

Divine Prosociality: How Religion Influences Altruism in Dictator Games - A Meta-Analysis

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Abstract

This study aims to elucidate the potential positive impact of religion on prosocial behavior through a meta-analysis of 39 Dictator Game experiments conducted over the past two decades. Given the mixed results from prior laboratory and field studies, this comprehensive analysis seeks to provide a statistically robust assessment of religion's influence on altruism. Our primary hypothesis posits that religious individuals exhibit higher levels of prosocial behavior compared to their non-religious counterparts. Consistent with this hypothesis, our findings indicate that believers tend to display marginally greater generosity in the Dictator Game. Additionally, our study probes whether the relationship between religion and altruism varies depending on the method of assessing religiosity. Intriguingly, both religious priming and self-reported religiosity are shown to be equally effective predictors of altruistic behavior. These insights underscore the nuanced role of religion in fostering prosocial behavior and contribute to a deeper understanding of the underlying mechanisms at play.

JEL Classification: A13, C49, D91, Z12

Keywords

altruism — religion — dictator game — meta-analysis — priming

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Introduction

Altruism in social sciences may be described as the motivation to improve someone else's welfare (Fehr and Fischbacher, 2003); as a virtuous aspect of human nature. Individuals should not act selfishly as this choice risks undermining fundamental human values. Altruism is a behavior encompassed within the broader concept of prosociality, which involves a benevolent disposition that may not always entail donations and can occasionally result in benefits for oneself as well. Conversely, altruism can be defined as a selfless and costly gesture that benefits others, without expecting or receiving anything in return. This suggests the existence of altruistic preferences, which represent a blend of desired behaviors benefiting oneself and others. Altruism is commonly associated with many religious traditions, to the extent that it is explicitly endorsed in various Sacred Texts.¹

The quest for establishing a relation between religion and altruism has led to numerous experimental studies, with controversial results.

Several studies demonstrate a positive but sometimes weak association driven by factors such as rituals (Reddish et al., 2013), forgiveness (McKay et al., 2013), gender (Staniszewska et al., 2020), or love and God (Walker et al., 2011).² Galen

(2012) contends that when a favorable correlation is identified, it frequently carries bias rooted in stereotypes, implying that the observed effects might stem more from psychological factors rather than religion itself. Conversely, some studies show no statistical correlation (Zhang et al. 2019; Hoffmann et al., 2019), while others (Guthrie, 2021) even observe a reverse relationship. Moreover, in some cases, even when analyzing the same datasets, different authors reach conflicting or even opposing conclusions (Oviedo, 2015). This disparity is likely due to different models or analytical approaches.

Although there may be a connection between religiosity and prosocial behavior, it remains unclear whether religiosity drives prosociality or if the causation operates in the opposite direction. Some research indicates that naturally more prosocial individuals are drawn to religious teachings that generally endorse similar attitudes (Norenzayan and Shariff, 2008). Oviedo (2015) abandons the idea of causality between religiosity and prosociality, contending that they form a partnership, characterized by an “*elective affinity*”, similar to the affinity believed to exist between Protestantism and Capitalism.

Why might religion lead to altruistic behavior?

One possible explanation is the pursuit of self-interested motivations, such as the desire for supernatural rewards – Heaven –

¹For instance, loving one's neighbour (e.g., Leviticus 19:18; Leviticus 19:34; Mark 12:31), assisting the needy (e.g., Surah Al-Baqarah 2:83; Mark 10:17-23), and acting benevolently in a reciprocal manner (e.g., Matthew 7:12; Talmud Shabbat 31a).

²A potential explanation for the mild correlation observed is that instances

of altruism tend to emerge primarily within religious contexts when the recipient is in a state of need. In contrast, such acts are infrequently observed when the recipient is not in need, and even less so when the aim is to enhance the well-being of someone else who is already in a “comfortable status” (Saroglu, 2013).

or social benefits – esteem and reputation (Shariff and Norenzayan, 2007), as well as personal satisfaction (i.e., well-being) through moral integrity. In other words, the question is if altruism benefits more the person in need rather than the helper.

Another explanation comes from Gruber's perspective (2004), which suggests that religious giving serves as a substitute for religious participation, offering a less expensive alternative. While religions promote prosocial values (Habito and Inaba, 2006), it is uncertain whether these translate into benevolent behaviors (Ellens, 2004) and whether these are truly selfless (Chilton and Neusner, 2005). In other words, one might identify a form of "utilitarian altruism", quite distinct from "pure altruism", which does not involve any benefits beyond those for the beneficiary.

Pichon et al. (2007) emphasize that it is not religion in general that influences altruism but only its positive aspects (i.e., sense of community and moral values); the negative aspects (such as excessive strictness of precepts and fanaticism) may instead be ineffective or even reduce prosocial attitudes.

Saroglu (2006) observes that the existence of faith-based altruism is typically limited in intensity by various contextual and individual factors, including the recipient's betrayal of religious values, in-group effect, and social approval, as well as personality traits and genetic factors. According to the author, religious altruism tends to be modest and conditional, excluding instances involving exceptional "heroic figures". In essence, numerous religious adherents participate in acts of altruism to a limited degree, enough to perceive themselves and be perceived by others as moral individuals.

Aim of the Work

This paper aims to contribute to the economics research on religion and prosocial behavior by conducting a meta-analysis on the relationship between religiosity and altruism, as measured through the Dictator Game. This game involves a dyadic interaction in which one player (the Dictator) unilaterally decides how much, if any, of an initial endowment to share with another player (the Recipient), who has no veto power over the endowment division.³

Results from the Dictator Game have generated significant interest, as the standard rational prediction of zero donation has consistently been violated. This has provided strong evidence that the narrow assumptions of a selfish *homo economicus* are largely refuted, indicating that other factors, such as religious commitment, play a crucial role in influencing prosocial behavior.

To explore this connection, we investigate the following hypothesis:

H1 (Religion and altruism): *Religious individuals are more altruist than non-religious individuals*

Throughout history, religion has frequently been linked to ethical and moral values that advocate benevolence, generosity, and social responsibility. Religious doctrines offer a moral framework that transcends purely economic and personal considerations, urging individuals to acknowledge the interconnectedness between their well-being and that of others.

In order to understand how religion affects individuals' behavior, we consider two distinct strategies: the straightforward and intuitive approach of *self-reporting*, and the more intricate and subtle approach of *priming*. The *self-reporting approach* involves a positive answer to an explicit question about one's religious sentiment, possibly supplemented by a reference to one's belief doctrine. However, this approach may not always accurately reflect a possible "religious status", as responses can be influenced by social context, education, or a desire to conceal their Faith. An alternative or complementary approach is, for example, to inquire about their potential attendance at religious services and ceremonies. The *priming approach*⁴ involves giving participants stimuli that activate latent or unconscious Supernatural cognition and evoke a possible "religious disposition". It is believed that such stimuli not only activate religious thoughts but also positively (or negatively) influence the choices and the decisions that participants make during the experiment (Shariff et al. 2015). This leads us to address the following hypothesis:

H2 (Self-reported vs primed religiosity and altruism): *Primed religious individuals display more prosocial behavior than self-reported religious individuals*

While self-reported religiosity may often be little more than a cultural inheritance with minimal impact on behavior, it can be argued that religious priming instead can function as an active catalyst for faith, potentially translating into actual altruistic behaviors, at least in the short term.

The investigation of this second hypothesis constitutes the main innovation of our work since, to our knowledge, there is no information regarding the individual reactions to different religiosity dimensions in the existing literature meta-analytics adopting the Dictator Game. In particular, existing meta-analyses (Engel, 2011; Larney et al., 2019; Fromell et al., 2020; Bilén et al., 2021; Cochard et al., 2021; Buendia et al., 2022; Umer et al., 2022; and Umer, 2023) do not consider religious commitment. However, the religiosity dimension is partially addressed in the meta-analyses by Gomes et al. (2015), Shariff et al. (2015), and Kelly et al. (2024), where it lacks a comparison between self-reported religiosity and priming.

³Although many authors have introduced some variations to the Dictator Game (see, e.g., Rousu and Baublitz, 2011; Iriberry and Rey-Biel, 2013; Bhogal et al., 2016), it has maintained the presented basic structure over the decades.

⁴The priming approach is widely used in psychology to passively and temporarily induce attention to a conceptual domain of interest (Bargh et al., 1996). Several techniques are associated with this approach, with the most notable distinction being between explicit priming and implicit priming. Additionally, more advanced forms, such as subliminal or contextual priming, are also utilized.

Articles' Selection: Criteria for Eligibility and Exclusion

To build up a comprehensive and relevant dataset, we searched multiple databases, including EconLit, PsycInfo, SocIndex, and Google Scholar. By systematically combining keywords such as “Dictator Game,” “altruism,” “religion,” and “priming” with titles of experimental studies that aligned with ours, we identified over 300 relevant articles.

To ensure a comprehensive meta-analysis, we collected data from both laboratory and field experiments, adhering to specific *eligibility criteria*. First, to account for variations in monetary incentives, both fictitious and real money donations were considered. Second, we focused exclusively on individual donations, deliberately excluding corporate contributions. Third, recipients were selected from both individuals and charities to examine donor altruism toward strangers. Finally, we included only articles that measured religiosity in any dimension (believing, belonging, bonding, and behaving). Furthermore, multiple studies within the same article, using either identical or different samples, were treated as separate studies to strengthen the robustness of our findings.

To ensure comparability among the selected studies, we also implemented several *restriction criteria* that led to the exclusion of certain categories. First, we excluded articles focusing on prosocial behavior assessed through different behavioral economics games, such as the Trust Game, Public Good Game, or Ultimatum Game. Second, non-monetary forms of generosity, such as time spent volunteering or donations of goods, were not considered. Third, articles that examined only religious individuals, even when differentiating between high and low religiosity, were excluded. Finally, studies exploring alternative forms of spiritualism based on personal feelings or specific local beliefs, rather than structured religion, were excluded to ensure a clear focus on religiosity within established religious frameworks.

By applying these rigorous selection criteria, we initially identified 53 articles published from 2004 to 2024, encompassing various geographic, ethnic, and social contexts. However, further refinement was necessary due to the lack of a standard experimental procedure. Out of these 53 articles, we excluded 13 that used atypical forms of the Dictator Game, making them difficult to compare. For instance, some studies had constrained donation options (0%, 50%, or 100%), some measured donations as tips left at a restaurant, others involved payoffs in the form of religious insurance policies, or allocated donations through probabilistic gambles. Additionally, 10 articles were excluded because they lacked complete data, even after checking publicly available data attachments or directly contacting the authors. Furthermore, to preserve the anonymity of the recipient's characteristics, we excluded 8 studies that specifically analyzed differences between donations directed at in-group versus out-group subjects or those close versus distant from the donor.

At the end of this selection process, a total of 22 papers

were included, encompassing 39 experiments.⁵ Of these 39 experiments, 19 utilized priming techniques to evoke religious attitudes, while the remaining 20 relied on statements of professed faith or frequency of religious attendance.⁶

Method and Results

To provide a statistically robust answer to the two hypotheses, as explained in the previous paragraph, we conducted a meta-analysis that involved calculating the effect size using the mean, standard deviation, and sample size. Among the various effect size metrics, we selected Hedges' *g* index, a widely used measure known for offering a precise estimation of effect size, particularly in cases with small sample sizes.

Given the qualitative heterogeneity across different studies,⁷ we conducted a homogeneity test using the I^2 statistic to measure the percentage of total variation across studies attributable to heterogeneity rather than chance. The I^2 value was close to 90%, and the *p*-value was less than 0.05, indicating a significant level of heterogeneity among the included studies. Consequently, a random-effects model was employed (Restricted Maximum Likelihood - REML model). This model assumes that the true effect size estimated can vary from one study to another due to factors such as differences in the age or nationality of the participants or variations in other experimental parameters.

Moreover, to assess the potential for publication bias, we conducted Egger's test, which returned a non-significant result. Additionally, we examined the symmetry of the funnel plots - plots that display the effect sizes of individual studies against their standard errors - and found no evidence of publication bias.

General Data Overview

Before addressing the research question through meta-analysis, we first examine the average donations in the Dictator Games. Numerous prior studies have indicated that typical donations range from 20% to 30% of the endowment. Consistent with this body of literature, our study reveals an overall average donation of 30.85%, based on the analysis of 39 studies involving a total sample of 11,724 individuals.

Delving deeper into our analysis, we observed a significant difference between religious and non-religious individuals. Specifically, religious individuals donated 32.96% (SDs 25.54%) of their endowment, whereas non-religious individuals donated 28.61% (SDs 23.87%). This difference of +4.35% supports the validity of H1, suggesting that believers exhibit greater altruism.

Within the religious group, however, the average donation of primed subjects ($n = 2,934$) is lower (30.25%) than that of

⁵13 articles were included multiple times in our analysis, as they either employed both priming techniques and self-reported measures of religion, were conducted on different samples, or used different methodologies.

⁶For further details, see Appendix.

⁷The studies were conducted with varying protocols and were subject to external factors that may influence the results (such as location, experimenter empathy, and time).

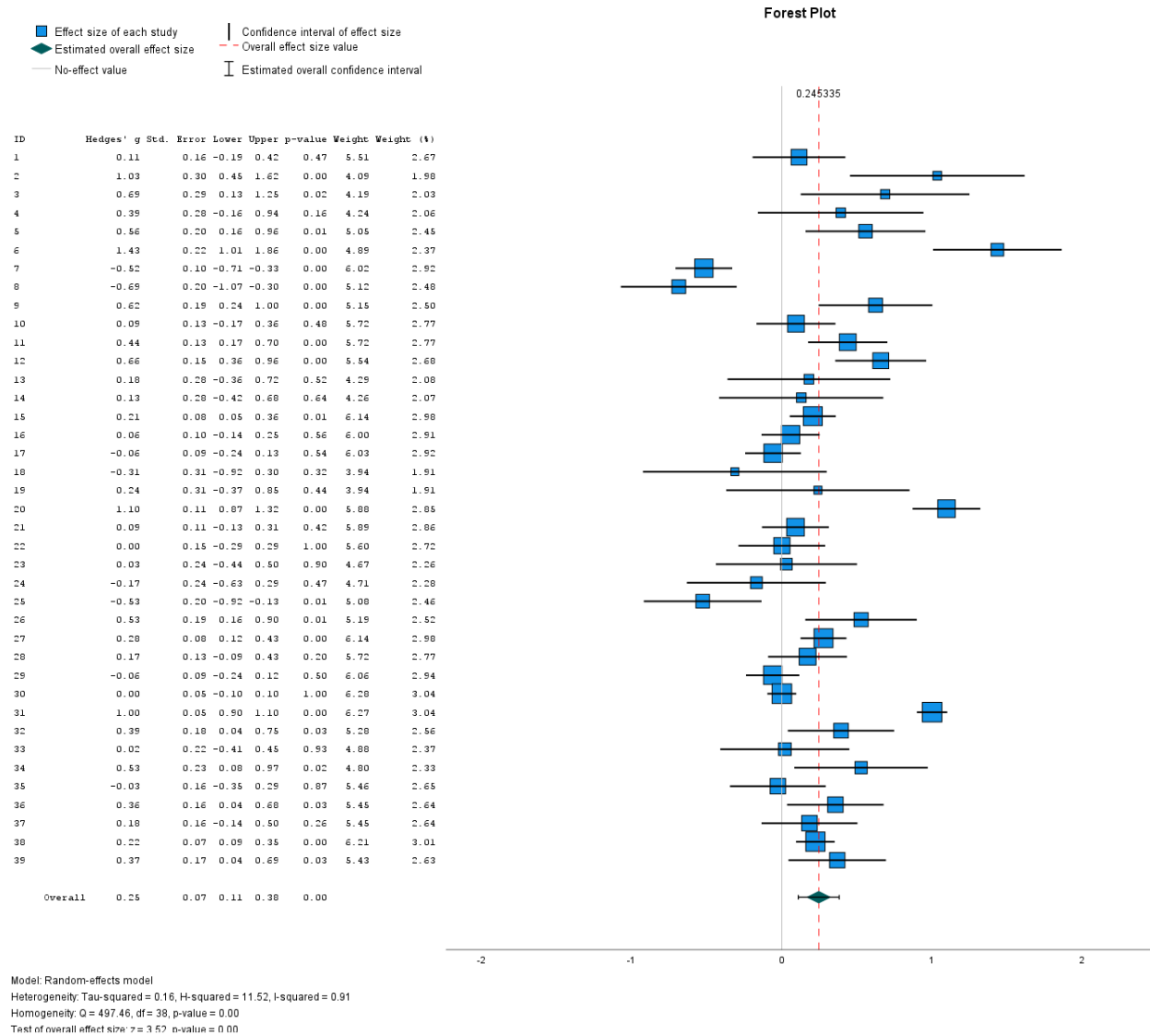


Figure 1. Forest Plot overall religiosity

self-reported subjects ($n = 3,103$), who donated 35.53%. Thus, this result does not support the truthfulness of H2, as primed individuals demonstrated less prosocial behavior compared to those who self-identified as religious.

Meta-analysis

Religion and altruism

The overall weighted effect size of religious individuals on Dictator game giving across all 39 studies was statistically significant, with Hedges' $g = 0.245$, ($SE = 0.0696$, $p < 0.001$, $95\% \text{ CI} = [0.109; 0.382]$) (Figure 1). This suggests that religious individuals, on average, donate a higher percentage of their endowment compared to non-religious individuals, confirming H1. However, the difference is not substantial, with a lower effect size of g . These findings imply that although religious individuals may internalize the principles of their doctrines or

respond to primed stimuli, the extent to which these principles translate into tangible prosocial behaviors is relatively minor.

Moreover, there is no evidence of publication bias, as indicated by Egger's test for funnel plot asymmetry (Figure 2), which yielded a coefficient $b = 0.179$, $t = 1.023$, $df = 37$, $p = 0.313$. This result supports the robustness of the findings, as the absence of publication bias means the results are less likely to be influenced by selective reporting of studies.

The heterogeneity test indicates that much of the variability in effect size is due to differences between studies rather than sampling errors: $Q = 497.455$, $df = 38$, $p < 0.001$, $\tau^2 = 0.157$ (total heterogeneity), $I^2 = 91.3\%$ (total heterogeneity/total variability), $H^2 = 11.516$ (total variability/sampling variability). Given the high heterogeneity, the random effects model was employed for the analysis.

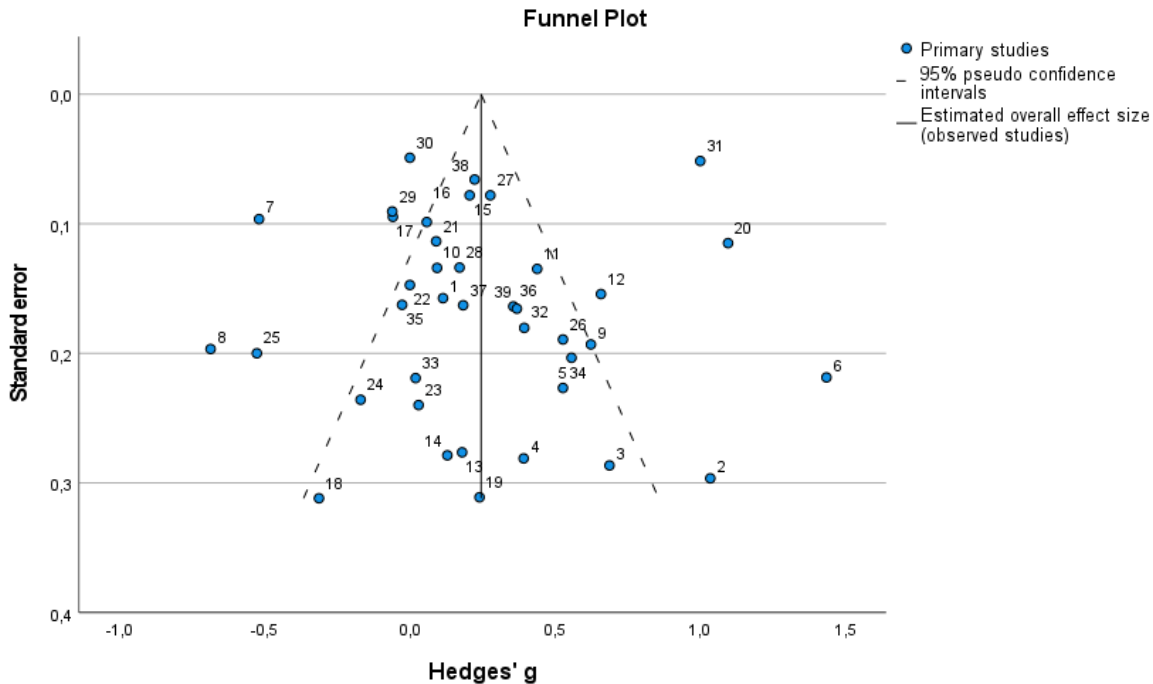


Figure 2. Funnel Plot overall religiosity

Self-reported vs primed religiosity and altruism

Two separate meta-analyses were conducted to compare the altruistic behavior of individuals primed with religious stimuli and those who self-reported as religious, in order to validate H2. The first meta-analysis focused on the effect of religious priming on altruism in the Dictator Game, while the second analyzed the impact of self-reported religiosity.

a. Religious priming

The overall weighted effect size of primed religious individuals on Dictator Game giving across the 19 studies was statistically significant, with Hedges' $g = 0.243$, $SE = 0.0865$, $p = 0.005$, 95% CI = [0.073; 0.412] (Figure 3).

Moreover, no evidence of publication bias was detected, as indicated by Egger's test for funnel plot asymmetry, with $b = 0.224$, $t = 1.132$, $df = 17$, $p = 0.273$ (Figure 4).

The heterogeneity test confirms that the variability in effect size is predominantly due to differences between studies rather than sample errors, with $Q = 280.432$, $df = 18$, $p < 0.001$, $\tau^2 = 0.102$, $I^2 = 87.00\%$, $H^2 = 7.663$. Therefore, similar to the previous instance, a random effects model was employed.

b. Self-reported religiosity

The overall weighted effect size of self-reported religious individuals on Dictator Game giving across 20 studies was statistically significant, with Hedges' $g = 0.248$, $SE = 0.1101$, $p = 0.024$, 95% CI = [0.032; 0.464] (Figure 5).

Moreover, there was no evidence of publication bias, as indicated by Egger's test for funnel plot asymmetry, with $b = 0.017$, $t = 0.044$, $df = 18$, $p = 0.966$ (Figure 6).

The heterogeneity test, consistent with the two previous cases, suggests that the majority of the variability in effect size is attributable to differences between studies rather than sampling errors, with $Q = 209.975$, $df = 19$, $p < 0.001$, $\tau^2 = 0.219$, $I^2 = 93.2\%$, $H^2 = 14.705$. Again, a random-effects model was chosen due to the high heterogeneity.

The overall analysis of this section, based on the comparison of results from point a and point b, reveals that religious priming is less effective than self-reported religiosity in encouraging altruistic behavior, thereby disproving H2. Both interventions resulted in higher levels of generosity when compared to the non-religious control group, yet the two effect sizes observed were similarly low ($g_{\text{prime}} = 0.243$ and $g_{\text{self-reported}} = 0.248$). Therefore, it is intrinsic religiosity that modestly enhances altruistic behavior compared to its absence, regardless of whether this religiosity is a latent sentiment or is actively triggered through priming.

Conclusion

Several studies have underscored the significant influence of religion in shaping prosocial behavior. This paper provides further evidence of a positive correlation between religiosity and altruism. Specifically, our investigation addressing whether religious individuals exhibit stronger prosocial tendencies than non-religious counterparts (H1) yielded a moderately positive result. A simple comparison of the grand means indicated that the average donation of believers (32.96%) was higher than that of non-believers (28.61%). Furthermore, a

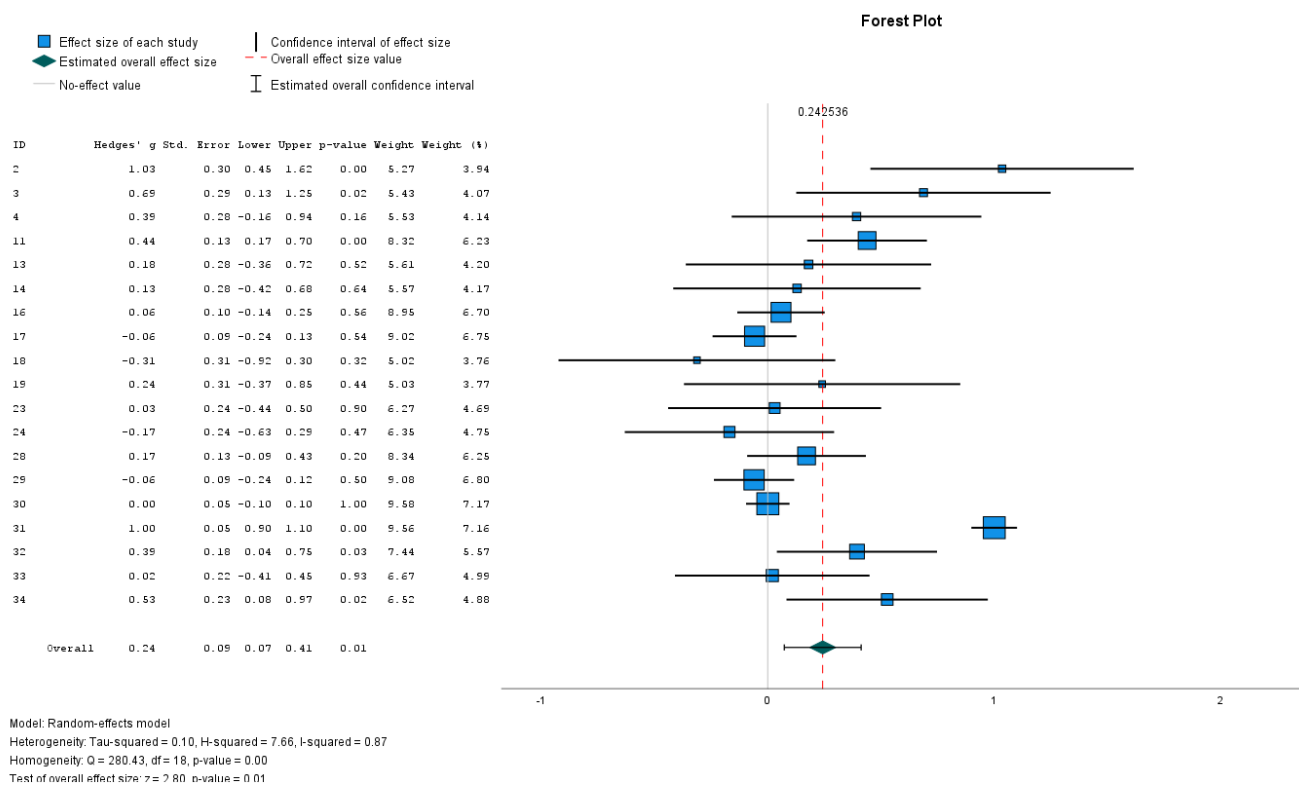


Figure 3. Forest Plot Primed group

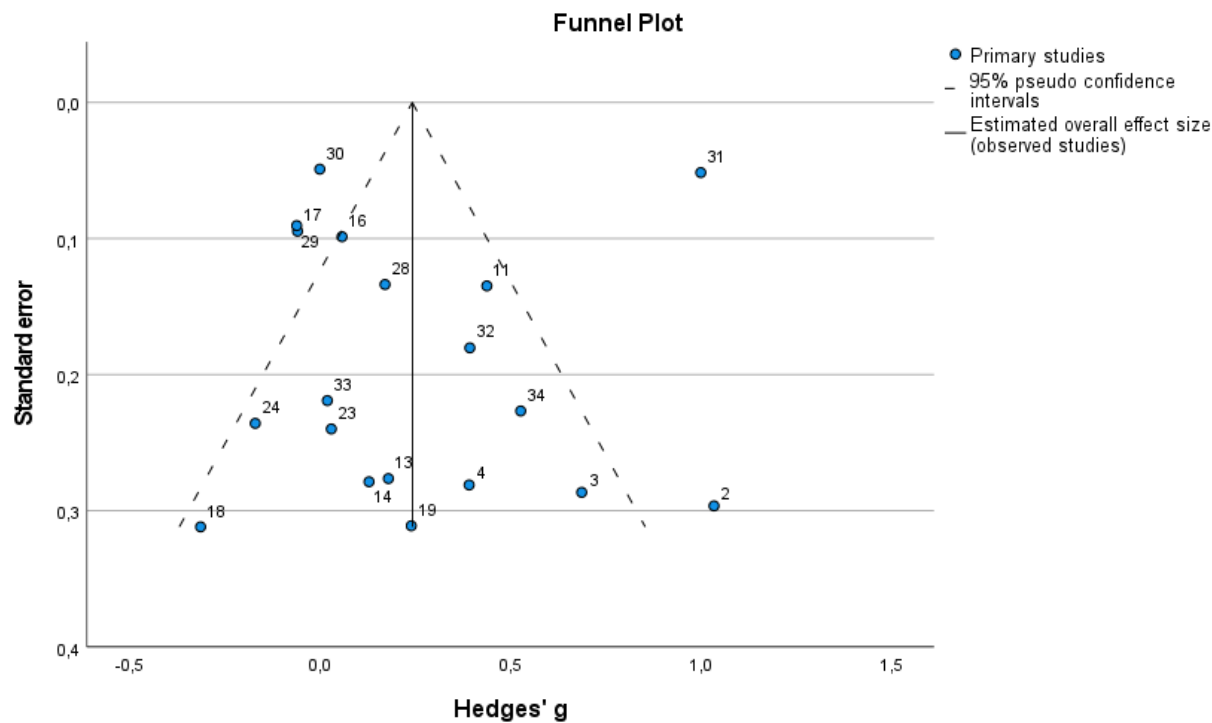


Figure 4. Funnel Plot Primed group

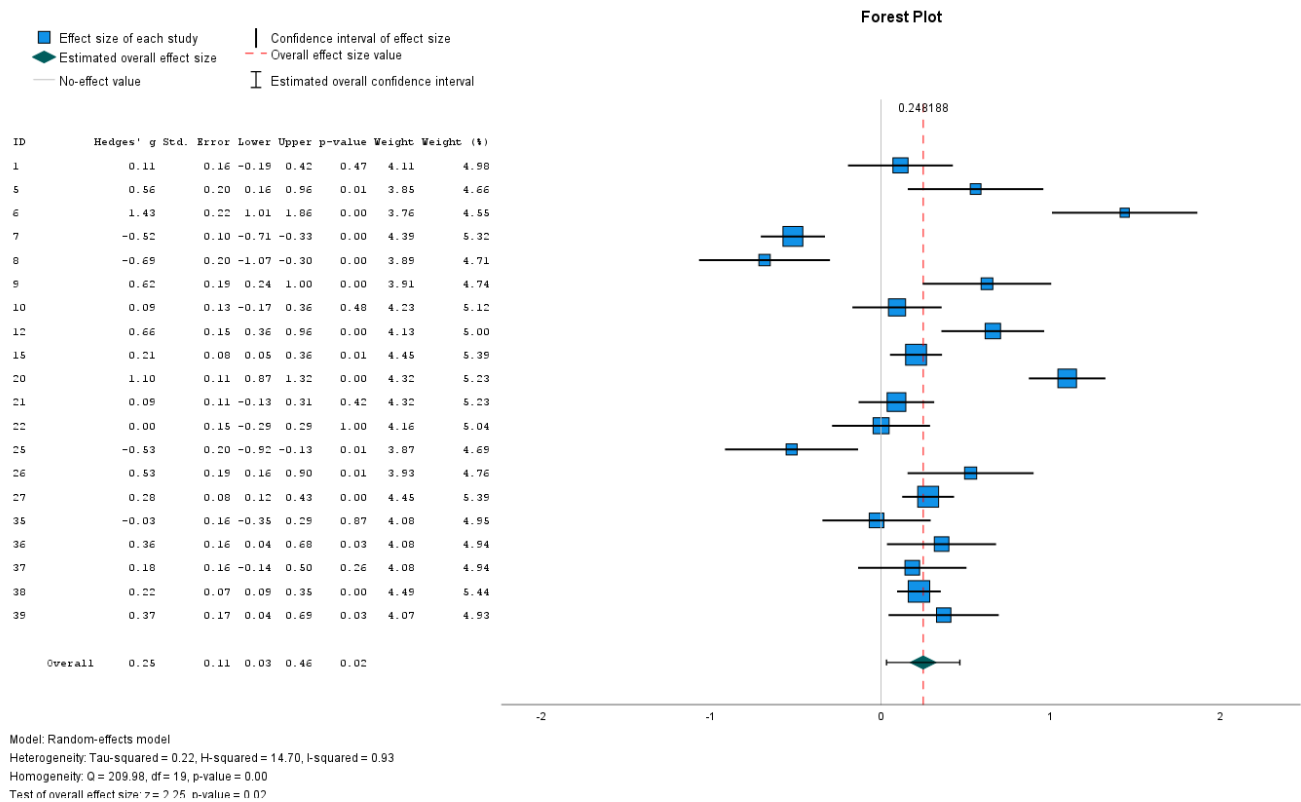


Figure 5. Forest Plot Self-reported group

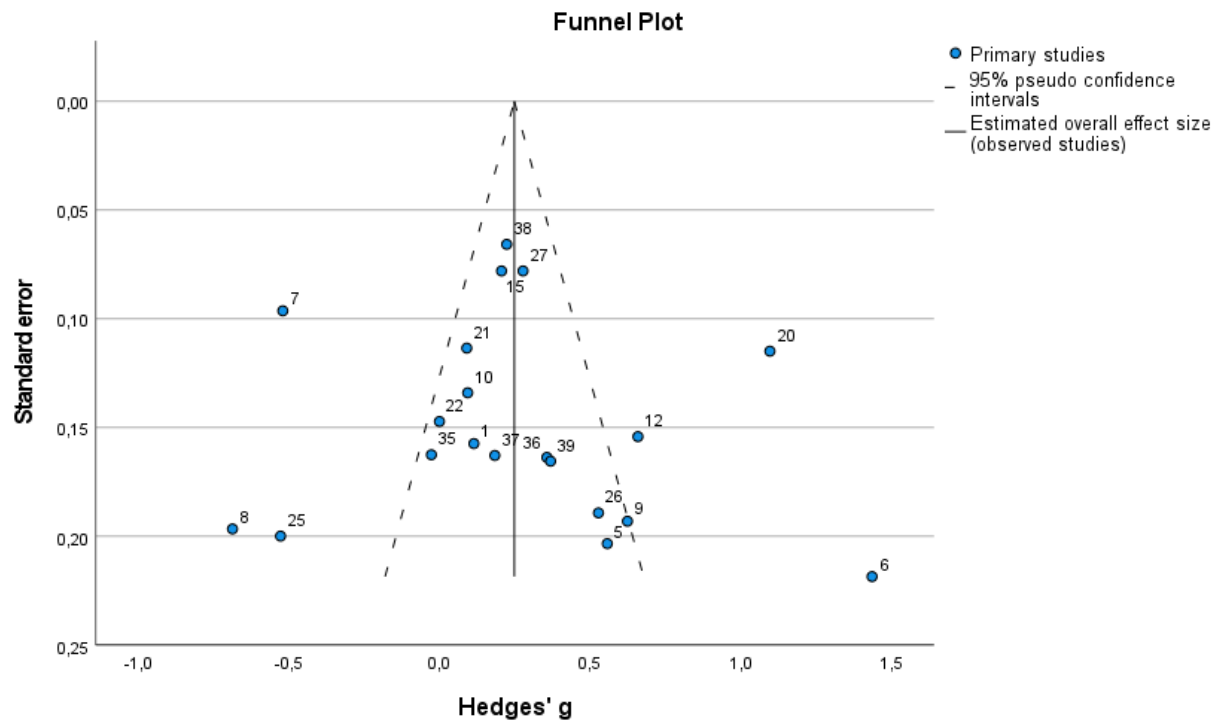


Figure 6. Funnel Plot Self-reported group

meta-analytic assessment confirmed the statistically significant difference between the two groups ($g = 0.245$), although this value remains moderate.

These findings highlight the complexity of the relationship between religiosity and altruism, which may be influenced by both causation and selection dynamics. On one hand, religiosity might stimulate altruism by fostering prosocial values and behaviors, suggesting a causal effect where religious beliefs and practices actively promote altruistic actions. On the other hand, it is also possible that religion tends to attract inherently prosocial individuals, indicating a selection effect where naturally altruistic individuals are more likely to be drawn to religious communities. This dual perspective underscores the need for a nuanced understanding of the interplay between religiosity and altruism, accounting for both the potential for religion to cultivate altruistic traits and the propensity for altruistic individuals to seek out religious affiliations.

To further investigate this phenomenon, we differentiated between primed and self-reported religiosity (H2). Our findings indicate that, in the Dictator Game, there is no “priming effect” strong enough to increase donations beyond the effect of simple religious affiliation. This result is supported by the meta-analysis, which reveals a similar effect between priming religious groups ($g = 0.243$) and self-reported religious groups ($g = 0.248$) compared to non-religious.

Priming techniques have frequently been demonstrated as useful tools for inducing prosocial behavior by activating religious cognitions associated with acts of kindness that would otherwise remain latent. The priming effect can even foster altruism in individuals who self-identify as non-religious or selfish when subjected to religious stimuli. However, quantifying this effect precisely remains challenging due to the heterogeneous nature of the studies conducted.

To fully comprehend the effects of priming, it is essential to consider its potential counterproductive outcomes. Specifically, individuals primed with images and concepts of a religion different from their own may exhibit either heightened or diminished generosity, contingent upon their affinity towards that particular religion. While priming has demonstrated effectiveness in various cultural and religious contexts, including cross-cultural settings, it should not be regarded as inherently superior to self-reporting methods in measuring the relationship between religiosity and altruism, as evidenced by our analysis. Self-reported religiosity, being deeply rooted in cultural background, may effectively translate into altruistic behaviors consistent with tenets of the doctrine. In addition, the self-reporting approach may give rise to the peer report effect, where individuals are driven by the desire not to seem less virtuous than their peers, and the halo effect, where they seek external recognition of their virtue.

Overall, this study offers an original contribution to the ongoing discussion on the relationship between religiosity and prosocial behavior and the potential effects of religious priming and self-reported religiosity on such behavior. The policy implications of our empirical analysis rely on special

case in the broader field of the new “science” of well-being (see, e.g., Graham 2017).

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Appendix

Table 1A. List of studies included in the meta-analysis

ID	Year	Author	Title	Religiosity Assessment	Differences in Studies Employed Multiple Times
1	2004	Eckel and Grossman	Giving to Secular Causes by the Religious and Nonreligious: An Experimental Test of the Responsiveness of Giving to Subsidies	Self-reported	
2	2007	Shariff and Norenzayan	God Is Watching You	Priming	Religious Primed sample vs. No-Primed sample
3	2007	Shariff and Norenzayan	God Is Watching You	Priming	Religious Primed sample vs. Neutral Primed sample
4	2007	Shariff and Norenzayan	God Is Watching You	Priming	Religious Primed sample vs. Secular Primed sample
5	2008	Ahmed	Are Religious People More Prosocial? A Quasi-Experimental Study with Madrasah Pupils in a Rural Community in India	Self-reported	
6	2008	Bulbulia	Religious Solidarity: The Hand Grenade Experiment	Self-reported	
7	2009	Ben-Ner et al.	Identity and in-group/out-group differentiation in work and giving behaviors: Experimental evidence	Self-reported	Imaginary receivers and fictitious endowment
8	2009	Ben-Ner et al.	Identity and in-group/out-group differentiation in work and giving behaviors: Experimental evidence	Self-reported	Real receivers and actual endowment
9	2011	Henrich et al.	Markets, Religion, Community Size, and the Evolution of Fairness and Punishment	Self-reported	
10	2011	Ahmed and Salas	Implicit influences of Christian religious representations on dictator and prisoner's dilemma game decisions	Self-reported	
11	2011	Ahmed and Salas	Implicit influences of Christian religious representations on dictator and prisoner's dilemma game decisions	Priming	
12	2011	Paciotti et al.	Are Religious Individuals More Generous, Trusting, and Cooperative? An Experimental Test of the Effect of Religion on Prosociality	Self-reported	
13	2012	Harrell	Do religious cognitions promote prosociality?	Priming	Religious reward-related sample vs. Secular reward-related sample
14	2012	Harrell	Do religious cognitions promote prosociality?	Priming	Religious reward-unrelated sample vs. Secular reward-unrelated sample
15	2014	Brañas-Garza et al.	Religious Pro-Sociality? Experimental Evidence from a Sample of 766 Spaniards	Self-reported	
16	2015	Gomes and McCullough	The Effects of Implicit Religious Primes on Dictator Game Allocations: A Preregistered Replication Experiment	Priming	Enhanced Religious Primed sample vs. Control sample
17	2015	Gomes and McCullough	The Effects of Implicit Religious Primes on Dictator Game Allocations: A Preregistered Replication Experiment	Priming	Standard Religious Primed sample vs. Control sample
18	2015	Tucker	Less is More: Information and Priming in Charitable Donations	Priming	Religious Primed sample vs. Neutral Primed sample
19	2015	Tucker	Less is More: Information and Priming in Charitable Donations	Priming	Religious Primed sample vs. Justice Primed sample
20	2016	Benjamin et al.	Religious Identity and Economic Behaviour	Self-reported	Protestant vs Agnostic/Atheist

ID	Year	Author	Title	Religiosity Assessment	Differences in Studies Employed Multiple Times
21	2016	Benjamin et al.	Religious Identity and Economic Behaviour	Self-reported	Catholic vs Agnostic/Atheist
22	2016	Benjamin et al.	Religious Identity and Economic Behaviour	Self-reported	Jewish vs Agnostic/Atheist
23	2017	Miyatake and Higuchi	Does religious priming increase the prosocial behaviour of a Japanese sample in an anonymous economic game?	Priming	Religious Primed sample vs. Control sample
24	2017	Miyatake and Higuchi	Does religious priming increase the prosocial behaviour of a Japanese sample in an anonymous economic game?	Priming	Religious Primed sample vs. Secular Justice Primed sample
25	2017	Harms et al.	Free to help? An experiment on free will belief and altruism	Self-reported	Control sample
26	2017	Harms et al.	Free to help? An experiment on free will belief and altruism	Self-reported	Treatment sample
27	2018	Billingsley et al.	Implicit and explicit influences of religious cognition on dictator game transfers	Self-reported	
28	2018	Billingsley et al.	Implicit and explicit influences of religious cognition on dictator game transfers	Priming	Religious Explicit Primed sample vs. Control sample
29	2018	Billingsley et al.	Implicit and explicit influences of religious cognition on dictator game transfers	Priming	Religious Implicit Primed sample vs. Control sample
30	2020	Hoffmann	Universal Love or One True Religion? Experimental Evidence of the Ambivalent Effect of Religious Ideas on Altruism and Discrimination	Priming	One true religion primed sample vs. Control sample (Accra)
31	2020	Hoffmann	Universal Love or One True Religion? Experimental Evidence of the Ambivalent Effect of Religious Ideas on Altruism and Discrimination	Priming	One true religion primed sample vs. Control sample (Dar es Salaam)
32	2020	Zhang et al.	Effect of religious priming in prosocial and destructive behaviour	Priming	
33	2020	Lane	The effects of Jesus and God on pro-sociality and discrimination	Priming	God Primed sample vs. Control sample
34	2020	Lane	The effects of Jesus and God on pro-sociality and discrimination	Priming	Jesus Primed sample vs. Control sample
35	2022	Xia et al.	Religious affiliations of Chinese people and prosocial behaviour: evidence from field experiments	Self-reported	Muslims vs non-religious
36	2022	Xia et al.	Religious affiliations of Chinese people and prosocial behaviour: evidence from field experiments	Self-reported	Buddhists vs non-religious
37	2022	Xia et al.	Religious affiliations of Chinese people and prosocial behaviour: evidence from field experiments	Self-reported	Christians vs non-religious
38	2024	Berniūnas et al.	Being prosocial and happy, and believing in life-determining forces across cultures	Self-reported	
39	2024	Ugur and Heermans	Understanding altruism of nonprofit workers: The roles of motivation types	Self-reported	