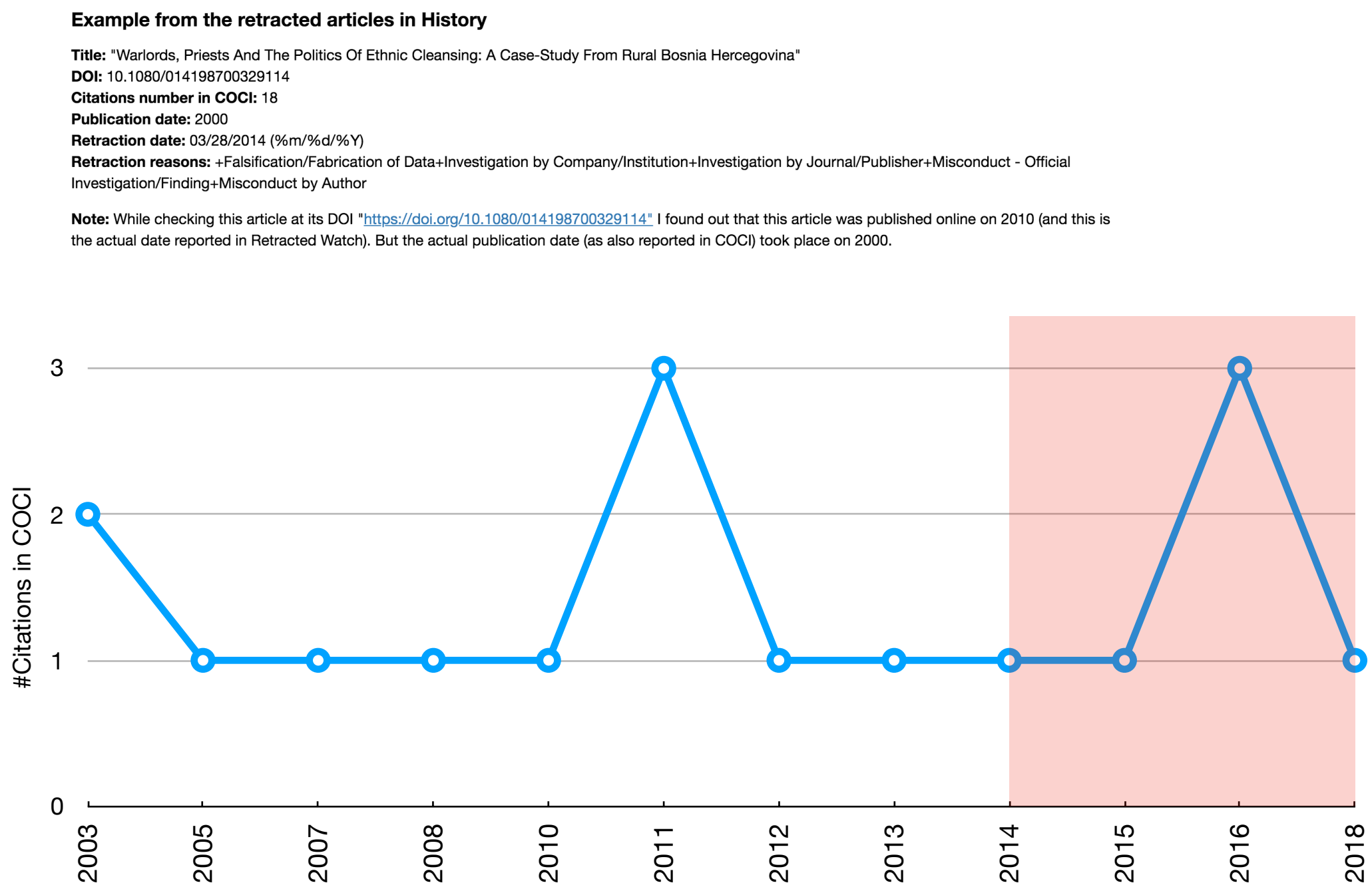


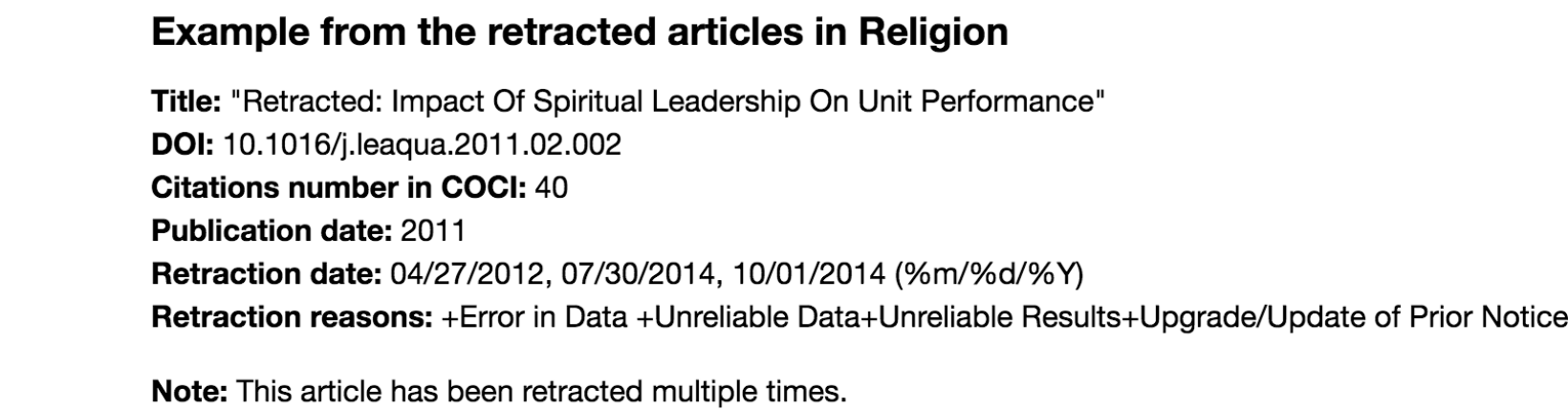
| Year | DOI | Year | Citations |
|------|--------------------------------|------|-----------|
| 2003 | 10.1002/casp.699 | 2003 | 2 |
| 2003 | 10.1080/14623520305660 | 2005 | 1 |
| 2005 | 10.1177/1463499605050866 | 2007 | 1 |
| 2007 | 10.1080/13691830601154294 | 2008 | 1 |
| 2008 | 10.1177/0309132507087647 | 2010 | 1 |
| 2010 | 10.1080/01419870.2010.522245 | 2011 | 3 |
| 2011 | 10.1080/09668136.2011.547697 | 2012 | 1 |
| 2011 | 10.1080/01419870.2011.535548 | 2013 | 1 |
| 2011 | 10.1080/01419870.2011.556748 | 2014 | 1 |
| 2012 | 10.1002/9781118257203.ch15 | 2015 | 1 |
| 2013 | 10.1590/s0104-7183201300020016 | 2016 | 3 |
| 2014 | 10.1057/978113730727_7 | 2018 | 1 |
| 2015 | 10.1017/s1755048314000789 | | |
| 2016 | 10.1177/1468797615588425 | | |
| 2016 | 10.1177/1468797616635371 | | |
| 2016 | 10.1177/1750698016650485 | | |
| 2018 | 10.3390/rel9070213 | | |



An analysis of the articles which cited the retracted article after its actual retraction date

| Date | DOI | Source | Citations to retracted article | Citing reasons | Notes |
|------|---------------------------|---|--|---|--|
| 2015 | 10.1017/s1755048314000789 | https://tinyurl.com/ulmfggu | Huntington (1996) argues that the primary axis of conflict in the post-Cold-War world falls not along ideological or economic lines but cultural and religious ones, and his thesis is supported by empirical evidence drawn from across the globe, including Southeast Asia (Searle 2002; Houben 2003), South Asia (Cady and Simon 2006; Gould 2011), the Middle East (Baumgartner et al. 2008), Africa (Ukiwo 2003; Ellis and Haar 2004) and the Balkan Peninsula (Bax 2009). | + The citing entity confirms facts, ideas or statements presented in the cited entity. (confirms from Cito Ontology); | |
| 2016 | 10.1177/1468797615588425 | https://journals.sagepub.com/doi/10.1177/1468797615588425 | Similar issues concerning the strategic use of tourism by governments and the involvement of tourist destinations in politics are also raised in cases of popular pilgrimage centers such as Guadalupe (see Brading, 2001; Wolf, 1958), Tinos (see Dublisch), Lourdes (see Harris, 1999) and Medjugorje (see Bax, 1995; Skrbis, 2005; Vukonic, 1992). Citing both Bax (2000) and Skrbis (2005), Valenta and Strabac (this issue) note, for example, how the Marian apparitions at Medjugorje have been linked 'to Croatian religious nationalism and used in Croat war propaganda' (p. 11). | + The citing entity confirms facts, ideas or statements presented in the cited entity. (confirms from Cito Ontology); | |
| 2016 | 10.1177/1468797616635371 | https://journals.sagepub.com/doi/10.1177/1468797616635371 | The national experience of Medjugorje seems to have both panochial and ethno-nationalist character (Bax, 2000; Hakemba, 2011; Skrbis, 2005). | + The citing entity confirms facts, ideas or statements presented in the cited entity. (confirms from Cito Ontology); | |
| 2016 | 10.1177/1750698016650485 | https://journals.sagepub.com/doi/10.1177/1750698016650485 | According to him, Medjugorje is seen by Croats as a 'Croatian apparition' where Croatian national symbols are combined with religious symbols (Bax, 2000; Skrbis, 2005). In this discourse, aggression against Bosnian Muslims was justified by a past history of Ottoman oppression and the construction of Bosnian Muslims as both religious and racial outsiders who share biological and cultural links to the alien and conquering Turks from earlier centuries (Bax, 2000; Powers, 1996; Sells, 1996; Sofos, 1996). | + The citing entity confirms facts, ideas or statements presented in the cited entity. (confirms from Cito Ontology); | |
| 2018 | 10.3390/rel9070213 | https://www.mdpi.com/2077-1444/9/7/213/hum | This blurring of identity categories by Serbian forces was fostered by political leaders, the media, and religious figures who warned of the dangers of Bosnian Muslim domination (Bax, 2000; Bougarel, 2007; Ivekovic, 2002; Oddie, 2012; Powers, 1996; Swimelar, 2012). The primary axis of conflict in the post-Cold War world, according to Huntington (1996), falls not along ideological or economic lines, but cultural and religious ones. This thesis is supported by empirical evidence drawn from across the globe, including Southeast Asia (Searle 2002; Houben 2003), South Asia (Cady and Simon 2006; Gould 2011), the Middle East (Baumgartner et al. 2008), Africa (Ukiwo 2003; Ellis and Haar 2004), and the Balkan Peninsula (Bax 2009). | + The citing entity confirms facts, ideas or statements presented in the cited entity. (confirms from Cito Ontology); | The author of this article is the same one of the element on line-2. This part is very similar to the previous one analysed. |

| date | doi | date | citations |
|------|--|------|-----------|
| 2012 | 10.1007/s10551-012-1370-y | 2012 | 1 |
| 2013 | 10.1080/17439760.2013.776622 | 2013 | 5 |
| 2013 | 10.21484/kros.2013.10.2.29 | 2014 | 7 |
| 2013 | 10.1007/s10551-013-1847-3 | 2015 | 6 |
| 2013 | 10.1080/14766086.2012.758054 | 2016 | 4 |
| 2013 | 10.1080/14766086.2013.801026 | 2017 | 10 |
| 2014 | 10.1080/14766086.2013.836127 | 2018 | 4 |
| 2014 | 10.1108/jocm-11-2012-0186 | | |
| 2014 | 10.1002/job.1921 | | |
| 2014 | 10.1080/14766086.2014.886518 | | |
| 2014 | 10.1146/annurev-orgpsych-031413-091312 | | |
| 2014 | 10.1108/tio-08-2011-0046 | | |
| 2014 | 10.1080/14766086.2014.933709 | | |
| 2015 | 10.1590/1679-395110386 | | |
| 2015 | 10.3390/rel6020594 | | |
| 2015 | 10.1007/s10943-015-0074-x | | |
| 2015 | 10.1108/ijcthr-03-2015-0012 | | |
| 2015 | 10.1007/s10551-015-2796-9 | | |
| 2015 | 10.18211/kjhrrdq.2015.17.4.003 | | |
| 2016 | 10.1108/iodj-04-2014-0078 | | |
| 2016 | 10.1111/jonm.12398 | | |
| 2016 | 10.1177/0971685816650573 | | |
| 2016 | 10.1108/jocm-01-2015-0009 | | |
| 2017 | 10.1186/s12913-017-2050-5 | | |
| 2017 | 10.1108/jocm-07-2015-0105 | | |
| 2017 | 10.1080/14766086.2017.1315316 | | |
| 2017 | 10.1177/0971685816689741 | | |
| 2017 | 10.1108/mip-06-2016-0087 | | |
| 2017 | 10.1080/10508422.2017.1318069 | | |
| 2017 | 10.1108/jeas-03-2016-0005 | | |
| 2017 | 10.5812/ircmj.55930 | | |
| 2017 | 10.1080/14779633.2017.1378453 | | |
| 2017 | 10.1177/2322093717736134 | | |
| 2018 | 10.1007/978-3-319-61929-3_26-1 | | |
| 2018 | 10.1007/978-3-319-61929-3_43-1 | | |
| 2018 | 10.1007/978-3-319-62163-0_26 | | |
| 2018 | 10.1007/978-3-319-62163-0_43 | | |



An analysis of the articles which cited the retracted article after its actual retraction date

| Date | DOI | Source | Citations to retracted article | Citing reasons | Notes |
|------|--|---|---|---|--|
| 2014 | 10.1080/14766086.2013.836127 | | As an entrepreneur's religiosity or spirituality informs his or her personal values and norms, these values can then have a direct effect on the organization's culture. (Fry et al. 2011). | + The citing entity confirms facts, ideas or statements presented in the cited entity. (confirms from Cito Ontology); | |
| 2014 | 10.1108/jocm-11-2012-0186 | https://www.emerald.com/insight/content/doi/10.1108/JOJCM-11-2012-0186/full/html | Despite the paucity of empirical studies, some research mentions the relationship between workplace spirituality and organizational effectiveness (Fry et al., 2011; Giacalone and Jurkiewicz, 2003; Sanders et al., 2008; Cacioppe 2000) highlights leadership performance and success as being comfortable with spirituality and promoting the spiritual development of followers. Fry (2003) suggests that workplace spirituality leads not only to personal benefits (joy, satisfaction, and commitment), but also to organizational benefits, namely increased productivity and reduced absenteeism and turnover. | + The citing entity confirms facts, ideas or statements presented in the cited entity. (confirms from Cito Ontology); | |
| 2014 | 10.1002/job.1921 | https://onlinelibrary.wiley.com/doi/full/10.1002/job.1921 | We have, in recent years, seen a plethora of new models proposed that attempt to describe the ideal behavior of leaders from a positive, prosocial perspective. Among these models are authentic leadership (Avolio, Gardner, Walumbwa, Luthans, & May, 2004), character-based leadership (Wright & Quick, 2011), servant leadership (Liden, Wayne, Zhao, & Henderson, 2008), ethical leadership (De Hoogh & Den Hartog, 2008), spiritual leadership (Fry, Hannah, Noel, & Walumbwa, 2011), and aesthetic leadership (Hansen, Rippo, & Sauer, 2007). Thus, Gardner, Avolio, Luthans, May, and Walumbwa (2005) proposed that the impact of authentic leadership is on authentic followership. Similarly, Fry et al. (2011) assumed that the impact of spiritual leadership is on teams of followers and individual followers. Fry et al. (2011) examined the relationship of spiritual leadership to squad performance as assessed by independent judges, again obtaining a modest positive relationship of .24. Thus, it appears that ideological models have modest predictive value. Not only do questions arise with regard to the nature of the measures employed in ideological studies, but also the design of these studies is also open to question. A typical ideological study is a single-level study, focused on followers' appraisals of the leader, with both predictors and criteria being collected at a single point in time (e.g., Fry et al. 2011; Walumbwa et al., 2010). The first problem here, of course, is that an unambiguous demonstration of causal effects emerging over time, has not been provided by these studies. Rather, evidence has been provided only that observed relationships "fit" to an a priori model. To make matters worse, the criteria employed in these studies are typically motivational criteria. Performance criteria, for example, team project performance or organizational return on investment, are not typically examined. To make matters even worse, criteria are not examined at different levels of analysis or with respect to various stakeholders. This point is of some importance given the findings of Rosing, Frese, and Bausch (2011), which indicate that the value of leader behaviors varies as a function of the level of analysis and the stakeholder group of concern. | + The citing entity confirms facts, ideas or statements presented in the cited entity. (confirms from Cito Ontology); + Citing the resource as an example to enforce the author Methodological Concerns regarding it | I needed to read the whole section in order to understand whether the author was critical regarding the cited article. |
| 2014 | 10.1080/14766086.2014.886518 | | This influence primarily works to increase the intrinsic motivation of employees by making them con- sider work more as a calling than extrinsically rewarding. All of these factors subsequently lead to higher organizational commitment and productivity (Fry et al. 2011). Previous research in spiritual leadership suggests that employees perform at a higher level if spiritual leaders are successful in helping them to perceive work as a calling rather than a simple exchange relationship based on extrinsic rewards (Fry 2003, García-Zamor 2003, Fry et al. 2011). | + As a background study | |
| 2014 | 10.1146/annurev-orgpsych-031413-091312 | https://www.annualreviews.org/doi/10.1146/annurev-orgpsych-031413-091312 | Fry et al. (2011) linked spiritual leadership to unit-level internal and external performance outcomes in a sample of emerging military leaders. | + As a background study | |
| 2014 | 10.1108/tio-08-2011-0046 | https://www.emerald.com/insight/content/doi/10.1108/TIO-08-2011-0046/full/html | Spirituality appears subjective and intangible, and many scholars attempt to define it and its boundaries. Extant studies suggest that spirituality differs from religion (Bandsuch and Cavanagh, 2005; Fry et al., 2011) because religion relates to beliefs, rituals and formal ceremonies "fit" to an a priori model. To make matters worse, the criteria employed in these studies are typically motivational criteria. Performance criteria, for example, team project performance or organizational return on investment, are not typically examined. To make matters even worse, criteria are not examined at different levels of analysis or with respect to various stakeholders. This point is of some importance given the findings of Rosing, Frese, and Bausch (2011), which indicate that the value of leader behaviors varies as a function of the level of analysis and the stakeholder group of concern. Some authors suggest that leadership is an essential mechanism that helps employees understand workplace spirituality and self-discovery to reach their potential (Duchon and Plowman, 2005; Fry et al., 2011). | + As a background study | |
| 2014 | 10.1080/14766086.2014.933709 | | However, whilst Oswick (2009) draws these distinctions, it is the relationships between and across micro, meso, and macro levels of spiritual engagement that appear to attract the interest of multiple and respected authors (Benefield 2005, p. 724, Fry 2008, p. 80, Lips-Wiersma et al. 2009, p. 288, Fry et al. 2011, p. 261, Zaidman and Goldstein-Gidoni 2011, p. 631) who make connections between the inner self, community, the workplace, and its leadership. | + As a background study | |
| ... | ... | | | | |
| 2018 | 10.1007/978-3-319-61929-3_26-1 | | Although the theory of spiritual leadership has been found to positively impact employee satisfaction, organizational loyalty and productivity, sales growth, and other performance metrics (Fry et al. 2007, 2010, 2011), additional research is necessary. For instance, outcomes across value levels as well as theoretical distinctions between spiritual leadership and other values-based leadership approaches such as authentic leadership, ethical leadership, emotionally intelligent leadership, and servant-leadership are needed (Rothausen 2016). | + As a background study, and suggest additional research. | |
| 2018 | 10.1007/978-3-319-61929-3_43-1 | | At organizational level, the relationships between workplace spirituality and management process (Lund Dean and Sifranski 2008), leadership practices, (Fry 2003; Chen et al. 2012), organizational effectiveness and bottom-line outcomes (Duchon and Plowman 2005), downsizing, layoffs and sales growth (Fry and Slocum 2008), organizational performance (García-Zamor 2003), higher level of efficiency and productivity (Fry et al. 2005), and work unit performance (Fry et al. 2011) are identified. | + As a background study | |
| 2018 | 10.1007/978-3-319-62163-0_26 | | | + As a background study | Chapter in a book |
| 2018 | 10.1007/978-3-319-62163-0_43 | | | + As a background study | Chapter in a book |