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### **Dummy Text and Headings**

When studying protest, social movements, and collective violence events, a core difficulty exists for much of the research in the area: Complete compilations of events and adequate information about their characteristics are very hard to assemble. In most cases, comprehensive sources that purposefully compile information about protest events simply do not exist. To produce data from such studies, analysts have had to make do with second-hand accounts of events--usually newspaper reports--and treat those reported as the population of relevant events. Although the potential shortcomings of this strategy have not escaped analysts, newspapers have become a very popular and very important source of collective event data--particularly as event-focused analyses and the theoretic developments driven by them have taken center stage.

While much is thus certainly known about the factors motivating or inhibiting electoral participation, at least one potentially important causal mechanism has been curiously understudied: religion. Religious factors are not considered at all in the best known and most (deservedly) cited comparative work on turnout, nor are they even mentioned in more recent reviews of research on individual- and national-level determinants of participation across nations.

### **Section 2 Dummy Heading**

While the exclusion of these riots partially undermines Spilerman's conclusions regarding the magnitude of population and region effects, the effects are even more detrimental when assessing diffusion effects. Because smaller riots tend to flow from larger ones, eliminating

smaller riots has a tendency to obscure diffusion effects. Furthermore, because contagion controlled by distance may be limited to smaller riots, the effect of spatial heterogeneity would also be obscured, while the effects of severity, Black population size, and region would be artificially inflated. Therefore, the present study defines the population as the group of all 313 cities that experienced at least one riot from 1964-1971.

Secondly, PHM recognize the significance of a fundamental difference between the diffusion of collective action and the diffusion of cultural innovations: actors can exhibit the behavior more than once. PHM therefore shift to a focus on adoption acts instead of adopters as the key units in the diffusion of collective violence. This shift is enormously important as it is essential to any plausible model of the diffusion collective violence.

### **Yet Another Dummy Heading**

In addition to documenting spatial and temporal heterogeneity in contagion influence, this analysis also identified heterogeneity in riot severity as an essential component of the diffusion process. Riots that were more severe had greater infectiousness, propelling much more additional rioting than did smaller riots. This discovery is important because it calls attention to the character of each individual adoption as sources of contagion heterogeneity. Rather than merely the characteristics of the adopter or the behavior being important to diffusion, the traits of the adoption act must also be considered because the contagious influence taps the communication network differently as a result of how the adoption act occurs.

In summary, this study contributes to a call for more attention to relationships among collective actors and collective acts. Static models of protest that depend on isolated actors making independent decisions should be rejected for models in which protest cycles are viewed as chains of events which react to one another.