the confirmatory factorial analysis with JASP® 0.11 to verify the adequate adjustment to  
507 the one-dimensional theoretical structure of each scale.

508 In the analysis by countries, we applied meta-analytical techniques, following  
509 Cumming's (2012) guides. We used Pearson's  $r$ , calculated by countries, as the  
510 measurement of the size of the effect. We conducted a random-effects meta-analyses

511 model. We explored the average effect size (magnitude) of the relationship between  
512 PES and each criterion variable, and heterogeneity indexes. To evaluate the effect sizes,  
513 the following criteria were adopted:  $r < .18$  was small,  $.18 < r < .32$  was medium, and  $r$   
514  $> .32$  was large. This approach was undertaken due to the problematic use of Cohen's  
515 (1977) rule of thumb (for further discussion, see Correll et al., 2020, Funder & Ozer,  
516 2019, and Gignac & Szodorai, 2016). Confidence intervals (CIs) of 95% and average  
517 effect size  $r$ , are indicators of the validity of the magnitude of the effect or of the  
518 validity of the relation between the variables. Heterogeneity/homogeneity in effect sizes  
519 by country were calculated with the  $Q$  statistic. The following tests were also added: the  
520 Rosenthal test, fail-safe  $N$ , which reports the number of studies that must be added for  
521 the size of the average effect to be statistically insignificant, and Egger's regression tests  
522 to detect possible publication or selection biases (see Rubio-Aparicio et al., 2018), all  
523 with Comprehensive Meta-Analysis 3.0 software (CMA; Borenstein et al., 2005).

### 524 **1.5 Results**

#### 525 **1.5.1 Descriptive and correlational analysis**

526 Table 3 displays descriptive statistics (i.e., means and standard deviations) of  
527 each of the variables studied and the Pearson product-moment correlations between  
528 them. Missing values did not exceed 5% in any variable (except in political orientation  
529 [6.5%]). All key variables show mean values above the midpoint of the scale (e.g.,  
530 3.50); the relatively high scores displayed by respondents on the measure of solidarity  
531 towards women should be underlined ( $M = 6.10$ ,  $SD = 1.28$ ). Furthermore, all variables  
532 of interest were positively and significantly associated with each other. The size of  
533 correlation coefficients indicates the presence of moderate-to-strong positive  
534 associations between the variables analyzed. The rank of correlations fluctuates from  
535 the lowest correlation obtained for identity fusion with women and behavioral

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536 synchrony ( $r = .187, p < 0.001$ ) to the highest one found between intense positive  
537 emotions and self-transcendence emotions ( $r = .901, p < 0.001$ ), confirming H1 and H2.  
538 For correlations  $r > .70$ , we tested the collinearity index (see supplementary material,  
539 Table II). All the values obtained are adequate (tolerance  $> 0.1$ , VIF  $< 10$ ; Rovai et al.,  
540 2013)

541 [Insert Table 3 here]

542

### 543 Differences related to Participation and Gender in Criterion Variable

544

545 *Mean comparisons between demonstrators and non-demonstrators.* As seen in  
546 Table 4, all key variables displayed significant differences based on whether or not  
547 respondents participated in 8M demonstrations. Compared to those who did not  
548 participate in 8M protests, demonstrators were found to display greater scores in each of  
549 the explanatory variables (behavioral and emotional synchrony, positive and self-  
550 transcendent emotions) and the outcomes or indicators of personal and social well-being  
551 (contact with values, social cohesion and integration, personal and collective growth  
552 and expectations of participation in the women's social movement). Socio-demographic  
553 variables such as gender, age, and political positioning scale have been controlled for. It  
554 is worth noting that the largest differences were observed in the experience of intense  
555 emotions ( $\eta^2 = .219$ ), pro-women behavior ( $\eta^2 = .195$ ), situated social identity ( $\eta^2 =$   
556  $.181$ ), and identity fusion with demonstrators ( $\eta^2 = .195$ ). The differences between  
557 female protesters and non-protesters (followers) are equally significant in all variables  
558 when the sample of female participants is analyzed. The female demonstrators display  
559 the highest score in all the variables studied (see supplementary material, Table IV).  
560 The small sample of male and non-binary demonstrators does not allow an effective  
561 means comparison.

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562            *Gender differences.* The gender differences for each key variable score for the  
563 total sample are listed in Table 4. In general, when compared to male, both female and  
564 non-binary gender respondents were found to score significantly higher on most of the  
565 variables of interest (i.e., intense positive emotions, self-transcendent emotions, self-  
566 transcendent experience, situated social identity, identity fusion with demonstrators,  
567 identity fusion with feminists, solidarity towards women, collective efficacy, positive  
568 individual growth, positive collective growth, and pro-woman behavior). Socio-  
569 demographic variables such as age and political positioning have been controlled for.  
570 The largest differences were found for identity fusion with feminists ( $\eta^2 = .072$ ), pro-  
571 woman behavior ( $\eta^2 = .072$ ), situated social identity ( $\eta^2 = .063$ ), and experience of  
572 intense positive emotions ( $\eta^2 = .062$ ). When compared to male and non-binary gender  
573 respondents, female demonstrators were also found to display greater levels of identity  
574 fusion with women ( $\eta^2 = .042$ ). This was also the case for intense positive emotions ( $\eta^2$   
575 = .032), self-transcendent emotions ( $\eta^2 = .029$ ) and perceived emotional synchrony ( $\eta^2 =$   
576 .025), overall, the effect size of gender differences was small. Differences between  
577 female and male participants were significant ( $p < 0.001$ ) regarding such variables,  
578 except collective efficacy and positive individual growth. Please see supplementary  
579 material for more details (Table V). These results confirm H3, showing that both  
580 demonstrators and women (in comparison with non-demonstrators and men) displayed  
581 higher scores in all variables.

582

583

[Insert Table 4 here]

584

### 585            **1.5.2 Pooled Effect Sizes of PES by countries**

586

587

The analysis of correlations by country displayed, in general, positive relations  
between PES and the criterion variables. Psychosocial mechanisms are positively and

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588 significantly associated with PES, with correlations between  $r = .45$  and  $r = .77$  in all  
589 countries included in this research. Descriptive statistics and correlations by country  
590 may be viewed in supplementary material (Table II).

591 We next calculated the pooled effects of  $r$  of perceived emotional synchrony  
592 with all key variables. The data obtained revealed that perceived emotional synchrony  
593 displayed moderate-to-high positive and significant relationships with all variables (see  
594 Table 5).

595 [Insert Table 5 here]

596 Perceived emotional synchrony showed strongest associations with self-  
597 transcendent experience ( $r = .65$ ) and emotions ( $r = .65$ ), behavioral synchrony ( $r =$   
598  $.65$ ), and intense positive emotions ( $r = .61$ ). Furthermore, less intense but strong  
599 relationships were found for perceived emotional synchrony with situated social identity  
600 ( $r = .59$ ), positive collective growth ( $r = .47$ ), identity fusion with demonstrators  
601 ( $r = .43$ ), social identity dimension of solidarity towards women ( $r = .43$ ), pro-woman  
602 behavior ( $r = .41$ ), positive individual growth ( $r = .41$ ), collective efficacy ( $r = .41$ ), and  
603 identification or identity fusion with feminists ( $r = .40$ ). The lowest of the effects was  
604 found in relation to identity fusion with women ( $r = .27$ ). All pooled effect sizes were  
605 statistically significant<sup>3</sup>.

607 The analysis of heterogeneity reveals the existence of two sizes of homogeneous  
608 effect in the nine countries of analysis. The first and with less variability, is in the  
609 relation between PES and group efficiency [ $r = .41$ ;  $Q(8) = 4.23$ ,  $p = .181$ ;  $I^2 = 0.00$ ],

---

<sup>3</sup> Additionally, we did a linear regression analysis for each of the outcome variables including the condition of participation, PES and other socio-demographics variables (gender, age and political positioning) as independent variables. In eight of ten outcome variables, PES obtained the highest standardized beta as compared to the other covariates, being the main explanatory variable (Table VI, supplementary material).

610 and the other is regarding the relationship between identity fusion and/or proximity to  
611 women [ $r = .25$ ;  $Q(8) = 4.23$ ,  $p = .836$ ;  $I^2 = 29.67$ ]. It is important to note that the  
612 analysis yielded non-significant Egger's regressions in all cases (see Table 5), which  
613 excludes the existence of asymmetrical relations between effect sizes and standard  
614 errors. This observation, along with solid Rosenthal's fail-safe  $N$  tests values (ranging  
615 from 338 in perceived emotional synchrony-identity fusion with women, to 8,907 in  
616 perceived emotional synchrony-behavioral synchrony), suggests consistent effects of  
617 the associations as well as the absence of potential selection biases with the samples  
618 used.

### 619 1.5.3 Model of Multiple Serial Mediation

620 We applied a model of multiple serial mediation (Model 6; Hayes' PROCESS  
621 Macro for SPSS [Hayes, 2013]). However, as expected, there were more participants in  
622 the female category than in the male or other categories. To control this circumstance,  
623 multiple serial mediation was carried out using only women. The total effect of  
624 participation in 8M demonstrators (vs. non-demonstrators) on each dependent variable  
625 and total indirect effects are provided in Table 6. The demonstrators (vs. non-  
626 demonstrators) in the 8M protests was significantly related to higher scores on all  
627 dependent variables. These effects ranged from  $b = 0.19$  on identity fusion with women  
628 to  $b = 0.93$  on pro-woman behavior. Furthermore, participation (vs. non-participation)  
629 in 8M demonstrations was also significantly associated with all proposed mediating  
630 variables (with the exception of perceived emotional synchrony [ $b = -0.04$ ]). In  
631 particular, as seen in Figure 1, demonstrators (vs. non-demonstrators) at the protests  
632 were related to higher behavioral synchrony ( $b = 0.52$ ), intense positive emotions ( $b =$   
633  $0.80$ ), and self-transcendent emotions ( $b = 0.07$ ). Regarding the connection between the  
634 mediating and dependent variables, our results revealed that not all paths emerged as

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635 significant (see Table 6). Our results showed that behavioral synchrony was only  
636 significantly related to increased solidarity towards women ( $b = 0.06$ ) and self-  
637 transcendent experience ( $b = 0.04$ ). Perceived emotional synchrony was associated with  
638 a greater self-transcendent experience ( $b = 0.22$ ), situated social identity ( $b = 0.14$ ) and  
639 identity fusion with demonstrators ( $b = 0.06$ ), and feminists ( $b = 0.05$ ). Similar results  
640 were found in the case of intense emotions. The experience of intense emotions was  
641 related to higher scores on the same variables (with coefficients ranging from .12 in  
642 self-transcendence experience to .31 in identification with feminists), as well as with  
643 increased pro-woman behavior ( $b = 0.48$ ). Unlike the precedent mediators, self-  
644 transcendent emotion levels were significantly associated with all dependent variables  
645 (standardized coefficients ranged from .24 in identity fusion with feminists to .53 in  
646 self-transcendent experience and collective efficacy).

647 All total indirect effects emerged as significant because the 0 value was not  
648 included in any of the CIs generated. Therefore, our results confirmed that behavioral  
649 synchrony, perceived emotional synchrony, intense positive emotions, and self-  
650 transcendent emotions successively mediate the associations of participation (vs. non-  
651 participation) in 8M demonstrations with all dependent variables. Indirect effects ranged  
652 from  $b = 0.30$  (in the case of identity fusion with women) to  $b = 0.73$  (in situated social  
653 identity). Overall, participation in 8M protests was indirectly related to the self-  
654 transcendence experience, situated social identity, identity fusion with demonstrators,  
655 feminists and women, solidarity towards women, collective efficacy, and pro-woman  
656 behavior via its linkages with behavioral synchrony, perceived emotional synchrony,  
657 intense positive emotions, and self-transcendent emotions. After controlling for the  
658 effects of the mediator variables, the direct effects of participation (vs. non-  
659 participation) on solidarity towards women and collective efficacy were not significant,

660 thus indicating the existence of complete mediations. Partial mediations were found for  
661 the rest of dependent variables (i.e., self-transcendent experience, situated social  
662 identity, identity fusion with demonstrators, feminists, and women, and pro-woman  
663 behavior). Hypothesis 4 has only been partially confirmed.

664 [Insert Figure 1 here]

665 [Insert Table 6 here]

666

### 667 **Conclusions**

668 Globally, this study is consistent with Durkheim's theoretical proposal  
669 (Durkheim, 1912/2008), later developed by Collins (2004), analyzing the 8M  
670 demonstrations from the perspective of collective rituals. Participation in these  
671 ritualized collective actions is related to a series of positive effects on well-being, both  
672 individually and collectively. At the same time, such the participation in these ritualized  
673 collective actions is linked to a series of psychosocial mechanisms (behavioral and  
674 attentional synchrony, PES and intense self-referential and self-transcendent emotions),  
675 which have been empirically studied in previous research with other collective rituals  
676 and meetings (e.g., Páez et al., 2015; Gabriel et al., 2017; 2020; Włodarczyk et al.,  
677 2020).

678 The results obtained reveal that participation in collective rituals and gatherings,  
679 with emotional sharing and convergence; reinforce most of the attributes of subjective  
680 and psychological well-being (Diener et al., 2011; Ryff, 2014; Vázquez & Hervás,  
681 2009). Compared with non-demonstrators (followers), demonstrators report higher  
682 levels of well-being, such as subjective well-being or personal affective well-being  
683 (positive and self-transcendent emotions), a greater meaning in life or sharing  
684 transcendental values (agreement and contact with values), a sense of contextual and

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685 social identity that is coherent and strong (social identification and fusion identity),  
686 mastery or high collective self-efficacy, or positive relations with others, and social  
687 integration by means of participating in a women's movement. Some socio-demographic  
688 variables such as gender, age, and political positioning were controlled for in an effort  
689 to avoid the effect of previous differences between the comparison groups. In the  
690 comparison by gender, there were higher female scores, especially regarding  
691 antecedents and perceived emotional synchrony (albeit the effect size is small). This  
692 partially confirms that participation in 8M demonstrations had a greater effect on  
693 women (female). It is likely that the experience is intensified when one recognizes  
694 herself as part of the target collective of the event.

695 All the explanatory variables, particularly attentional and behavioral synchrony,  
696 perceived emotional synchrony and positive emotions (self-referential and self-  
697 transcendent) are related to personal and social well-being, social integration, and  
698 empowerment. In addition, the PES was significantly but heterogeneously associated  
699 with the vast majority of the criterion variables and predicted them, except identity  
700 fusion with women and collective efficacy, which revealed homogeneous effect sizes in  
701 all countries. A recent meta-analysis on collective effervescence (Rimé et al., 2020)  
702 supports the fact that there is a stable and solid association of perceived emotional  
703 synchrony and results related to personal and social well-being, agreement with values,  
704 social integration, empowerment, and pro-social behavior. In line with Włodarczyk et  
705 al.'s (2020 in this monograph) work, behavioral and attentional synchrony, PES  
706 antecedents, appeared to be related with a large effect size. In the same fashion, in line  
707 with previous related research, the results revealed that PES is highly associated with  
708 the intense positive emotional experience experienced during collective participation in  
709 all samples, the joy created when sharing with others (Páez et al., 2015; Włodarczyk et

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710 al., 2020; Zabala et al., 2020), and with self-transcendent emotions (Cusi et al., 2018;  
711 Fiske et al., 2019; Pizarro et al., 2018). All psychosocial mechanisms studied showed  
712 large effect sizes ( $> .60$ ). Moreover, PES has a positive, large-magnitude relation with  
713 the experience of transcendence, generated upon contact with collective symbols and  
714 values (Gabriel et al., 2020; Van Cappellen & Rimé, 2014). Large effect sizes were  
715 found, although more moderate in general, with variables related to cohesion and social  
716 integration, such as social identity or identity fusion, in concordance with previous  
717 research (e.g., Bäck et al., 2018; Khan et al., 2015). In general, these were greater in  
718 magnitude when in relation to the variables of situated or contextual social identity,  
719 meaning identification with other participants. On the other hand, in a broader sense of  
720 social identity (Gasparre et al., 2010), meaning solidarity toward women, there was a  
721 large effect size, but there was not in identity fusion with women, which revealed a  
722 medium-sized effect, although an effect that was homogeneous in cross-cultural terms.  
723 With the variables related to empowerment, PES displayed positive and significant  
724 relations with effect sizes above  $.40$ , showing that participation promotes the perception  
725 of collective efficacy in a homogeneous fashion at a transnational level, as well as  
726 beliefs of both individual and of collective growth (Páez et al., 2015; Włodarczyk et al.,  
727 2020) in a heterogeneous fashion. This is also associated with a large, heterogeneous  
728 magnitude with the intention to help women.

729         In this regard, the analysis of sequential mediation conducted on the sample of  
730 women supports a model wherein participation facilitates attentional and behavioral  
731 synchrony, sparks collective effervescence or perceived emotional synchrony, boosts  
732 positive and transcendent emotions, facilitates agreement and contact with values and  
733 the sacred, and drives all the results. Specifically, these results indicate that participation  
734 in demonstrations reinforces positive, self-transcendental emotions above emotional

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735 synchrony. Participation in demonstrations through PES and intense positive emotions  
736 feeds into contact with values, situated and in-group social identity, and identity fusion.  
737 Lastly, participation through feelings of self-transcendence reinforces all the results.  
738 The results underscore the importance of experiences and emotions of self-  
739 transcendence because of the perceived emotional synchrony, which encourages the  
740 positive effects of collective meetings. Recent research provides empirical evidence in  
741 this same direction (Cusi et al., 2018; Pizarro et al., 2018). However, some results are  
742 striking. For example, the suppression effect found in identity fusion with women,  
743 which may be due to the characteristics intrinsic to the ritualized 8M demonstration,  
744 where one of the march's main pillars are women's claims and the active fight for civil  
745 rights.

746 We acknowledge the main limitations of this study Firstly, we worked with a  
747 convenience sample, which is a limitation regarding inferences about the general  
748 population. Moreover, data collection in natural contexts makes more difficult to obtain  
749 large samples, diverse samples (age and gender), balanced numbers between countries  
750 (Brazil, Portugal, and Ecuador have smaller sample sizes), and types of participants in  
751 each country (Colombia and Brazil have lower percentages of demonstrators). Given the  
752 nature of 8M, the female population is over-represented, while male demonstrators are  
753 very few. Secondly, due to the correlational nature of the study and the characteristics  
754 mentioned above, some of the results may reflect previous differences between  
755 demonstrators and non-demonstrators, not necessarily linked to participation in the  
756 demonstrations, even with the statistical control that we undertook (age, gender, and  
757 political positioning). We suggest that future research should include pre-post measures  
758 or control groups to minimize this limitation. Thirdly, the sample also appears to be  
759 biased in favor of those willing to participate in in 8M-2020 (demonstrations and non-

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760 demonstrations) and the study, as well as toward a representative profile, given that  
761 attention was focused on assessing the impact of participation. It would be useful to  
762 include other study groups (e.g., control group) to assess these effects, beyond the  
763 subjective perception of participation, and include the impact of 8M on the community  
764 in general. This aspect, in addition to a longitudinal design, would allow control for  
765 possible prior differences between the compared groups (e.g., demonstrations vs non-  
766 demonstrations); in this correlational study, the effects of socio-demographic variables  
767 and political orientation have been controlled for. Lastly, collective effervescence and  
768 its relationship with the mid- and long-term effects of participation would be one of the  
769 objectives to include in future research. According to previous literature, these effects  
770 are limited over time. Páez and collaborators (2015) and Durkheim (1912/2008)  
771 indicated that a necessary condition for a collective ritual's effects to persist over time is  
772 regularity (frequency).

773         Despite the limitations of this study, we believe that significant contributions  
774 derive from the current research study. Firstly, we are not aware of previous studies that  
775 analyze quantitative relationships between psycho-emotional effects of participating in  
776 international social mobilizations, as the ritualized demonstrations of 8M. There is a  
777 scar of peer-reviewed quantitative studies on the 8M participation and its psycho-  
778 emotional correlates, or its relation to variables such as individual and collective well-  
779 being, social cohesion or individual and collective growth, among others. Secondly, this  
780 work shows the relevance of psycho-emotional mechanisms in both participants and  
781 followers. This aspect has been largely neglected in the scientific literature (Hobson et  
782 al., 2018), given that being an audience through mass media and social networks  
783 (followers) is a new form of participation. Indeed, it is a step forward in the long and  
784 active line of research on the participation in rituals and collective meetings and

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785 collective effervescence study, specially, being the first time that it is included in a  
786 natural context an integrative measurement proposal made by Wlodarczyk and  
787 collaborators (2020). From a social perspective, we believe that it is relevant to  
788 emphasize the positive aspects (well-being and collective well-being, social integration,  
789 collective empowerment, and behavioral intention to support others) associated with  
790 participation in ritualized demonstrations.

791 In sum, this research provides valuable insight to understand the psychological  
792 and emotional mechanisms (and their relationships) generated during collective  
793 participation in ritualized collective actions such as 8M demonstrations. These findings  
794 could also shed light on the relevant role of the experience of collective effervescence  
795 that improves personal and social well-being, social cohesion and integration, and  
796 empowerment of all participants, with more intensity in the reference group (in this  
797 case, women). Finally, the shared cognitive and emotional experience in ritualized  
798 collective actions serves to renew commitment to the community, to improve well-  
799 being and to strengthen both the individuals and the groups involved. These shared  
800 emotional experiences may prove to be useful tools to promote social change and the  
801 transformation of societies, with the ultimate goal of working toward equality and  
802 prosocial models through collective political participation.

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### 1110 **Conflict of Interest**

1111 The authors declare that the research was conducted in the absence of any commercial  
1112 or financial relationships that could be construed as a potential conflict of interest.

### 1113 **Author Contributions**

1114 LZ, PC, LM, JP, AW, NB, SC, SG, GN, IA; BT planned and contributed in this cross-  
1115 cultural study, performed questionnaires, drafted the manuscript, performed the  
1116 calculations, discussed the results, and commented/revised on the manuscript. All  
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1118 contributed to the discussion of the results.

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## Collective effervescence during 8-M demonstrations

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In review

## Collective effervescence during 8-M demonstrations

1131 **TABLES**

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1133 **Table 1.**

1134 *Demographic characteristics of sample*

<i>Characteristics</i>	<b>Full Sample</b>	<b>Demonstrators</b>	<b>Non-Demonstrators</b>
<b>Age: <i>M(SD)</i></b>	30.55 (11.66)	32.04 (11.88)	29.35 (11.34)
<b>Gender</b>			
Female	83.8%	94.0%	75.9%
Male	14.8%	4.1%	23.4%
Non-binary	1.3%	1.9%	0.9%
<b>Education</b>			
High	86.4%	89.0%	84.4%
Low	13.6%	11.0%	15.6%
<b>Political positioning</b>			
Left	65.8%	85.6%	47.3%
Centre	23.3%	13.9%	32.0%
Right	1.4%	0.5%	2.3%
No positioning	9.5%	0%	18.5%
<b>N</b>	2854	1271	1583

1135 *Note: N = 2854. Valid percentage (%) are reported. Education: Dichotomized based on four*

1136 *levels (High = University, Low = Primary, Secondary, Tertiary). Political positioning:*

1137 *Continuous categorized scale 1 - 7 (Left = 1 and 2, Middle = 3, 4 and 5, Right = 6 and 7).*

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## Collective effervescence during 8-M demonstrations

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**Table 2.**  
*Descriptive analysis for each country sample*

<i>Country</i>	<i>N</i>	<b>Age</b> <i>M</i> ( <i>SD</i> )	<b>% Female</b>	<b>%</b> <b>Demonstrations</b>	<b>Continent</b>
Argentina	207	22.0 5.3	87.0%	24.2%	Latin America
Brazil	72	35.5 14.8	88.9%	23.6%	Latin America
Chile	475	29.7 11.3	86.5%	74.9%	Latin America
Colombia	190	23.6 9.8	75.3%	12.1%	Latin America
Ecuador	103	34.6 10.2	78.6%	56.3%	Latin America
Spain	457	37.0 14.2	84.0%	51.4%	Europe
Mexico	1032	30.1 9.4	86.0%	39.7%	Latin America
Peru	245	29.8 11.9	75.5%	32.2%	Latin America
Portugal	67	33.4 13.9	77.6%	62.7%	Europe

1143 *Note: N = 2843 (11 subjects eliminated for not reporting your country).*

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In review

**Table 3.**  
*Descriptive analysis and correlations among target variables*

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
1 Participation	1																		
2 Behavioral synchrony	.236**	1																	
3 Perceived Emotional Synchrony	.140**	.690**	1																
4 Intense Positive Emotions	.467**	.532**	.608**	1															
5 Self-transcendent Emotions	.416**	.548**	.656**	.901**	1														
6 Self-transcendent Experience	.359**	.575**	.692**	.787**	.837**	1													
7 Situated social identity	.438**	.526**	.622**	.821**	.847**	.823**	1												
8 Identity Fusion demonstration's	.441**	.407**	.467**	.671**	.677**	.645**	.716**	1											
9 Identity Fusion Feminist's	.427**	.359**	.423**	.643**	.635**	.587**	.677**	.716**	1										
10 Solidarity with Women	.297**	.405**	.452**	.578**	.619**	.589**	.639**	.541**	.566**	1									
11 Identity Fusion Women	.125**	.187**	.232**	.291**	.312**	.288**	.329**	.402**	.457**	.436**	1								
12 Collective Efficacy	.241**	.365**	.421**	.535**	.587**	.555**	.540**	.459**	.461**	.571**	.272**	1							
13 Positive Individual Growth	.265**	.365**	.446**	.596**	.644**	.644**	.638**	.510**	.448**	.474**	.268**	.473**	1						
14 Positive Collective Growth	.329**	.414**	.512**	.661**	.699**	.688**	.676**	.556**	.524**	.537**	.259**	.580**	.699**	1					
15 Pro-women behavior	.439**	.395**	.454**	.683**	.696**	.673**	.718**	.608**	.631**	.565**	.268**	.516**	.591**	.608**	1				
16 Political Orientation	.234**	.055**	.013	.009	-.019	.011	-.008	.027	.014	.003	-.006	-.036	-.035	-.011	-.037	1			
17 Gender	-.208**	-.107**	-.143**	-.206**	-.204**	-.182**	-.212**	-.216**	-.214**	-.135**	-.206**	-.091**	-.157**	-.176**	-.205**	.007	1		
18 Age	.115**	-.065**	-.101**	-.015	-.030	-.071**	.017	-.005	-.036	.021	-.009	-.050**	-.098**	-.064**	-.047*	.018	.005	1	
<i>M</i>	-	5.18	5.58	5.00	5.32	5.18	5.01	3.46	3.53	6.10	4.03	5.45	4.03	4.64	3.46	2.20	-	30.55	
<i>SD</i>	-	1.47	1.49	1.90	1.81	1.75	1.96	1.32	1.34	1.28	1.00	1.38	1.65	1.42	1.22	1.70	-	11.66	
<i>Range</i>	0-1	1-7	1-7	1-7	1-7	1-7	1-7	1-5	1-5	1-7	1-5	1-7	0-5	0-5	1-5	0-7	1-2	18-	
<i>Items</i>	1	2	6	3	5	4	3	1	1	3	1	4	3	3	5	1	1	79	
<i>N</i>	2854	2854	2854	2854	2854	2854	2854	2832	2832	2752	2832	2854	2752	2752	2752	2669	2854	2849	

Note: Participants (0 = non-demonstrator/followers/audience, 1 = demonstrator), gender (1 = female, 2 = male, 3 = non-binary), political position (0 = no position, 1 = extreme left to 7 = extreme right).

\*  $p \leq .05$ ; \*\*  $p \leq .001$ .

**Table 4.**  
Differences related to Participation and Gender in Criterion Variables.

Variables	Participation-related differences					Gender differences					
	Demonstrators	Non-demonstrators	F	p	$\eta^2$	Female	Male	Non-Binary	F	p	$\eta^2$
	M(DT)	M(DT)				M(DT)	M(DT)	M(DT)			
1. Behavioral synchrony	5.5(1.24)	4.87(1.56)	122.989	<.001	.044	5.23(1.44) <sup>b</sup>	4.76(1.59) <sup>a</sup>	5.24(1.37)	17.050	<.001	.013
2. Perceived Emotional Synchrony	5.82(1.15)	5.39(1.66)	40.663	<.001	.015	5.66(1.41) <sup>b</sup>	5.06(1.75) <sup>a</sup>	5.44(1.64)	28.357	<.001	.021
3. Intense Positive Emotions	6.03(1.09)	4.20(2.01)	693.241	<.001	.207	5.15(1.83) <sup>b</sup>	3.85(2.02) <sup>a</sup>	5.53(1.46) <sup>b</sup>	85.616	<.001	.061
4. Self-transcendent Emotions	6.18(0.98)	4.64(2.02)	529.356	<.001	.166	5.45(1.72) <sup>b</sup>	4.27(2.08) <sup>a</sup>	5.66(1.57) <sup>b</sup>	77.126	<.001	.055
5. Self-transcendent Experience	5.89(1.17)	4.62(1.90)	360.784	<.001	.120	5.30(1.67) <sup>b</sup>	4.25(1.93) <sup>a</sup>	5.59(1.45) <sup>b</sup>	64.828	<.001	.047
6. Situated social identity	5.99(1.13)	4.24(2.12)	584.689	<.001	.181	5.17(1.89) <sup>b</sup>	3.80(2.07) <sup>a</sup>	5.39(1.69) <sup>b</sup>	89.645	<.001	.063
7. Identity Fusion Demonstrators	4.12(0.97)	2.94(1.33)	554.985	<.001	.173	3.57(1.29) <sup>b</sup>	2.68(1.26) <sup>a</sup>	3.39(1.34) <sup>b</sup>	81.544	<.001	.058
8. Identity Fusion Feminist	4.19(0.94)	3.03(1.37)	558.975	<.001	.174	3.66(1.30) <sup>b</sup>	2.65(1.27) <sup>a</sup>	4.03(1.31) <sup>b</sup>	106.437	<.001	.074
9. Solidarity with Women	6.55(0.73)	5.78(1.47)	230.200	<.001	.080	6.18(1.23) <sup>b</sup>	5.63(1.43) <sup>a</sup>	6.21(1.31) <sup>b</sup>	33.810	<.001	.025
10. Identity Fusion Women	4.18(0.88)	3.92(1.05)	28.412	<.001	.011	4.13(0.96) <sup>b</sup>	3.50(0.97) <sup>a</sup>	3.91(1.18) <sup>b</sup>	72.084	<.001	.052
11. Collective Efficacy	6.30(0.89)	5.65(1.52)	169.220	<.001	.060	5.98(1.27) <sup>b</sup>	5.57(1.60) <sup>a</sup>	6.13(1.33) <sup>b</sup>	16.251	<.001	.012
12. Positive Individual Growth	4.53(1.40)	3.65(1.72)	218.086	<.001	.076	4.14(1.60) <sup>b</sup>	3.31(1.75) <sup>a</sup>	4.18(1.75) <sup>b</sup>	44.520	<.001	.032
13. Positive Collective Growth	5.18(0.98)	4.24(1.55)	281.587	<.001	.096	4.75(1.33) <sup>b</sup>	3.93(1.66) <sup>a</sup>	4.84(1.38) <sup>b</sup>	60.583	<.001	.044
14. Pro-women behavior	4.08(0.83)	3.00(1.25)	642.991	<.001	.195	3.58(1.16) <sup>b</sup>	2.68(1.24) <sup>a</sup>	4.00(1.10) <sup>b</sup>	103.079	<.001	.072

Note. Different superscripts represent significant differences (at least  $p < .05$ ) conducted as post-hoc DMS tests.  $n(\text{Demonstrators}) = 1091$ ;  $n(\text{Non-Demonstrators}) = 1568$ ;  $n(\text{Women}) = 2212$ ;  $n(\text{Male}) = 414$ ;  $n(\text{Non-Binary}) = 33$ . In Participation-related differences, gender, age, and political positioning scale have been controlled for. In Gender differences, age and political positioning scale have been controlled for.

**Table 5.**  
*Pooled Effect Size between PES and Criterion variables*

Variables	Effect Size 95% CI			Heterogeneity			Fail-safe N	Egger's Regression		
	<i>r</i>	<i>Low</i>	<i>Up</i>	<i>Q</i> (8)	<i>p</i>	<i>I<sup>2</sup></i>	<i>n</i>	<i>Intercept</i>	<i>t</i> (7)	<i>p</i>
1. Behavioral Synchrony	.64	.586	.695	40.57	<.001	80.28	3266	-1.79	0.99	.355
2. Intense Positive Emotions	.61	.567	.657	23.84	.002	66.44	2800	0.41	0.28	.788
3. Self-transcendent Emotions	.65	.599	.697	33.58	<.001	76.18	3305	-0.20	0.11	.923
4. Self-transcendent Experience	.65	.602	.697	31.83	<.001	74.87	3403	-2.25	1.51	.175
5. Situated Social Identity	.59	.517	.652	51.35	<.001	84.42	2632	-2.81	1.48	.183
6. Identity Fusion Demonstrators	.43	.365	.492	28.05	<.001	71.48	1184	-1.62	1.09	.310
7. Identity Fusion Feminist	.40	.312	.476	45.46	<.001	82.40	1010	-1.79	0.93	.383
8. Solidarity with Women	.43	.361	.489	28.31	<.001	71.74	1179	-2.11	1.50	.176
9. Identity Fusion Women	.24	.201	.286	10.22	.250	21.72	328	-0.09	0.09	.927
10. Collective Efficacy	.40	.368	.430	3.42	.905	0.00	932	-0.79	1.66	.140
11. Positive Individual Growth	.41	.335	.478	34.94	<.001	77.10	1087	-2.52	1.66	.141
12. Positive Collective Growth	.47	.407	.523	25.23	.001	68.30	1431	-2.03	1.55	.166
13. Pro-women Behavior	.41	.333	.483	38.82	<.001	79.39	1099	-2.42	1.47	.185

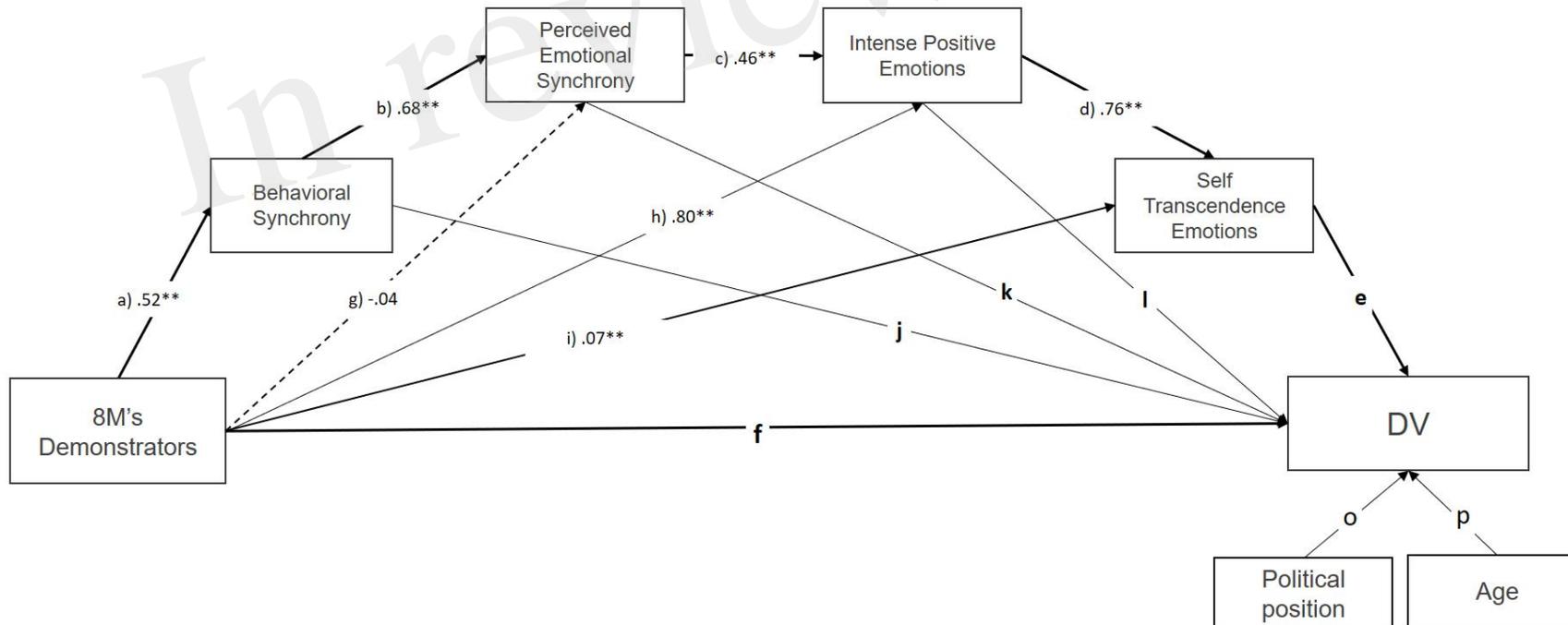
*Note.*  $N = 2843$ ,  $k = 9$ , number of studies included in the analysis. Fail-safe N: indicates Rosenthal's fail-safe N analysis.

**Table 6.**  
*Sequential mediation; total indirect effect and total effect.*

DV	e	f	j	k	l	o	p	Total indirect effect	Total effect
Self-transcendent Experience	.53**	.05*	.04**	.22**	.12**	.02	-.03*	.70(.03) CI 95% [.63, .76]	.76(.06) CI 95% [1.13, 1.40]
Situated Social Identity	.48**	.17**	.01	.14**	.24**	-.02*	.03**	.73(.03) CI 95% [.67, .80]	.91(.07) CI 95% [1.59, 1.89]
IF Demonstrators	.32**	.35**	.002	.06*	.25**	-.006	-.009	.57(.02) CI 95% [.51, .63]	.92(.05) CI 95% [1.10, 1.30]
Identity Fusion Feminist	.24**	.34**	-.02	.05*	.31**	-.02	-.04*	.54(.02) CI 95% [.48, .60]	.88(.05) CI 95% [1.04, 1.25]
Solidarity with Women	.51**	.06	.06*	.03	.05	-.006	.03*	.56(.03) CI 95% [.50, .63]	.63(.05) CI 95% [0.67, 0.88]
Identity Fusion Women	.24**	-.11*	.01	.05	.06	.02	.0003	.30(.03) CI 95% [.24, .36]	.19(.04) CI 95% [0.10, 0.27]
Collective Efficacy	.52**	.01	.03	.03	.03	-.009	-.01	.53(.03) CI 95% [.47, .60]	.55(.05) CI 95% [0.60, 0.82]
Individual Growth	.40**	.34**	-.01	.03	.21**	-.07**	-.04*	.58(.02) CI 95% [.52, .64]	.93(.04) CI 95% [0.99, 1.17]
Collective Growth	.53**	-.01	-.02	.05*	.08*	-.01	-.08**	.57(.03) CI 95% [.50, .63]	.55(.06) CI 95% [0.76, 1.02]
Pro-women Behavior	.48**	.11*	-.03*	.11**	.12**	-.01	-.05**	.58(.03) CI 95% [.52, .65]	.69(.05) CI 95% [0.82, 1.04]

*Note.* \*  $p \leq .05$ ; \*\*  $p \leq .001$ . CI 95%. Standardized effects (Partially standardized total indirect effect). f = Total direct effect.  $N = 2217$ .

FIGURES



**Figure 1.** Model of multiple serial mediation with female sample.  
 Note: Standardized direct effects were reported. \*  $p < .05$ , \*\*  $p < .01$ .

## Supplementary Material

**Table I.**  
*Socio-demographics data by country*

Country	N	Age		Gender			Education <sup>a</sup>		Political positioning <sup>b</sup>			
		M	SD	F	M	Non-Binary	High	Low	Left	Middle	Right	No positioning
<b>SPAIN</b>	461	36.87	(14.17)	84.0%	14.7%	1.3%	85.6%	14.4%	65.8%	23.3%	1.4%	9.5%
Demonstrators	238	36.84	(14.89)	92.4%	5.9%	1.7%	88.7%	11.3%	85.6%	13.9%	0.5%	0.0%
Non-demonstrators	223	36.90	(13.40)	75.3%	23.8%	0.9%	82.0%	18%	47.3%	32.0%	2.3%	18.5%
<b>MEXICO</b>	1047	29.98	(9.39)	86.0%	13.6%	0.4%	97.2%	2.8%	20.8%	38.5%	2.2%	38.5%
Demonstrators	413	31.16	(9.01)	96.4%	2.9%	0.7%	97.4%	2.6%	35.2%	61.6%	3.1%	0.0%
Non-demonstrators	634	29.21	(9.56)	79.2%	20.5%	0.3%	96.0%	4.0%	12.7%	25.5%	1.7%	60.1%
<b>PERU</b>	248	29.64	(11.94)	75.3%	21.2%	3.3%	95.0%	5.0%	28.4%	41.2%	7.4%	23.0%
Demonstrators	81	30.63	(13.73)	91.4%	3.7%	4.9%	94.9%	5.1%	61.8%	36.8%	1.3%	0.0%
Non-demonstrators	167	29.16	(10.98)	67.7%	29.9%	2.4%	94.6%	5.4%	13.2%	43.1%	10.2%	33.5%
<b>COLOMBIA</b>	203	23.19	(9.84)	75.3%	23.2%	1.6%	75.9%	24.1%	9.5%	32.8%	3.0%	54.7%
Demonstrators	23	24.04	(6.83)	78.3%	17.4%	4.3%	85.7%	14.3%	61.9%	38.1%	0.0%	0.0%
Non-demonstrators	180	23.08	(10.17)	76.1%	22.8%	1.1%	72.1%	27.9%	3.3%	32.2%	3.3%	61.2%
<b>BRAZIL</b>	72	35.56	(14.75)	88.9%	9.7%	1.4%	87.5%	7.0%	75.4%	11.6%	0.0%	13.0%
Demonstrators	17	42.41	(15.14)	100%	0.0%	0.0%	0.0%	100%	92.9%	7.1%	0.0%	0.0%
Non-demonstrators	55	33.44	(14.10)	85.5%	12.7%	1.8%	0.0%	100%	70.9%	12.7%	0.0%	16.4%
<b>PORTUGAL</b>	67	33.42	(13.86)	77.6%	11.9%	10.4%	0.0%	85.0%	73.2%	8.9%	3.6%	14.3%
Demonstrators	42	34.33	(13.52)	76.2%	11.9%	11.9%	0.0%	100%	87.1%	3.2%	0.0%	9.7%

## Collective effervescence during 8-M demonstrations

	Non-demonstrators	25	31.88	(14.55)	80.0%	12.0%	8.0%	0.0%	100%	56.0%	16.0%	8.0%	20.0%
<b>ARGENTINA</b>		209	22.04	(5.32)	87.0.0%	12.6%	0.5%	75.2%	24.8%	4.9%	48.8%	19.7%	26.6%
	Demonstrators	50	23.56	(6.57)	94.0%	4.0%	2.0%	76.1%	24.9%	13.6%	81.8%	4.6%	0.0%
	Non-demonstrators	159	21..56	(4.78)	84.9%	15.1%	0.0%	74.1%	25.9%	2.5%	39.6%	23.9%	34.0.0%
<b>CHILE</b>		478	29.61	(11.31)	86.5%	12.4%	1.1%	89.9%	10.1%	40.9%	45.9%	2.6%	10.6%
	Demonstrators	358	29.87	(10.92)	96.9%	2.2%	0.8%	90.6%	9.4%	49.7%	49.3%	1.0%	0.0%
	Non-demonstrators	120	28.82	(12.41)	55.0%	43.3%	1.7%	86.7%	13.3%	19.2%	37.5%	6.7%	36.7%
<b>ECUADOR</b>		103	34.65	(10.22)	78.6%	19.4%	1.9%	95.1%	4.9%	47.0%	36.0%	2.0%	15%
	Demonstrators	58	36.41	(11.43)	89.7%	6.9%	3.4%	94.7%	5.3%	57.1%	41.1%	1.8%	0.0%
	Non-demonstrators	45	32.38	(7.99)	64.4%	35.6%	0.0%	95.6%	4.4%	34.1%	29.5%	2.3%	34.1%

Note: Valid % are reported. <sup>a</sup>Dicotomized from four levels (High = *University*. Low = *Primary*. *Secondary*. *Tertiary*). <sup>b</sup>Continuous scale 1 - 7 categorized (*Left* = 1 and 2. *Middle* = 3. 4 and 5. *Right* = 6 and 7).

**Table II**
*Confirmatory Factor Analysis fits for each scale.*

<i>Instrument</i>	<i>Items</i>	$\chi^2$	<i>gl</i>	<b>CFI</b>	<b>RMSEA</b>	<b>IC 90% RMSEA</b>	<b>SRMR</b>	<b><math>\Omega</math></b>
Perceived Emotional Synchrony	6	35.580	8	.995	.052	.035, .070	.011	.818
Intense Positive Emotions	3	0.001	0	1.00	.000	.000, .000	.001	.933
Self-transcendent Emotions	5	23.223	4	.999	.041	.026, .058	.004	.956
Self-transcendent Experience	4	0.165	1	1.00	.000	.000, .037	.001	.927
Situated Social Identity	3	0.001	0	1.00	.000	.000, .000	.001	.946
Solidarity with Women	3	0.001	0	1.00	.000	.000, .000	.001	.911
Collective Efficacy	4	2.031	1	1.00	.019	.000, .059	.003	.922
Positive Individual Growth	3	0.001	0	1.00	.000	.000, .000	.001	.930
Positive Collective Growth	3	0.001	0	1.00	.000	.000, .000	.001	.930
Pro-women behavior	5	93.932	8	.994	0.81	.066, .098	.017	.930

*Note.* The fit indices utilized were Chi squared ( $\chi^2$ ); Degrees of freedom (*gl*); Comparative Fit Index (CFI); RMSEA, Root Mean Square Error of Approximation (RMSEA); Standardized Root Mean Square Residual (SRMR); y  $\Omega$  (McDonald's omega). Seven variables have excluded from this analysis for not having the recommended number of items (>3) to perform the CFA (Participation, Behavioral synchrony[2 items,  $r = .57$ ], Identity Fusion demonstration, Identity Fusion Feminist, Identity Fusion Women, Political Orientation, and Subjective SES)

**Table III.***Correlational analysis with PES and Cronbach alpha for each criterion variable by country*

VARIABLES	Countries (r)								
	Argentina	Brazil	Chile	Colombia	Ecuador	Spain	Mexico	Peru	Portugal
Behavioral synchrony	.59**	.61**	.54**	.74**	.56**	.65**	.71**	.71**	.57**
Intense Positive Emotions	.47**	.70**	.58**	.58**	.54**	.62**	.63**	.69**	.76**
Transcendent Emotions	.47**	.77**	.61**	.65**	.54**	.67**	.67**	.73**	.72**
Transcendent experience	.60**	.63**	.62**	.62**	.59**	.65**	.71**	.77**	.54**
Situated social identity	.48**	.62**	.53**	.50**	.46**	.63**	.68**	.73**	.57**
Identity Fusion demonstration	.33**	.32**	.41**	.34**	.46**	.42**	.49**	.62**	.33**
Identity Fusion Feminist	.42**	.32**	.32**	.30**	.47**	.37**	.49**	.62**	.01
Solidarity with Women	.28**	.19	.32**	.13	.34**	.18**	.24**	.29**	.20
Identity Fusion Women	.42**	.40**	.32	.37**	.41**	.42**	.54**	.49**	.40**
Collective Efficacy	.41**	.32**	.380*	.37**	.32**	.39**	.42**	.44**	.42**
Positive Individual Growth	.40**	.15	.45**	.36**	.29**	.35**	.50**	.60**	.37**
Positive Collective Growth	.41**	.39**	.40**	.48**	.42**	.44**	.55**	.59**	.37**
Pro-women behavior	.42**	.15	.33**	.38**	.35**	.40**	.52**	.58**	.41**
VARIABLES	Scale Alphas ( $\alpha$ )								
Behavioral synchrony*	.66 (.49)	.56 (.40)	.52 (.36)	.79 (.65)	.71 (.56)	.73 (.58)	.72 (.57)	.74 (.60)	.68 (.52)
Intense Positive Emotions	.92	.90	.90	.93	.89	.93	.92	.96	.91
PES	.81	.74	.83	.84	.86	.85	.90	.90	.85
Transcendent Emotions	.96	.87	.92	.94	.92	.94	.96	.97	.90

**Collective effervescence during 8-M demonstrations**

Transcendent experience	.88	.88	.85	.93	.91	.90	.93	.95	.91
Situated social identity	.95	.92	.91	.93	.89	.93	.95	.96	.93
Identity Fusion demonstration's	1	1	1	1	1	1	1	1	1
Identity Fusion Feminist	1	1	1	1	1	1	1	1	1
Solidarity with Women	.91	.89	.86	.90	.86	.91	.92	.88	.80
Identity Fusion Women	1	1	1	1	1	1	1	1	1
Collective Efficacy	.90	.88	.90	.90	.87	.91	.92	.93	.86
Positive Individual Growth	.93	.90	.92	.93	.91	.92	.92	.94	.95
Positive Collective Growth	.89	.93	.87	.92	.88	.94	.90	.94	.94
Pro-women behavior	.89	.85	.84	.89	.84	.86	.89	.94	.85
<i>N</i>	207	72	475	190	103	457	1032	245	67

*Note:* Behavioral synchrony\*: inside the parentheses reported total correlation of items corrected (2 items).



1 **DATA FOR EACH GENDER**

2 **Table IV.**

3 *Mean comparison between demonstrators and non-demonstrators for each gender (GML)*

Variables		Female					Male					Non-Binary				
		M	SD	F	p	$\eta^2$	M	SD	F	p	$\eta^2$	M	SD	F	p	$\eta^2$
Behavioral synchrony	D's	5.61	1.25	156.40	<.001	.061	4.85	1.50	0.17	.676	.000	5.15	1.36	0.11	.742	.003
	Non D's	4.90	1.54				4.75	1.61				4.97	2.01			
PES	D's	5.86	1.16	41.07	<.001	.017	5.03	1.42	0.00	.968	.000	5.11	1.56	0.52	.476	.014
	Non D's	5.50	1.60				5.04	1.79				5.55	2.25			
Intense Positive Emotions	D's	6.05	1.10	666.69	<.001	.216	5.06	1.54	22.04	<.001	.049	5.54	1.62	0.54	.465	.014
	Non D's	4.37	1.98				3.69	2.02				5.11	2.00			
Transcendent Emotions	D's	6.21	0.99	496.37	<.001	.170	5.48	1.31	2.67	<.001	.046	5.45	1.63	0.10	.751	.003
	Non D's	4.81	1.96				4.11	2.11				5.25	2.20			
Transcendent experience	D's	5.92	1.20	332.54	<.001	.121	5.25	1.33	15.83	<.001	.036	5.50	1.43	0.44	.513	.012
	Non D's	4.76	1.86				4.13	1.95				5.12	2.21			
Situating social identity	D's	6.01	1.16	536.15	<.001	.181	5.26	1.41	3.38	<.001	.067	5.43	1.53	1.02	.32	.017
	Non D's	4.42	2.10				3.62	2.08				4.80	2.39			
Identity Fusion demonstration's	D's	4.17	0.95	571.47	<.001	.192	3.24	1.14	1.98	.001	.025	3.50	1.29	1.22	.277	.032
	Non D's	3.04	1.34				2.61	1.27				3.00	1.51			
Identity Fusion Feminist	D's	4.21	0.95	478.43	<.001	.166	3.55	1.05	29.99	<.001	.066	4.00	1.32	0.32	.573	.009
	Non D's	3.15	1.38				2.54	1.26				3.73	1.58			
Solidarity with Women	D's	6.57	0.76	214.46	<.001	.084	6.25	0.91	1.19	.002	.044	6.35	1.00	1.67	.205	.024
	Non D's	5.85	1.46				5.56	1.47				5.71	2.02			
Identity Fusion Women	D's	4.20	0.87	16.68	<.001	.007	3.55	0.97	0.14	.709	.000	3.67	1.24	0.42	.523	.011
	Non D's	4.04	1.05				3.49	0.98				3.93	1.28			
Collective Efficacy	D's	6.32	0.91	148.79	<.001	.060	6.06	0.95	4.90	.027	.011	6.16	1.12	0.52	.475	.014
	Non D's	5.69	1.48				5.52	1.66				5.80	1.98			
Positive Individual Growth	D's	4.57	1.38	143.86	<.001	.058	4.12	1.55	11.55	.001	.027	4.42	1.56	1.83	.184	.048
	Non D's	3.80	1.68				3.22	1.75				3.62	2.07			
Positive Collective Growth	D's	5.21	0.98	254.79	<.001	.099	4.72	1.22	12.47	<.001	.029	5.14	0.63	4.19	.048	.141
	Non D's	4.37	1.48				3.84	1.68				4.20	2.08			
Pro-women behavior	D's	4.09	0.84	481.85	<.001	.172	3.72	0.85	4.30	<.001	.087	4.27	0.80	5.27	.028	.128
	Non D's	3.13	1.22				2.55	1.24				3.43	1.46			

4 *Note:* D's = Demonstrators; Non D's = Non-Demonstrators, followers. Female:  $n(\text{Demonstrators}) = 1205$ .  $n(\text{Non-Demonstrators}) = 1222$  / Male: D's = 48. Non D's = 376 / Non-binary: D's = 24. Non D's = 15.

**Table V.**  
Gender comparison by participation type (GML).

	Non-Demonstrators						Demonstrators					
	Female	Male	Non-Binary	<i>F</i>	<i>p</i>	$\eta^2$	Female	Male	Non-Binary	<i>F</i>	<i>p</i>	$\eta^2$
	<i>M (SD)</i>	<i>M (SD)</i>	<i>M (SD)</i>				<i>M (SD)</i>	<i>M (SD)</i>	<i>M (SD)</i>			
1. Behavioral synchrony	4.90 (1.54)	4.75 (1.61)	4.97 (2.01)	1.37	.255	.002	5.61 (1.25)b	4.85 (1.50)a	5.15 (1.36)	1.54	<.001	.016
2. Perceived Emotional Synchrony	5.50 (1.60)b	5.04 (1.79)a	5.55 (2.25)	11.06	<.001	.014	5.86 (1.16)b	5.03 (1.42)a	5.11 (1.56)a	16.60	<.001	.025
3. Intense Positive Emotions	4.37 (1.98)b	3.69 (2.02)a	5.11 (2.00)b	18.29	<.001	.022	6.05 (1.10)b	5.06 (1.54)a	5.54 (1.62)	21.24	<.001	.032
4. Self-transcendent Emotions	4.81 (1.96)b	4.11 (2.11)a	5.25 (2.20)	18.09	<.001	.022	6.21 (.99)b	5.48 (1.31)a	5.45 (1.63)a	19.00	<.001	.029
5. Self-transcendent Experience	4.76 (1.86)b	4.13 (1.95)a	5.12 (2.21)	16.54	<.001	.020	5.92 (1.20)b	5.25 (1.33)a	5.50 (1.43)	9.15	<.001	.014
6. Situated social identity	4.42 (2.10)b	3.62 (2.08)a	4.80 (2.39)	21.30	<.001	.026	6.01 (1.16)b	5.26 (1.41)a	5.43 (1.53)a	12.77	<.001	.020
7. Identity Fusion demonstration's	3.04 (1.34)b	2.61 (1.27)a	3.00 (1.51)	14.58	<.001	.018	4.17 (.96)b	3.24 (1.14)a	3.50 (1.29)a	27.67	<.001	.042
8. Identity Fusion Feminist	3.15 (1.38)b	2.54 (1.26)a	3.73 (1.58)b	31.44	<.001	.038	4.21 (.95)b	3.55 (1.05)a	4.00 (1.32)	11.97	<.001	.019
9. Solidarity with Women	5.85 (1.46)b	5.56 (1.47)a	5.71 (2.02)	5.66	.004	.007	6.57 (.76)b	6.25 (.91)a	6.35 (1.00)	4.68	.009	.008
1. Identity Fusion Women	4.04 (1.05)b	3.49 (.98)a	3.93 (1.28)	4.43	<.001	.048	4.20 (.87)b	3.55 (.97)a	3.67 (1.24)a	17.28	<.001	.027
11. Collective Efficacy	5.69 (1.48)	5.52 (1.66)	5.80 (1.98)	1.92	.147	.002	6.32 (.91)	6.06 (.95)	6.16 (1.12)	2.12	.121	.004
12. Positive Individual Growth	3.80 (1.68)b	3.22 (1.75)a	3.62 (2.07)	16.71	<.001	.020	4.57 (1.38)	4.12 (1.55)	4.42 (1.56)	2.48	.084	.004
13. Positive Collective Growth	4.37 (1.48)b	3.84 (1.68)a	4.20 (2.08)	17.44	<.001	.021	5.21 (.98)b	4.72 (1.22)a	5.14 (.63)	17.44	<.001	.021
14. Pro-women behavior	3.13 (1.22)b	2.55 (1.24)a	3.43 (1.46)	32.41	<.001	.039	4.09 (.84)b	3.72 (.85)a	4.27 (.80)b	5.15	.006	.009

*Note.* Different superscripts represent significant differences (at least  $p < .05$ ) conducted as post-hoc DMS tests. n(Demonstrators) = 1271; n(Non-Demonstrators) = 1583; n(Female) = 2393; n(Male)= 423; n(Non-Binary)= 38, after conducting post-hoc DMS tests. Age and political positioning scale have been controlled.

**Table VI.**  
*Regression analysis for the outcome variables*

Dependent Variables	PES			Participation in demonstrations			Gender			Age			Political Position			R	R <sup>2</sup>
	<i>b</i>	95% IC [LL, LU]	Beta	<i>b</i>	95% IC [LL, LU]	Beta	<i>b</i>	95% IC [LL, LU]	Beta	<i>b</i>	95% IC [LL, LU]	Beta	<i>b</i>	95% IC [LL, LU]	Beta		
Self-Transcendence Experience	0.76**	[0.73, 0.79]	.64	10.00**	[0.90, 10.09]	.28	-0.13*	[-0.24, -0.20]	-.03	-0.006**	[-0.009, -0.002]	-.005	-0.06**	[-0.09, -0.04]	-.06	.74	.55**
Situated Social Identity	0.75**	[0.72, 0.79]	.57	10.46**	[10.35, 10.57]	.36	-0.27**	[-0.39, -0.14]	-.06	0.006**	[0.002, 0.011]	.04	-0.12**	[-0.15, -0.09]	-.10	.72	.52**
Identity fusion's demonstrators	0.36**	[0.33, 0.39]	.40	10.02**	[0.09, 10.11]	.38	-0.25**	[-0.35, -0.15]	-.08	0.001	[-0.003, 0.004]	.001	-0.05**	[-0.08, -0.03]	-.07	.61	.37**
Identity Fusion Feminist's	0.33**	0.30, 0.36]	.37	10.04**	[0.09, 10.13]	.38	-0.28**	[-0.38, -0.18]	-.09	0.004*	[-0.38, -0.18]	-.04	-0.06**	[-0.09, -0.04]	-.08	.58	.34**
Solidarity with Women	0.36**	[0.33, 0.39]	.42	00.62**	[0.53, 0.72]	.05	-0.08	[-0.19, 0.02]	-.03	0.005*	[0.01, -0.07]	.04	-0.04**	[-0.07, -0.02]	-.06	.51	.26**
Identity Fusion Women	0.13**	[0.11, 0.16]	.20	0.15*	[0.07, 0.23]	.07	-0.39**	[-0.48, -0.30]	-.16	-0.001	[-0.002, 0.004]	-.01	-0.01	[-0.04, -0.01]	-.02	.29	.09**
Collective Efficacy	0.35**	[0.32, 0.38]	.39	0.58**	[0.48, 0.67]	.21	0.03	[-0.09, 0.14]	.01	-0.003	[-0.01, 0.00]	-.09	-0.07**	[-0.10, -0.04]	-.09	.47	.22**
Positive Individual Growth	0.44**	[0.41, 0.48]	.40	0.75**	[0.64, 0.87]	.22	-0.21*	[-0.35, -0.08]	-.05	-0.012**	[-0.02, -0.01]	-.08	-0.09*	[-0.12, -0.06]	-.09	.51	.26**
Positive Collective Growth	0.44**	[0.41, 0.47]	.47	0.77**	[0.67, 0.86]	.26	-0.20**	[-0.31, -0.10]	-.06	-0.01*	[-0.012, -0.005]	-.07	-0.08**	[-0.10, -0.05]	-.09	.59	.34**
Pro-women behavior	0.32**	[0.29, 0.34]	.39	10.01**	[0.93, 10.10]	.41	-0.21**	[-0.30, -0.12]	-.07	-0.005**	[-0.008, -0.002]	-.05	-0.10**	[-0.12, -0.08]	-.14	.61	.37**

*Note.* A significant *b* weight indicates the *beta* weight correlation are also significant. *b* represents unstandardized regression weights. *Beta* indicates the standardized regression weights. LL and UL indicate the lower and upper limits of a confidence interval, respectively. Participants (0 = *non-demonstrator/followers/audience*, 1 = *demonstrator*), gender (1 = *female*, 2 = *male*, 3 = *non-binary*), political position (0 = *no position*, 1 = *extreme left* to 7 = *extreme right*),\* indicates *p* <.05. \*\* indicates *p* <.01

**Table VII.**

*Brief Ethnographic description 8M-2020 Demonstrations by country.*

Country	Ethnographic description	Synchronized emotional expression	Context of repression
Argentina	<p>Collective protest actions, as well as massive political gatherings in public places, are integral to Argentina's political culture. In the case of the demonstration on March 8, under the slogan "not one less" the rejection of gender violence is expressed. In 2020, the most prominent chant was "The Rapist Is You". As is traditional in Argentine marches, the rejection of the budget adjustment and the precariousness of labor was also expressed. The 2020 demonstration had moderately less support than that of 2019, presumably because of the pro-abortion identification that currently prevails in the movement, with which not all Argentine feminists identify. A large part of the scarves, banners and other symbols used in 2019 was violet, representing the feminist struggle, while in 2020, the color green, typical of the pro-abortion movement, stood out.</p>	<ul style="list-style-type: none"> <li>• choreography "Un violador en tu camino" (A rapist in your way)</li> <li>• Manifesto reading</li> <li>• Synchronized singing</li> <li>• Performances</li> <li>• Mask-covered faces</li> </ul>	<p>No violence is reported during demonstrations or repressive actions by the security forces.</p>
Brazil	<p>March 8, 2020, a rainy day, was marked by protests in the streets of Salvador for more rights. Several feminist collectives, trade union movements, and leftist political parties that brought together women of all ages walked along the edge of the beach with the slogan "Women against Bolsonaro, for our lives, democracy, rights and justice for Marielle (councilwoman murdered in Rio de Janeiro) January 14, 2018) and Dandaras (transvestite murdered in 2017)". They also protested against the increase in femicides, the dismantling of Social Security, and the negligence of the Bolsonaro government. Amid the demonstrations and shouts of "Mariele lives", outside Bolsonaro and not him, banners and posters acquire a political tone, with criticism of the government of Jair Bolsonaro, women for democracy, against fascism, patriarchy, the defense of women's rights, the legalization of abortion, for the end of racism and prejudice against LGBT people. Many of the women who participated in the march wore feminist collective T-shirts and protest stickers. A group of young people linked to the popular youth uprising accompanied the walk with percussion, performance, and protest songs.</p>	<ul style="list-style-type: none"> <li>• choreography "Un violador en tu camino" (A rapist in your way)</li> <li>• Synchronized singing</li> <li>• Performances</li> <li>• Batucada</li> </ul>	<p>Besides some isolated events, there was no violence or repressive actions during 8M</p>
Chile	<p>In Chile, specifically in Antofagasta, the 8M demonstrations were massive but mostly separatist. In them, music was a central element; chants, choreographies related to the Chilean-born project "Un violador en tu camino" (A rapist in your way) were observed. The people used colors that were most representative of feminist struggles, but also costumes and banners. On this occasion, people and collectives who had never before attended the 8M demonstration were observed. In general, women emphasized gender violence and harassment, but they also mentioned the body as a space for liberation from</p>	<ul style="list-style-type: none"> <li>• choreography "Un violador en tu camino" (A rapist in your way)</li> <li>• Synchronized singing</li> <li>• Performances</li> <li>• Mask-covered faces</li> </ul>	<p>In general, there were events of police violence in some cities during the demonstrations. However, in most cities, these events were limited, and the</p>

## Collective effervescence during 8-M demonstrations

social mandates. The recurrent slogans referred to sexual and reproductive rights and violence against women. The level of emotional intensity was high, and accompanied by symbolic and artistic expressions.

demonstrations were conducted peacefully.

Colombia	<p>The commemoration of 8M in Colombia takes place in a context of large-scale social mobilizations that began in September 2019 and included strikes, blockades of highways, and a strong repressive reaction by the police. Student organizations and indigenous movements supported this demonstration. Commemorative events were conducted during the previous days (March 6 and 7) and a massive demonstration in the main cities of the country that included the performance of the project "Un violador en tu camino" (a rapist in your way), graffiti, dances, songs and the dissemination of reports about gender violence. In general, large groups of women, activists, and feminists attended the demonstration. There was a large presence of female university students. In some cities such as Barranquilla (one of the cities where the sample was collected), the demonstrations lasted until the next day with academic activities and protests in government buildings, demanding justice for the femicide that had occurred in the country.</p>	<ul style="list-style-type: none"> <li>• choreography "Un violador en tu camino" (A rapist in your way)</li> <li>• Synchronized singing</li> <li>• Batucada</li> <li>• Performances</li> <li>• Mask-covered faces</li> </ul>	<p>Despite the agitating social climate of the pre-March 8 mobilizations, the Women's Day demonstrations did not include acts of police repression or violence, except in occasional cases of confrontations between a few small groups and the police.</p>
Ecuador	<p>In Ecuador, especially in Quito, a massive demonstration brought together women of all ages mainly to demand the protection of their rights and to denounce the femicides that had occurred in previous months. The demonstration was attended by groups of native women, who denounced the inequality as women and as native people. At different times during the demonstration, there were performances and artistic demonstrations that included the Chilean choreography "Un violador en tu camino" (A rapist in your way) and mask in allusion to the artistic work "La ciudad de las mujeres innobles" (The city of ignoble women), by Rosa Amelia Poveda, which reflects on gender violence.</p>	<ul style="list-style-type: none"> <li>• choreography "Un violador en tu camino" (A rapist in your way)</li> <li>• Performances</li> <li>• Twerking</li> </ul>	<p>There was no repression or violence against the women participating in the demonstration by the security forces.</p>
Spain	<p>In Spain, the 8M demonstrations were massive and mostly by women, although not separatists. In different cities, from previous days and the same day of the demonstration, the choreography of "(Un violador en tu camino) a rapist on a road" was carried out several times. During the demonstration, the colors purple and green prevail in the assistants, who go organizing by groups supporting different causes (Against gender violence, racism, migration, pro-abortion). Also present were the batucada, as every year, as well as cultural expressions, performances, and songs.</p>	<ul style="list-style-type: none"> <li>• choreography "Un violador en tu camino" (A rapist in your way)</li> <li>• Batucada</li> <li>• Human chain</li> <li>• Synchronized singing</li> </ul>	<p>No events of violence or repression were observed during the demonstrations.</p>

## Collective effervescence during 8-M demonstrations

México	<p>In general, the 8M demonstration was massive and had great national exposure. In different cities of Mexico, it was possible to observe expressions of protest and repudiation by women tired of the gender-based aggressions that result in a serious problem of femicide of at least 10 women every day in the country. Family members and friends of the victims were present at the demonstrations demanding justice. The mobilizations were emotional and full of symbolism, including choreography, body movements, shouts, etc., since many of them reached memorials dedicated to the murdered women. There were also minutes of silence and large bonfires with flags remembering the feminist struggles and gender violence. In some cities such as Coahuila (one of the cities where the sample was collected), the 8M demonstration was massive for the first time and separatist (only women in the demonstration). The demonstration, and the women's general strike the following day, was felt strongly and consolidated the visibility of a profound gender problem in the country.</p>	<ul style="list-style-type: none"> <li>• choreography "Un violador en tu camino" (A rapist in your way)</li> <li>• Ceremony in memory of victims</li> <li>• Synchronized singing</li> <li>• Batucada</li> <li>• Mask-covered faces</li> </ul>	<p>There were small physical confrontations with opposing organizations (pro-life). There was violence towards stores, monuments, offices, and police.</p>
Peru	<p>The demonstrators, mostly women, and from LGTBIQ+ collectives, are mobilizing along the most important highways in the center of the capital city and other cities. In addition to banners and chants alluding to the struggle for women's rights, banners and chants are usually prepared for the event, as well as costumes and makeup that recall milestones in this movement, as well as historical events that have given strength to the collectives' demands, some of which are the forced sterilizations or disappearances and emblematic femicides. The protesters generally organize in groups that defend certain agendas with greater emphasis (the feminist struggle, gender violence, the rights of the transgender collective, etc). The event usually combines the space of protest and claiming with the use of artistic expressions, mainly music and performance. The colors purple and green stand out in the clothing and paraphernalia, as well as black and red as a sign of remembrance and mourning for femicide and gender violence in general.</p>	<ul style="list-style-type: none"> <li>• choreography "Un violador en tu camino" (A rapist in your way)</li> <li>• Batucada</li> <li>• Performance</li> <li>• Mask-covered faces</li> </ul>	<p>No events of repression or violence by police forces were observed during the 8M demonstrations.</p>
Portugal	<p>The 2020 Women's Day, in Portugal, was marked with demonstrations all over the country and by a feminist strike. The feminist organization "Rede de Março" (March Network; a national platform that brings together collectives, associations, political organizations, unions and individual people), promoted the national feminist strike (called for the second consecutive year), and organized simultaneous protests and demonstrations, in the cities of Amarante, Aveiro, Braga, Coimbra, Évora, Faro, Lisbon, Porto, Viseu, Vila Real and Ponta Delgada. In parallel, the Democratic Women's Movement (MDM) organized a single event in the Portuguese capital, Lisbon that included a march and a concentration, calling women from all over the country, from north to south. In both initiatives attended both women and men, national and foreign citizens, coming together for a common goal. The initiatives were marked essentially by</p>	<ul style="list-style-type: none"> <li>• choreography "Un violador en tu camino" (A rapist in your way)</li> <li>• Batucada</li> <li>• Performance</li> </ul>	<p>There was no repression of any kind during the demonstrations.</p>

demands against gender discrimination, gender inequality and gender-based violence that persists in the streets, in schools, and in the workplace. The events also drew attention to the scourge of domestic violence, and to the need for more preventive and combat policies and actions against it. The events were colored mostly by purple; songs, speeches, and shouts of protesters filled participants held posters and banners, and the environment of the events.

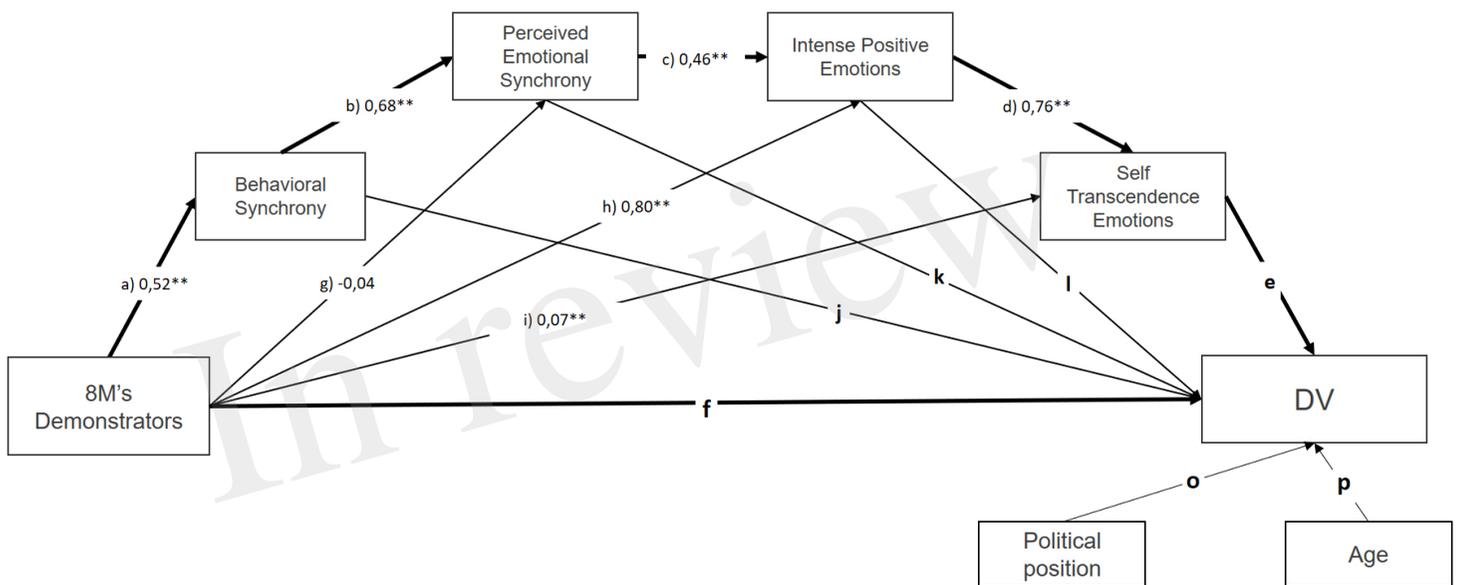
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In review

**Table VIII.***Data Collections Strategy 8M-2020 studies by Country.*

<b>Country</b>	<b>Data Collection Strategy</b>
Argentina	The data collection was done for convenience. The survey was shared via a link to the Qualtrics application that was distributed, after a brief explanation of the study, to university students who reported attending the demonstration. They also shared the link with acquaintances who participated in the march. In addition, the link was shared via social media, e-mails, and email to participants and people who had followed the demonstrations through the media and social networks (non-demonstrators, supporters). The data was collected between March 8 and March 13, 2020 and the approximate time to complete the survey was 30 minutes.
Brazil	The data collection was done for convenience. The survey was shared through social networks, emails and electronic media to participants and people who had followed the demonstrations through the media and social networks (Non-protesters, supporters). The data was collected between March 8 and March 17, 2020 and the approximate time to complete the survey was 30 minutes.
Chile	Data collection was conducted for convenience. The survey was shared through a link on social media, among students of the Universidad Católica de Chile, friends, and colleagues (snowball sampling). The data was collected between March 8 and 20, 2020, and the approximate time to complete the survey was 25 minutes.
Colombia	The data collection was conducted for convenience. The survey was shared by providing a link and a QR code to the Qualtrics application that was distributed during the demonstrations to participants and interested audience members after a brief explanation of the study. The link was also shared via email to social psychology students and they were asked to share the link with their friends and family. The data was collected from March 8th to 15th and the approximate time to complete it was 30 minutes.
Ecuador	The data was collected between March 8 and 12 through an online link sent for convenience to members of groups and organizations close to the subject, as well as through social media to the general population. In both cases, e-mail and WhatsApp were also used.
Spain	The data collection was done for convenience. The survey was shared through a link and a QR code of the qualtrics application that was distributed during the demonstrations to interested attendees after a brief explanation of the study. Also, the link of responses was shared through social networks, emails and electronic media to participants and people who had followed the demonstrations through the media and social networks (Non-protesters, followers). The data was collected between March 8 and March 13, 2020 and the approximate time to complete the survey was 30 minutes.
Mexico	In Mexico, the survey was done with a procedure of convenience, which consisted of creating a micro-site where the purpose of the study, the treatment and safeguard of the data, a brief summary of the informed consent, and the assertion of the scientific (and non-remunerated) use of the participants were explained. The micro-site had a short link that was shared by social networks (personal and laboratory pages) on FB, Twitter accounts, and in the present and past groups of online classrooms. Also, it was sent to a mailing list. In all cases people were asked to respond to the survey, and also to share it with their own contacts.
Peru	The data was collected between March 8 and 10 through an online link sent for convenience to members of groups and organizations close to the subject, as well as through social media to the general population. In both cases, e-mail and WhatsApp were also used.
Portugal	The data collection was done for convenience. The survey was shared through a Link and a QR code from the qualtrics application that was shared to the general population, resident in Portugal, through Facebook and Instagram Ads, Facebook groups, and Whatsapp. The data was collected between March 8 and 13, 2020 and the approximate time to complete the survey was 30 minutes.

Figure 1.JPEG



**Figure 1.** Model of multiple serial mediation with female sample.  
Note: Standardized direct effects were reported. \*  $p < .05$ , \*\*  $p < .01$ .