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Pilgrim Problems and their Communication Patterns in the Hajj 1434 (H): A Study of the Communicative Ecology of the Pilgrim Community from Egypt

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Acknowledgment:

Abstract :

This study has examined the pilgrims' problems, their problem related communicative ecology, their satisfaction levels with the services provided and the impact of their communication contacts on satisfaction with services in a probability sample of 250 Egyptian pilgrims. Poor housing, long route bussing problem (tenders' behavior, speeding, delays etc.), problems in Masha'er (over-crowded tents, lack of eateries, toilets, & transports), and in al-Haram (mix-up of sexes, crowding in and around al-Haram, lack of wheel chairs, toilets) emerged as the most important problems alongside a number of other problems. The pilgrims' communication ecology in problem situations comprised nine communication sources. Of these, contacts with friends in Saudi Arabia and co-pilgrims made top of the list followed by such community organization sources like mualams/tour operators or their agents, and Saudi officials and the information counters. Electronic billboards also showed up as a source of contact. Of the other mediated sources of contacts, contact with Islamic books, and Egyptian mass media were cited in less than 6 percent of the responses. Mainstream Saudi mass media was not cited as a source of information in problem situations. Stepwise multiple regressions revealed that the most important source of impact on satisfaction was contacts with community organizations. Implications of the impact on satisfaction are discussed and a set of recommendation are derived for communicating with the pilgrims.

1: Introduction

1.1: Significance & Rationale

The government of the Kingdom of Saudi Arabia is trying its level best to facilitate the Hajj and Omrah pilgrims and to help them perform their religious obligations as free of problems and difficulties as possible. For this purpose a number of studies are undertaken every year under the auspices of the Institute of the Custodian of the Two Holy Mosques for Hajj and Omrah Research. These studies have been providing invaluable policy inputs to the Hajj authorities and the policy making institutions of the government. Included among these studies are those that have looked at the multifaceted phenomenon of communication, at the mass and the interpersonal levels, and its role in facilitating the millions of pilgrims perform their pilgrimage free of difficulties and problems.

A central issue behind any effort at communicating with the pilgrims is to help them avoid problems or empower them to overcome a problematic situation. A reputable online business dictionary conceptually defines a problem as a perceived gap between the existing state and a desired one, or a deviation from a norm in a situation at hand (http:// www.businessdictionary.com/definition). Although many problems turn out to have several solutions, difficulties arise where such means are either not obvious or are not immediately available. Collins dictionary defines a problem as a situation that is unsatisfactory and causes difficulties for people. Its synonyms include terms like complications, difficulties, and dilemmas. Clearly, these definitions imply that if we want to know the problems that the pilgrims encounter the best informants would be the pilgrims themselves. Hence, in line with phenomenological school of communication research, we believe that the pilgrims need to be allowed to self-identify through open-ended queries the actual problems they face on the ground, the problems' ground-reality, rather than getting them to respond to fixed-response researcher-inspired queries prescribed by the standard data collection methodologies of the positivist school of communication research.

Moreover, underpinning the communication-centric and the pilgrim-focused researches conducted at the Institute is the latent concern for how *best* to reach out to the pilgrims and, *that too*, with information that is of *real* use or value to them. The present study tries to advance discussions on the issue. In this regard, the present study makes two assumptions: (i) that the pilgrims themselves are the best judge of the kind and nature of difficulties and problems they face and the communication connections they make to deal with those problems, and (ii) that the pilgrims, in order to resolve their difficulties, operate in the context of the best available communication choices or channels. That is, the study assumes that the

use of a particular communication channel by the pilgrims should not be looked at in isolation from other communication channels available to them.

The broad research question the present study, therefore, seeks to answer is: what problems do the pilgrims face during their Hajj and Omrah sojourn and what communication connections do they make to overcome those problems? That is, the study aims to explore the pilgrims' self-identified map of the major problems they face and their communication behaviors pertaining to those problems and difficulties – their problem-related communicative ecologies. If the pilgrims' problem related communication connections result in some resolution of the problematic situation then a logical corollary of the above research question ought to be as to how the pilgrims perceive the quality of services being provided to them by various agencies involved in serving them. That is how much satisfied the pilgrims feel with the services provided.

We believe, generating such type of information may not only be a significant prerequisite for taking a scientific approach to developing a pilgrims' reach strategy but may also help guide the efforts of researchers, communication practitioners, and the campaign planners that seek to effectively communicate with diverse communities of the Hajj and Omrah pilgrims. The aim is to identify the pilgrims' key problems that need redressing and that ought to serve as substantive nuclei of information campaigns to effectively reach out to them so that they return home satisfied and with a positive affect/attitude about the facilities and services provided to them. The assumption is that one of the major components that underpin the pilgrims' perceptions and attitudes comprises the cognitions or informative inputs contained in the information campaigns targeting them. And that an optimum reach strategy thus has to exploit and engage the pilgrims' communicative ecology that actually acts as a conduit for the campaign messages.

1.2: Background

Millions of the Hajj & Omrah pilgrims converge, each year, on Makkah al-Mukarramah come from diverse geo-linguistic, cultural, and psycho-social origins. These pilgrims are housed in the Holy city in community-specific residential enclaves for about six weeks. Hence far from being a single universally monolithic bloc, these pilgrims constitute well-defined geo-ethnic communities of sojourner-pilgrims. Clearly for such communities, "one size fits all" type of a public service communication campaign may constitute nothing more than a hit and miss strategy. That means, specific communities may need to be targeted with specific type of public service communication campaigns.

In order to generate relevant scientific knowledge to that end, and beginning with the Hajj season 1433 (H), the Communication Research unit at the Department of Communication Research and Media Affairs has launched a *program* of communication research that involves determining the nature of

problems that major communities of pilgrims actually face on ground and their resultant problems related communicative ecologies. Unlike the common approach in the available research that takes a researcher-defined perspective on the nature of the problems faced by the pilgrims or looks at the communication channels in isolation from one another, our proposed research program lets the pilgrims identify the major problems encountered by them and the communicative action they use to resolve the situation.

Additionally, in line with communication infrastructure theory (CIT), our proposed research program employs an ecological approach to studying communication phenomenon.   An ecological approach examines the target audiences' communication channels in context of all available channels. It thus helps assess their relative importance. The proposed research program that the present research project is a part of, therefore, has a two-point research goal: (a) to create and describe a self-identified problem profile of the sojourner communities of Hajj & Omrah pilgrims and (b) to explore and statistically describe the pilgrims' communication behaviors or communicative ecologies related to those problems. These two research foci shall yield useful knowledge for prospective launching of effective community-specific communication campaigns. Thus the baseline data-sets generated by our research program are expected to help guide the efforts of researchers and practitioners who seek to effectively communicate with diverse communities of the Hajj and Omrah pilgrims.

The research program, in sum, focuses on major communities of pilgrims and examines the problems the pilgrims encounter and the problem related communication action that they undertake to resolve the problems. Under the above proposed program, the 1433 (H) Hajj-season research project examined the problem profile and communicative ecology of the Urdu speaking Pakistani community. The present study in the 1434 (H) Hajj season research expands the scope of the program and examines the problems and the communicative ecology of the pilgrim community from Egypt.

2: Literature Review
2.1: Theoretical Framework

Since the above outlined purpose of the study implicates, among others, the use of wisdom from the ecological tradition of communication research, a quick overview of the literature in communication ecology tradition of communication research is in order for focusing the study.

2.2: Communication ecology: what is it and why does it matter?

Marshall McLuhan (1964; 1994; 2005) coined a term "media ecology" highlighting the need for mass communication research to consider audience members' media connections in *context* of each other. According to Katz, Ang, & Suro (2010), the term communication ecology expands McLuhan's original idea to include individuals' interpersonal and organizational communication connections as well. Comprehensive conceptualization of communication ecology is found in Katz, Ang, & Suro (2010), Matsaganis, Katz, & Ball-Rokeach (2010), and in Wilkin, Ball-Rokeach, Matsaganis, & Cheong (2007). The substance of the conceptualization in these studies boils down to the following: that communication ecology refers to systems of interpersonal, mediated, and organizational communication options that individuals can connect with in order to achieve everyday life goals, and that people act after considering their communication channels in context of each other and they usually connect to more than one communication option for a particular type of goal, and that individuals' communication ecologies are goal-type specific. That is, the manifested communication ecologies will be different when the goal is to understand events in one's community from the ecologies, for example, of the play goals – goals to figure out what to do for relaxation and entertainment (Ball-Rokeach, 1998). In sum, a person's communication ecology is born out of goal specific communication connections that he makes in context of other available and appropriate communication connections.

The idea that human communication behavior is goal-directed and that people develop their own communication systems or ecologies that represent their web of interpersonal and media (new and old/mainstream and geo-ethnic) connections is a core idea in two ecological approaches in mass communication research; viz, communication infrastructure theory (CIT) and its theoretical precursor media system dependency (MSD) theory (Ball-Rokeach, 1985; Wilkin, Ball-Rokeach, Matsaganis, & Cheong, 2007).

The MSD posits that people rely on different media to various degrees in order to accomplish three main types of communication goals, which are the goals of understanding, orientation, and play (Ball-Rokeach, Rokeach & Grube, 1984;

Ball-Rokeach, 1998). Wilkin & Ball-Rokeach (2006, p.307) interpret these goal-types thus: The understanding goal involves making sense of one's own self or 'internal world' (self-understanding) and/or making sense of the social environment or the 'external world' (social understanding). The orientation goal has to do with interacting with other people effectively (interaction orientation) and/or navigating or problem-solving one's environment effectively (action orientation). The play goal has to do with entertaining or amusing oneself (solitary play) and/or having fun with or socializing with others (social play). Now, most of the specific problem-related communication goals of the pilgrims are likely to primarily fall within the understanding and the orientation goal-types. For example, a pilgrim's finding out about health, transportation & travel, or the Muttawwif's guidance and services available to him personally or to the pilgrims in general relate to self and social understanding goals; whereas a pilgrim's interaction with others for the sake of interaction or to solve specific problems or taking other practical steps to solve specific problems will respectively imply interaction and action orientation.

The CIT expands the MSD theory in a number of ways. It allows for substitution of mass media with more inclusive means of communication like new and old, mainstream & geo-ethnic media, interpersonal communication channels, and communication outreach of community-based organizations. The CIT enlarges the notion of communication ecology with communication infrastructure. Communication infrastructure of a target population comprises the population's neighborhood storytelling network (NSN) and the related communication action context (CAC) within which the NSN unfolds.

The NSN is broadly any kind of communicative action that is about the residents and their communities, and that relates to residents' lives in those communities (Ball-Rokeach, Kim, & Matei, 2001). The CIT differentiates among three levels of storytelling agents (micro, meso-, and macro level agents) on the basis of their primary storytelling referents and the imagined audience (Wilkin et al., 2007). The mainstream media become macro level storytellers when their stories are about the city, the nation or the world at large and their imagined audience include population at large of a city, a country or the world at large. At the meso-level the geo-ethnic media and other community organizations talk about specific geographic areas and/or specific populations like targeting new immigrant minorities.   The meso-level storytellers are focused on specific residential communities (Wilkin et al., 2007). The micro-level storytellers include individuals in their varied interpersonal networks. CIT mainly focuses on meso- and micro-level storytellers and in terms of the theory strong ties between storytellers across levels indicate an integrated storytelling network, which is found associated with a number of criteria of civic engagement (Kim, 2003; Kim & Ball-Rokeach, 2006).

The CAC refers to the physical and social architecture of the residential neighborhood of individuals within which communication takes place and it enables or constrains the NSN (Ball-Rokeach, 2003; Jung & Ball-Rokeach, 2004). In terms of the degree of communication incipience that a particular CAC affords the residents, the CAC could be characterized as open or closed. According to Wilkin and Ball-Rokeach (2006), the context comprises such elements as street safety, transportation, shopping areas, law enforcements, health care services etc.

In the pilgrims' context, the pilgrims' residential condos, eateries and restaurants, and the neighborhood mosques are some of the important features that bring people together and determine the degree of communication incipience of the context. The present study assumes the pilgrims' CAC as essentially a constant and looks at the NSN at the micro-individual, as communication among co-pilgrims, the meso levels as contacts with community organizations and the local/ethnic media, and at the macro-levels as contacts with the national mass media as variables.

The literature has listed a number of advantages for searching communication ecologies of individuals over the more usual approach of studying a media form in isolation from the other communication channels. These advantages has been identified as ranging from maximizing the effectiveness of the campaign to understanding the dynamics of the processes unfolding within the communities having implications for the communities' cohesiveness and social capital (Wilkin et al., 2007; Ball-Rokeach et al., 2001). Nevertheless, the most important potential benefit of taking an ecological approach from the point of view of the present study is that this approach shall help us identify the most important communication channels for building a communication campaign and for maximizing its effectiveness in capturing attention and increasing the effect potential of the message. Additionally, learning the relative importance of communication channels for a target population may be potentially useful in conducting the cost-benefit analysis of alternatives and will have utility in better understanding the dynamics of the communication effects processes within various pilgrim communities.

2.3: Objectives of the Study

Given the foregoing, the main objectives of the study are:

1. To statistically describe and rank order the problems that the Hajj & Omrah pilgrim communities self-identify.
2. To statistically describe the pilgrims' most important communication connections/behaviors about their problems.

3. To determine the pilgrims' degree of satisfaction with the services available to the pilgrims.

4. To determine the degree to which the pilgrims' communication connections impact upon their level of perceived satisfaction with the services provided to them.

2.4: Benefits:

The data generated on the above objectives will be helpful to researchers, and communication practitioners to devise strategy of effectively communicating with the community of pilgrims from Egypt and to impart to them the type of information that may be of use and value to them.

3: Methods
3.1: Instrument Development

We pre-tested a research instrument on a limited set of Omrah pilgrims from Egypt in the month of Ramadan 1434 (H). An amended version of the items from 1433 (H) Hajj season's study on the pilgrims from the Pakistani community was used. In view of the responses to the questions in our research instrument, we finalized the data-collection instrument, an interview schedule, after necessary modifications to the questionnaire. Some questions were deleted and question wording of some others was modified in view of the pretest responses. The finalized instrument contained a mix of the open and the close-ended questions. It was translated into the Arabic language by an experienced translator.

3.2: Sample and Data Collection

Final data collection was done by five trained graduate students. They were all fluent in the Arabic language and had previous experience of data collection from the Arabic speaking interviewees. Data collection started on the 3rdDhul Hajj and was completed by the 26th of Dhul Hajj. Roughly thirty percent of the interviews were completed prior to the formal commencement of the Hajj rituals. Data collection was carried out within the housing units of the pilgrims during the time slots when most of the pilgrims were expected to be in their housing units. Ten male adults were randomly selected for interview from each of the 25 housing units selected through a combination of stratified-systematic sampling procedure yielding 250 completed interviews.

The record for stratifying the building units came from the Establishment for the International Pilgrims from the Arab World. This was an elaborate record that, *inter alia*, contained information about the pilgrims' building addresses, the Maktab number of the pilgrims in a building, and the size of the building indicated by the number of pilgrims in each building. The population comprised 118

building units that housed hundred or more pilgrims. The housing units were stratified into three strata of buildings. The small building units housed ≥ 100 to < 500 pilgrims; the large units housed ≥ 500 to < 1000 pilgrims; and very large units housed ≥ 1000 pilgrims. Out of these three strata, 25 housing units (5 very large, 10 large, and 10 small units) were selected. Five additional small building units were chosen to replace the buildings that could not be accessed by the interviewers on repeated trials. As compared to very large and large strata, the stratum of small units was under-sampled by roughly a ratio of 1 to 3. The sampling interval for the systematic sampling varied according to the size of the building stratum involved and the number of buildings to be selected. From each selected building ten adult male pilgrims were randomly selected for interview.

3.3: Concepts and measures

The Hajj and Omrah related problems conceptually refer to actual or potential unsatisfactory situations, un-related to Fiqh issues, which are perceived by the pilgrims as causing difficulties, and hindrances in the attainment of their everyday life goals during their Hajj sojourn. For example, loss of Hajj IDs and other assets, losing one's co-travelers or one's way in the crowd, difficulty in getting to places, transportation and travel problems, problems posed by Mualams or their agents, group leaders or tour operators, sickness and health emergencies, or boarding and lodging problems etc. Problems do not necessarily have to be personally experienced by a pilgrim himself but could be vicariously experienced as well; i.e., learning of the problematic situations experienced by co-pilgrims. Some problems may be perceived as more serious and salient than others.

Operationally, the pilgrims' problems were tapped through such open-ended questions as: Did you or people around you face any situations during your stay in the Kingdom for Hajj that in your view created difficulties, complications or hindrances or problems for you or people around you. Pl. name as many problems as you can recall. This query was followed up by another: "Of these, what do you think are the two most important problems that need immediate attention of the authorities to facilitate the pilgrims in performing problem-free pilgrimage?" All the responses were listed as stated. These were initially coded into 90 categories in addition to a catch-all "cannot code or miscellaneous" category. Similar problems were collapsed together to yield twelve broad categories. For example, categories "housing is poor, dirty", distant, "bad conduct of the staff", "few toilets", "crowded rooms", "broken lifts" etc., .were put under the category "poor quality of housing". The names and description of the categories is provided in Table 1.

Problems related communication ecology of the pilgrims conceptually refers to the pilgrims' actual or potential use of all the various communication channels available to them in problem situation. This means actual or potential use of a communication channel in context of all available communication channels. Thus a

pilgrim may use more than one channel in a situation. Additionally, it also implies that some communication channels might be perceived as more important, useful and/or convenient than others. Thus a pilgrim's communication ecology implies a perceived rank order of the channels in terms of their use and utility.

Operationally, the pilgrims' problems' related communication ecology was tapped through two items. First an open-ended query asked: "Thinking about all of the different ways of communicating and getting information or practical help about problems during your stay in the Kingdom – like using TV, radio, newspapers, pamphlets, books, magazines, the Internet, talking with the Mualam or his agents, tour operators, going to information counters, friends, talking to family, friends, and co-pilgrims, government officials, and dars organizers in the neighborhood masjid -- pl. name two most important channels that you used or would like to use to get information when faced with problematic situations? The potential responses could be coded as micro-individual or interpersonal contacts with co-pilgrims, family or friends, contacts with community organzations like the dars organizers, mualams, sector incharge and information counters, and contact with the local and the mainstream media, and the online media.

This open-ended query was followed by a fixed-response, 3-point scale ranging from 1 "never" to 3 "often": How often do you use each one of the following sources? The sources ranged from Saudi mass media, digital screens, Internet sources/YouTube and pilgrims' use of their native media to co-pilgrims, tour operators, information counters, Hajj officials, & dars organizers in the neighborhood mosques. These fixed response questions indicated the intensity of connections to various interpersonal, the mediated, and the community communication sources. Whereas contact with interpersonal and media sources were all single item measures, the communication contact with community organization was a mean score of a 6-item additive index comprising the pilgrim's contacts with tour operators or mualams (the KSA government-authorized hajj companies) or their agents, the Egyptian Hajj-mission officials, the host country security officials, the Saudi Hajj officials, information counters in the buildings, and the dars-organizers in the neighborhood mosques.

Additionally, data on a number of demographic variables was collected. These included: the age in years, ratio level measure, the education as degree/certificate completed: an interval level 5-point scale ranging from 1 "Did not go to school" to 5 "Master or higher degree", the Hajj family status of the pilgrims (a nominal variable indexed by whether performing Hajj alone or with members of the family),

Degree of satisfaction with the services provided by various agencies in facilitating the pilgrims during their stay in the Kingdom conceptually refers to the extent of the pilgrims' perceived satisfaction with the services provided to them by

various agencies. Operationally, perceived satisfaction with each agency was indexed by a 5-point Likert-type item ranging from 1 very dissatisfied with the service or behavior of the officials to 5 very satisfied capturing the pilgrims' degree of satisfaction with each of the service provider. Two types of satisfaction variable were looked at; viz, satisfaction with Saudi services & satisfaction with Egyptian services. Satisfaction with the Saudi services was a mean of a 12-item additive index comprising such items like satisfaction with the services provided by the Saudi government authorities in general, the Mualam/tour operator or his agent, the immigrations authorities, the bus transport and the private taxi services, the crowd management services in and around the Haram area, the services of the Saudi security officials, guidance and information services, eating facilities, cleanliness and hygiene, Saudi health services, and the housing facilities. Satisfaction with the Egyptian services was a mean of a 2-item additive index comprising degree of satisfaction with the services of Egyptian Hajj mission officials, and the services provided by the Egyptian health authorities.

4: Data Analysis and Results

4.1: Statistical Procedures Chosen

Descriptive statistics were used for objective 1, 2, and 3. Specifically, univariate frequency distributions through multiple response analysis were examined and rank ordered for objectives 1 & 2. Univariate frequency distributions and such descriptive statistics like measure of central tendency & dispersion were used for the third objective.

Data analysis strategy for the final objective entailed the use of stepwise multiple regression procedures where each of the two criterion indices of satisfaction was regressed on nine predictors in all; viz, three demographic predictors of age, education and the Hajj status (performing Hajj with family=1) and six communication contact variables. The four mediated communication contact variables of i) the extent of contact with the Saudi national media, ii) the extent of contact with the digital screens/billboards, iii) the extent of contact with the Internet, and iv) the extent of contact with the ethnic Egyptian media -- all originally 3-point scales (ranging from 1=never to 3=often) – was each transformed into a two-point scale (1=never contacts; 2=contacts the source) through collapsing together the sometime contacts and often contacts categories. This was necessitated due to very strong positive skew with 1 being the modal as well as the median category in all the four variables (cf. Table 4). The other two communication contact variables were the extent of contact with family, friends and co-pilgrims [a 3-point scale (Mean=2.3; SD=.78)], and the extent of communication contact with community organizations [a 5-item mean additive index (Mean=1.3; SD.31) comprising contacts with the Mualam/tour operators or their agents, the Egyptian Hajj mission officials, the Information Counters in the

buildings, & the Dars Organizers in the neighborhood Masjid, Saudi officials]. Additionally, the collinearity diagnostics, the Durbin-Watson statistics, the residual analysis, and the influence statistics were all looked at to assess the accuracy and the generalizability of the regression model used.

4.2: Results

Objective 1 of the study given above required statistical description and rank-ordering of the problems the Egyptian pilgrim community said they faced during the Hajj 1434 (H). Tables 1 & 2 are a report of the findings on this particular objective. Table 1 reports and rank orders the pilgrims' response to the question: what problems/difficulties/complications did you or the people around you faced during your stay in the Kingdom (pl. mention all that you can recall). Out of a 250 usable questionnaires, the responses of 180 cases were validly coded and 70 cases did not respond to the question and were counted into the missing data category. The 180 cases provided 339 responses. The number of problems identified by a case ranged from one problem only to three problems. About 53.0 % of the responses identified one problem, roughly 36.0% of the responses identified two problems, and another about 11.0% of the responses mentioned three problems. These responses were coded into 12 broad categories. These categories were created in order to preserve as much detail about the problems as possible. Definitional details for the categories are available in Table 1.

Table 1, essentially provides four pieces of information that comprise the definitional details of the categories, the total number of responses for each category, the percent of responses for each category, and the percent of cases giving each response. As the table shows, broad categories of the problems and difficulties that the Egyptian pilgrims said they faced comprised: the housing problems (distant, dirty & crowded rooms, dirty toilets, and absence of bussing service), problems in Masha'er (few eateries, few toilets, lack of transport, bad lift in jamaraat), crowdedness in Mataaf and inside the al-Haram, the high taxi charges, crowded tents in Masha'er, problems in al-Haram (like mix-up of sexes, few and expensive wheel chairs, lack of toilets, behavior of security staff, lack of barber shops on the Marwa side, and smoking in the sahaat), the bussing problem from the airport, and to-and-from Madinah al-Munawwarah (tenders' behavior, delay, over-speeding, non-functional air-con), the problem of inflation, the immigration problems (delays), the Mualam or his agent's bad behavior and lack of interest, crowdedness on train platforms & traffic congestion on roads, and the restaurant problems (poor food, expensive).

Table 2 reports the Egyptian pilgrims' responses to the query, "Of all the problems you faced, please tell us in order of importance the two most important problems that you faced". Each of the first mentioned and the second mentioned responses were initially coded into sets of 12 broad categories. The two categories

of the amenities in Masha'er and the overcrowded tents in Masha'er were collapsed together into a single category of the amenities in Masha'er. Each of these twelve first mentioned and the second mentioned sets of categories were then coded through multiple dichotomy method of coding. These variables then constituted the variable sets in multiple response analysis of top two problems encountered by the pilgrims. Table 2, therefore, lists, in descending order, the top two most important problems that the pilgrims said they faced. As the table shows, 184 cases provided 267 responses coded into nine problem categories.

The rank order of top-two most important problems in Table 2 shows that the housing related problems (distant housing, crowded & dirty rooms and toilets, absence of bussing facilities), the bussing problem [from the airport & to-and-from Madinah al-Munawwarah (bus-tenders' behavior, delays, over-speeding, & non-functional air-con), the Masha'er problems (over-crowded tents, few eateries & toilets, unavailable transport, & bad lift at Jamaraat), the problems in al-Haram (mix-up of sexes in Mataaf, few & expensive wheelchairs, & the security staff behavior), and the problem of high-cost of living occupied the first five ranks comprising about 84.6 % the top two responses. Immigration, crowding in and around al-Haram & the Mualam/agents behavior and lack of interest respectively occupied the next three ranks in the list comprising approximately 13% of the responses. The ninth rank was a miscellaneous category with 2.6% of the responses comprising such rare problems like high taxi charges, and problems of restaurants.

Tables 3 and 4, together provide data on the second objective of the study. This particular objective requires us to statistically describe the Egyptian pilgrims' most important communication connections for their problems. Since the main purpose of the above objective is to identify the most significant communication channels from the standpoint of the communication practitioners and campaign planners who might seek to reach the Egyptian pilgrims for campaign or communication intervention purposes, we have decided to present findings on the entire communication ecology of the pilgrims in problem situations. These tables tap two main aspects of the pilgrims' communication ecology; viz, i) a rank order of the top two most important sources of communication contact; i.e., the relative importance of sources as the top two most important sources as perceived by the Egyptian pilgrims (Table 3), iv) and the frequency or the intensity of their contacts with each source in their ecology (Table 4).

Table 3 provides a rank order of top two most important sources that the Egyptian pilgrims say they contact in problem situations. In all, 9 types of communication sources showed up in the pilgrims' responses to the open-ended query. The sources included the mass mediated sources like the Egyptian (community) mass media, the digital billboards, the Islamic books, and the

Internet, the interpersonal or the micro-individual sources of contacting friends, family members and co-pilgrims, and such community organizational sources like the Mualams/tour operators or their agents, the housing information counters, the dars organizers in neighborhood masjids, the host government officials, and the officials of the Egyptian Hajj mission.

Out of 224 multiple responses for this particular query from 164 valid cases, the micro-individual source of contacts with friends in Saudi Arabia and co-pilgrims figures at the top. The community organizational sources of contacting Mualams/tour operators or their agents, the Egyptian Hajj mission officials, and the Saudi government officials respectively occupy the second, the third, and the fourth positions. Of the remaining five sources, the housing information counters, and the electronic billboards together account for another 13.0% of the responses.

Table 4 reports the intensity or the frequency of contact with various communication sources. The intensity of contact was operationally indexed on a 3-point scale ranging from 1 = never to 3 = often through the following close-ended query: "Following are the communication sources that the pilgrims usually use to get help about any problem they encounter during Hajj. Tell us how often you use each of the following for getting help or information on problem. Would you say you use each of these never, sometime or often to get help about the problems?" The sources included: Saudi mass media system like newspapers, TV, radio, books, booklets, pamphlets etc.; the digital screens; mualams/tour operators or their agents; people at the information counters in the buildings; family, friends, & co-pilgrims; Saudi government officials; Saudi Hajj ministry officials; Dars organizers in neighborhood masjids; Egyptian Hajj mission; Internet/YouTube; Egyptian mass media. The contact source of family/friends and co-pilgrims (Mean= 2.3, SD= .78), is not only identified by most pilgrims as the topmost important source of contact in problem situations (cf. Table 3) but it is also used most often (Table 4). The second most intensely used source in Table 4 is the Egyptian Hajj mission (Mean=1.7, SD=.67). The same source is ranked third in the topmost important sources of contact for the pilgrims (cf. Table 3). Housing information counters (Mean 1.7, SD .72) and electronic billboards (Mean=1.7, SD=.71) are equally frequently used in problem situations, as indicated by equal means of their frequencies. Nevertheless these sources, both of which share the third most often used position; respectively occupy the 5th and the 6th positions on the most important sources list (cf. Table 3). Saudi mass media system (Mean=1.4, SD=.66), the fourth most frequently used source in problem situations in Table 4, occupy the 7th position (cf. Islamic books) in the list of the most important sources in problem situations (see Table 3). Egyptian mass media (Mean=1.3, SD=.56) and Internet/YouTube (Mean=1.3, SD=.43) that share the fifth most frequently used source position (Table 4) respectively show up at ranks 8 & 9 in Table 3.

Mualams/tour operators or their agents that appear second on the list of the most important sources of contacts in problem situations are 7th on the most often used list. That is, this source (Mean=1.2, SD=.46) is contacted least often, on the average, as are Dars organizers (Mean=1.2, SD=.51), and Saudi officials (Mean 1.1, SD .38).

Table 5 reports findings on the third objective of the study; i.e., the degree of the pilgrims' satisfaction with the services provided. Fifteen satisfaction items were looked at. The twelve items that pertained to satisfaction with the services provided by the Saudi government comprised the services provided by: the Saudi government in general, the mualams/their agents, the Saudi immigration services, the security & the law and order agencies, the Saudi health services, the bussing services, the taxi and the private transport, the restaurant services, the cleanliness and hygiene in and around the Haram Shareef, the crowd management, and the housing services. The two items that pertained to the services provided by the Egyptian government and the Hajj authorities were the services of: the Egyptian Hajj mission officials, the Egyptian health services. The column of figures in Table 5 that describes the pilgrims' satisfaction with various services is the column of means.

The most amount of satisfaction is respectively evidenced with the services in the areas of cleanliness and hygiene in and around the Haram Shareef (Mean=4.7, SD=.74), the guidance and information services (Mean=4.4, SD.98). Saudi health services (Mean=4.2, SD=1.08), Saudi government services in general (Mean=4.2, SD=1.13) Saudi security officials (Mean=4.1, SD=1.06), crowd management services (Mean=4.1, SD=1.19), the housing facilities (Mean=4.0, SD=1.24), Egyptian Hajj mission officials (Mean=3.7, SD=1.41), Saudi immigration services (Mean=3.6, SD=1.43), eating and restaurant facilities (Mean=3.5, SD=1.30), mualms/tour operators or their agents' services (Mean=3.2, SD=1.59) bussing services (Mean=3.2, SD=1.54), and taxi & private transport services (Mean=2.3, SD=1.44).

In sum, the above mentioned figures for the means and their respective standard deviations together may be interpreted as indicating that the Egyptian pilgrims generally tended to be satisfied with the cleanliness, guidance, Saudi health, security, crowd management, the housing & the Egyptian health services and facilities. Nevertheless, they seemed to be less than satisfied with the services of the Egyptian Hajj mission, the Saudi immigration, and the restaurant services. The highest amount of dissatisfaction may be said to have registered for the taxi and private transport services, (Mean=2.3, SD=1.44), and the services provided by the mualams/and their agents (Mean=3.2, SD=1.59), and the bussing services (Mean=3.2, SD=1.54).

Tables 6 & 7 describe findings on the study's fourth objective. This final objective required us to determine the effect of the pilgrims' communication connections in problem situations on the level of their satisfaction with the services provided. Table 6 reports means and standard deviations of ten predictors (four demographic and six communication variables) and two criterion variables of satisfaction with the Saudi government and the Egyptian government authorities. Table 6 also reports zero-order correlation coefficient of ten predictors with the two criteria.

As evident from Table 6, the variables of age, education, marital status, and the pilgrim's Hajj status (whether performing Hajj alone or with family) had no relationship with satisfaction from the services provided by the Saudi government. None of the coefficients for the demographic predictors' relationship with this particular criterion variable was statistically significant. The same largely held true for the criterion variable of satisfaction with the services provided by the Egyptian Hajj mission except for the relationship of the variable age that weakly but negatively correlated with satisfaction with the Egyptian government services. That is, the elderly Egyptians tended to be dissatisfied with the Egyptian government services (cf. coefficient of -.12 between age and satisfaction with the Egyptian government services).

Of the six communication contact variables, the variables of contacts with community organizations (a mean of a 6-item additive index of contacts with hotel/housing information counters, contacts with Mualams/their agents, contacts with Egyptian Hajj missions, contacts with dars organizers in the neighborhood masjids, contacts with Saudi security officials, and contact with Saudi Hajj ministry officials) significantly and positively correlated with satisfaction with Saudi government services. Those who contacted more often the community organization services were more likely to feel satisfied with the Saudi government services. (cf. zero-order correlation coefficient of +.16 in Table 6). As regards the relationship of communication contact variables with satisfaction with the Egyptian government services in the Kingdom, coefficients for contacts with the community organizations, the friends and co-pilgrims, the Egyptian media, and the digital screens were significant. All these four communication contact predictors had a positive relationship with this particular criterion of satisfaction (cf. coefficients of +.31, +.18, +.15, +.15 respectively for community organizations, friends & co-pilgrims, Egyptian media and digital screens in Table 6). That is, the greater the amount of contacts with community organizations, with friends & co-pilgrims, with the Egyptian media, and with the electronic billboards, the greater the pilgrims' satisfaction with the services of the Egyptian Hajj.

Since the zero-order correlations could be spurious due to the influence of "third" variables and since these coefficients do not tell us of the impact of the

predictor variables, we performed stepwise multiple regressions. Table 7 reports the results of the regression of the two criterion indices on four demographic variables of age, education, marital status, and the Hajj status (performing Hajj alone or with family) and the six communication contacts variables. The 3-point scales of the four predictors of contacts with mediated sources; viz, the Saudi mass media, the ethnic or the available Egyptian media, the Internet/YouTube, and the digital screens were all dichotomized at the median into two groups (those who never contacted the source and those who contacted the source). This collapsing was done due to evidence of very strong positive skew and for other distributional reasons necessitating a logical collapsing of the categories (cf. Table 5).

Table 7 reports results of the final step in the stepwise multiple regressions of the two criterion variables on nine predictors. As evident from the table, after controlling for the effects of other predictors, we found statistically significant effects of communication contacts with the community organizations, and Saudi mass media. Nevertheless, the direction of impact of these two communication contact predictors is interesting. The table shows that whereas the increased communication contacts with community organizations leads to greater feeling of satisfaction with the Saudi government services, the communication contacts with Saudi mass media led to decreased satisfaction with the quality of services provided by the host government after the effects of other predictors were controlled for.

Specifically, one standard deviation unit increase in contact with community organization leads to .23 standard deviation unit increase in satisfaction. This translates into something like .07 units increase in the pilgrims' satisfaction (.23 x .31 = .07). On the contrary, one standard deviation unit *increase* in contacts with Saudi mass media leads to -.17 SD unit *decrease* in satisfaction, which is   -.11 units (-.17 x .64 = -.14). The rest of the four communication contact variables did not have any effect on satisfaction with Saudi government services and were excluded from the final solution.

In the case of satisfaction with the Egyptian government services in the Kingdom, only one predictor; viz, communication contacts with community organizations had significant positive effect on satisfaction levels. Specifically, one standard deviation unit increase in contacts with community organizations leads to .27 standard deviation unit increase in the level of satisfaction with the Egyptian government services. This translates into .17 unit increase (.27 x .64 = .17). The rest of the communication predictors could not produce significant impact on this particular satisfaction criterion.

An analysis of the case wise diagnostics and the standardized residuals indicated that the errors in the models were within the acceptable limits. Less than one percent of the standardized residuals had values more than 2.58. The Cook's

distance statistics and the leverage values were less than one and close to zeros. Hence the models fitted the data quite well. As for the generalizability of the models, the adjusted R^2 values were compared with the R^2 values for shrinkage. The adjusted R^2 values minimally differed from the unadjusted R^2 values in both the models (cf. Table 7). The values of the Durbin-Watson statistics of both the models were no case were less than 1 or more than 3 and thus supportive of the independence of errors assumption as well. The VIF values ranged between 1 and 2 and all were well below 2 and hence did not give any cause for concern for multicollinearity. In sum all these parameters indicated that both the models not only fitted the observed data well but also were safely generalizable to other samples from the same population.

5: Conclusion

5.1: Summary of the Main Findings

Overall, the Egyptian pilgrims may be said to have faced twelve broad categories of problems. And of the two most important problems, over 83% of their responses were about five categories of problems. Out of these, top three ranks were taken by: the housing problems, the bussing problems, and the problems in Masha'er (see Table 2 for a description of these and the rest of the problem categories and their respective frequency distributions).

As regards the pilgrims' problems-related communication ecology, two aspects (frequency of contact and the most important source in problem situations) of all the communication contacts were looked at. Top six ranks of the most important sources of communication contacts (comprising over 94% of the 224 responses) respectively belonged to friends & co-pilgrims (a micro-individual source), the Mualam/tour operators and their agents, the Egyptian Hajj mission officials, and the Saudi officials, the information counters in the building (the latter four being the meso-level community organization source), and the digital billboards. In terms of the frequency or intensity of the contacts, the rank order of the sources respectively was: the friends & co-pilgrims, the Egyptian Hajj mission officials, digital screens and information counters, the Saudi mass media system, the Egyptian mass media and Internet/YouTube, Mualams/tour operators and Dars organizers, Saudi officials. Clearly, the interpersonal contacts with micro-individual and the community organizational sources were predominant and more intense than the mass mediated sources in the communication ecology.

As regards the Egyptian pilgrims' degree of satisfaction with the services provided by the Saudi and the Egyptian authorities, the Egyptian pilgrims generally tended to be satisfied with the cleanliness, guidance, Saudi health, security, crowd management, the housing & the Egyptian health services. Nevertheless, they seemed to be less than satisfied with the services of the Egyptian Hajj mission, the Saudi immigration, and the restaurant services. The

highest amount of dissatisfaction may be said to have registered for the taxi and private transport services, (Mean=2.3, SD=1.44), followed by the services provided by the mualams/and their agents (Mean=3.2, SD=1.59), and the bussing services (Mean=3.2, SD=1.54).

In terms of the impact of the frequency of communication contacts on the pilgrims' satisfaction with the services of the Saudi and the Egyptian Hajj mission authorities, contacts with community organization had a positive effect on the level of satisfaction with the Saudi services after controlling for the effects of the rest of the eight predictors (age, education, marital status, the Hajj status, contacts with friends & co-pilgrims, the Internet, the Egyptian media, the digital screens, and the Saudi national mass media). Frequency of contacts with Saudi national mass media, however, impacted negatively on the pilgrims' levels of satisfaction. As for satisfaction with the services provided by the Egyptian authorities, it was found that only frequency of contacts with community organizations had a positive effect on satisfaction after the effects of all the other predictors were controlled for.

The study did not examine as to why frequency of contact with the Saudi mass media negatively impacted on satisfaction with Saudi services. One may speculate, though, that the negative effect may be characterized as some type of *boomerang* effect of the use of the Saudi mass media in problem situation. The pilgrims, it may be speculated, turned to the media for help in problem situations but due to the nature of the contents in the Saudi mass media, they might find the Saudi media of no practical help to them. This would probably put them off and the resultant frustration over the unresolved problem might be producing dissatisfaction with the services of the host country. In order to test this line of reasoning, future researches should examine the content the content of the Saudi mainstream to determine the practical utility of the content for the pilgrims' problems. Similarly, the pilgrims' perceived utility of the content of the Saudi mainstream media for problem resolution would also need to be tapped by future researchers. In the absence of the just identified pieces of data; viz., content analysis of the mainstream media to determine the nature of the content, and also the pilgrims' perceptions about the helpfulness of the media content, any inference about the Saudi media Hajj coverage causing dissatisfaction with the services provided might remain largely remain tentative. It may well be likely that the coverage in the newspaper was unhelpful to the pilgrims in resolving their immediate problems.

Additionally, our finding that the digital billboards are the third most used source in problem situations (cf. Table 4) but a distant 6th on the list of the most important sources in problem situations (cf. Table 3) is also indicative of the irrelevance of the billboard content to the pilgrims' practical problems. That is, despite being contacted in problem situations, the billboards failed to be of any

help to the pilgrims. This issue was highlighted also in our previous study on digital billboards as well. That study showed that though the pilgrims tried to use the billboards in problem situations but those were perceived as being unhelpful due to content irrelevance and the content formatting and display factors.

6: Recommendations

On the basis of the present study's objectives and the findings, the following recommendations are suggestible:

1. Strict monitoring of the quality of the housing being provided by the native government's Hajj missions and the tour operators. Particularly, crowdedness in the rooms, cleanliness, distance and the adequacy of the transport to and from the housing should be assured.

2. Monitoring of the long distance bussing for bus quality, tenders' behavior, over-speeding and delays should be ensured.

3. Among the amenities in Masha'er, attention needs to be given to the provision of more toilets and eateries, and to the over-crowdedness in tents.

4. For problems in al-Haram, ready and inexpensive availability of wheelchairs and provision of more toilets should be ensured. The issues of the mix-up of sexes in mata'af and the behavior of the security staff should be looked into.

5. For communication with the pilgrims and for the diffusion of relevant and practical information to them and for creation of positive attitudes, greater reliance is needed on such community organization resources like the reception and information counters, mualams/tour operators or agents, and the Hajj ministry and the Hajj mission officials, and the dars organizers in the neighborhood mosques. Community organizations and interpersonal resources hold greater promise and can be more efficiently deployed for message communication and for improving the overall satisfaction of the pilgrims.

6. The mediated channels either having no effect (like the digital billboards, Internet/YouTube, and the Egyptian mass media) on the satisfaction levels of the Egyptian pilgrims or producing dissatisfaction (like the mainstream Saudi mass media). Hence the practical utility of the information in the mainstream Saudi media should be increased & the quality of information and the text display on the digital billboards needs to be improved.

7. The Egyptian pilgrims' interpersonal connectivity with friends and co-pilgrims appears quite rich but this interpersonal connectivity is not impacting upon their level of satisfaction with the services provided hence the interpersonal networks needs to be enriched with useful and

positive information so that the pilgrims' perceived satisfaction with the services improves.

8. For this purpose the agency of mualams, tour operators and their agents can be gainfully utilized. Mualams and tour operators are perceived as most important source in problem situations but there seems to be a communication gap between the mualams/tour operators and the pilgrims because this source is seldom used for information in problem situation.

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Table 1
Problems the Egyptian Pilgrims F aced in Hajj 1434 (H): Rank Order of Frequencies of All Problems

Sr. No.	Problems	Responses		Percent of
		N	Percent	Cases
1.	Housing (distant, dirty & crowded rooms, dirty toilets, no bus)	90	26.5%	49.5%
2.	Masha'er Problems (few eateries, toilets, bad lift, no transport)	47	13.9%	25.8%
3.	Crowdedness in Mataaf & in al-Haram	39	11.5%	21.4%
4.	High Taxi Charges	37	10.9%	20.3%
5.	Crowded Tents in Masha'er	30	8.8%	16.5%
6.	Problems in al-Haram (mix-up of sexes, few & expensive wheel chairs, few toilets, behavior of security staff, barber shop near Marwa, smoking in sahaat)	19	5.6%	10.4%
7.	Bussing (Tenders' behavior, delayed, speeding, air-con broken)	18	5.3%	9.9%
8.	Inflation	23	8.6%	12.5^
9.	Immigration	13	4.8%	7.1%
10.	Mualam/agent (behavior, lack of interest).	9	3.4%	4.9%
11.	Crowdedness on Train platforms & Traffic Congestion on Roads	8	2.4%	4.4%
12.	Restaurant (poor food, expensive)	7	2.1%	3.8%
	Total	339	100%	186.3%

Table 2
Problems the Egyptian Pilgrims Faced in Hajj 1434 (H): Rank Order of Frequencies of Top Two Problems

Sr. No.	Problems	Responses		Percent of Cases
		N	Percent	
1.	Housing (distant, dirty & crowded rooms, dirty toilets, no bus)	64	24.0%	34.8%
2.	Bussing (Tenders' behavior, delayed, speeding, air-con broken)	59	22.1%	32.1%
3.	Masha'er problems (overcrowded tents, few eateries, few toilets, transport not available, Jamraat lift bad)	42	15.8%	22.9%
4.	Problems in al-Haram (mix-up of sexes, few & expensive wheel chairs, few toilets, behavior of security staff)	37	13.9%	20.2%
5.	Inflation	23	8.6%	12.5%
6.	Immigration	13	4.8%	7.1%
7.	Crowding in and around al-Haram	12	4.5%	6.5%
8.	Mualam/agent (behavior, lack of interest).	9	3.4%	4.9%
9.	Other problems (taxi charges, restaurants, lack of guidance & clinic close to al-Haram).	7	2.6%	3.8%
	Total	267	100%	145.1%

Table 3
Egyptian Pilgrims' Top Two Most Important Sources of Communication Contacts in Problem Situation in the Hajj *of 1434 (H): A Rank Order of Frequencies*

Sr. No.	Sources	Responses		Percent of Cases (N=164)
		N	Percent	
1.	Friends in Saudi Arabia, & co-pilgrims	61	27.2%	37.2%
2.	Mualams/Tour Operators or their Agents	52	23.2%	31.7%
3.	Egyptian Hajj Mission	43	19.2%	26.2%
4.	Saudi Officials	27	12.1%	16.5%
5.	Hotel & Housing Info.-counters	15	6.7%	9.1%
6.	Digital Billboard	14	6.3%	8.5%
7.	Islamic Books	6	2.7%	3.7%
8.	Available Egyptian Mass Media	5	2.2%	3.0%
9.	Internet/YouTube	1	0.4%	0.6%
	Total	224	100%	136.5%

Table 4
Frequencies, Means, and Standard Deviations of Frequency of Communication Contacts of Pilgrims in Problem Situations

Variables Contacting …	Frequencies (%)			Mean	S.D.	N
	1 Never	2 Sometime	3 Often			
1. Friends, Family & Co-pilgrims	19.7	30.5	49.8	2.3	.78	249
2. Egyptian Hajj Mission Officials	42.7	45.9	11.4	1.7	.67	246
3. a. Digital Screens	78.8	18.4	2.8	1.6	.71	245
3. b. Housing/Hotel Info. Counter	51.4	34.5	14.1	1.6	.72	249
4. Saudi Mass Media	65.2	25.4	9.4	1.4	.66	244
5. a. Available Egyptian Media	73.0	22.1	4.9	1.3	.56	244
5. b. Internet/YouTube	86.3	11.3	2.4	1.3	.43	248
6. a. Mualam/Tour Operator or Agents	85.7	11.0	3.3	1.2	.46	245
6. b. Dars Organizers	79. 8	16.5	3.7	1.2	.51	242
7. Available Saudi Officials	91.6	5.9	2.5	1.1	.38	239
8. Saudi Hajj Officials	97.1	2.1	0.4	1.0	.20	245

Table 5
Frequencies, Means, and Standard Deviations of the level of the Egyptian Pilgrims' Satisfaction with the Services & Facilities during Hajj 1433

Variables How much satisfied are you with the …	Frequencies[*] (%)					Means	SD	Ns
	1	2	3	4	5			
1. Cleanliness & Hygiene in & around Haram	2.4	.4	1.2	16.9	79.0	4.7	0.74	248
2. Guidance & Info. Services	3.8	2.9	4.2	28.3	60.8	4.4	0.98	240
3. a. Saudi Health Services	4.7	5.1	5.1	31.8	53.3	4.2	1.08	214
3. b. Saudi government Services	5.7	6.1	4.0	33.6	50.6	4.2	1.13	247
4. a. Saudi Security Officials	3.3	7.0	9.3	33.5	47.0	4.1	1.06	215
4. b. Crowd Management Services	7.5	4.8	6.1	32.9	51.3	4.1	1.19	228
5. a. Housing Facilities	6.9	8.5	6.9	27.1	50.6	4.0	1.24	247
5. b. Egyptian Health Services	9.4	7.6	6.3	24.6	52.2	4.0	1.32	224
6. Egyptian Mission Officials	12.1	11.3	9.7	25.9	40.9	3.7	1.41	247
7. Saudi Immigration Services	14.2	13.8	7.7	32.0	32.4	3.6	1.43	247
8. Eating & Restaurant Facilities	11.8	10.6	17.6	35.	24.9	3.5	1.30	245
9. a. Mualam/ Tour Operator/ Agents	24.0	12.6	9.8	22.4	31.3	3.2	1.59	246
9. b. bussing Services	23.5	15.2	10.0	7.8	27.6	3.2	1.54	243
10. Taxi and Private Transport	43.9	22.8	8.0	13.1	12.2	2.3	1.44	237

[*]1=Very Dissatisfied, 2=Dissatisfied, 3=Neutral, 4=Satisfied, 5=Very Satisfied

Table 6
Means, Standard Deviations, and Zero-Order Correlations of Satisfaction Variables with Demographic, and Communication Contact Variables (N= 179)

Predictors	Means (SD)	Criterion Variables Satisfaction With	
		Saudi Government Services (Mean=3.9, SD=.71)	Egyptian Government Services (Mean=3.9, SD=1.25)
		r	r
Age	51.6 (12.7)	+.02	**-.12**
Education	2.9 (1.13)	+.01	+.03
Marital Status (Married=1)	1.0 (.08)	-.11	-.08
Performing Hajj (With Family=1)	1.5 (.50)	-.10	+.03
Communication with:			
Community org.	1.3 (.31)	**+.16**	**+.31**
Friends/co-pilgrims	2.3 (.78)	+.10	**+.18**
Egyptian Media	1.3 (.56)	+.08	**+.15**
Internet/YouTube	1.2 (.78)	-.04	+.08
Digital Screens	1.5 (.71)	+.01	**+.15**
Saudi Media	1.4 (.64)	-.04	+.04

Note: coefficients of .12 are significant at p < .05 (one-tailed). Coefficients in bold were significant

Table 7
**Stepwise Multiple Regression of the Pilgrims' Satisfaction Variables on
Demographic and Communication Contact Variables**

Predictors	Final Step Betas[*]	
	Satisfaction with Saudi Services (N=179)	Satisfaction with Egyptian Services (N=206)
Constant[**]	3.34	2.39
Age in years		
Education Completed		
Hajj with family (1=Yes)	.23	.27
Contacts community organizations		
Contacts family, friends & co-pilgrims		
Contacts Egyptian media	-.17	
Contacts Internet		
Contacts digital screens		
Contacts Saudi media		
R^2%	4.5	7.4
Adjusted R^2%	3.5	6.9

Note: [*] Coefficients are significant at p < .04
Predictors without corresponding coefficients stood excluded in stepwise procedures
[**] Figures for the constant are unstandardized partial regression coefficients

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Mapping the Egyptian pilgrims' problems, their communication ecology, & their residential context	جامعة ام القرى معهد خادم الحرمين الشريفين لابحاث الحج والعمرة

CASE NUMBER:	☐☐☐
NUMBER OF THE INTERVIEWER: ……………………………………………………..	☐☐
DATE OF THE INTERVIEW: (……………………. …………. 1433)	☐☐
MAKTAB NUMBER	☐☐
AREA	

1	Did you personally or people around you face any situations during your stay in the Kingdom for Hajj that bothered you or created difficulties or complications for you? Pl. name the problems. (**Interviewer, list the problems in the space provided**) --- --- ---	☐☐☐ ☐☐☐ ☐☐☐
2	Of these, which ones would you say are the two most important problems that need immediate attention of the authorities (**Interviewer record in the space provided in the order indicated by the respondent**): 1…………………………………………………… 2……………………………………………………..	☐☐☐ ☐☐☐
3	Thinking about all the possible ways of communicating for information and help on problems, pl. name two most important sources that you turn to for information and help in case of a problem during your stay here. (**Interviewer list the names of the sources in the order indicated**). 1…………………………………………………… 2……………………………………………………..	☐☐ ☐☐

4	**How helpful were the sources you turned to for help in problem situations?** 1. **Very unhelpful** 2. **Unhelpful** 3. **Neither helpful nor helpful** 4. **Helpful** 5. **Very helpful**	☐

5	Following are the communication sources that the pilgrims use to communicate (get or give information or help) about any problem they encounter in the Kingdom during their Hajj sojourn. Tell us how often do you use each of the following for information on problems... . Would you say you use each of these never, sometime or often to communicate about the problems? **(Read out the items to the respondent and circle the number of the response.)**				
	Use the info in the Saudi mass media system like newspaper, TV, and radio, books, booklets, pamphlets etc.	**1-** Never	**2-** Sometime	**3-** Often	**9- DK**	☐
	Use the digital screens	**1-** Never	**2-** Sometime	**3-** Often	**9- DK**	☐
	Talk with Mualam or his agent	**1-** Never	**2-** Sometime	**3-** Often	**9- DK**	☐
	Talk to the people at the information counter at your building/hotel	**1-** Never	**2-** Sometime	**3-** Often	**9- DK**	☐
	Talk to friends/family/co-pilgrims	**1-** Never	**2-** Sometime	**3-** Often	**9- DK**	☐
	Talk to the available Saudi govt. officials.	**1-** Never	**2-** Sometime	**3-** Often	**9- DK**	☐
	Talk to Dars organizers or people responsible for the residential-area masjid.	**1-** Never	**2-** Sometime	**3-** Often	**9- DK**	☐
	Talk to officials Egyptian Hajj mission.	1-Never	2-Sometime	**3-**Often	**9-DK**	
	Talk to Saudi Hajj ministry officials.	1- Never	2- Sometime	3- Often	**9- DK**	☐

	Use Internet/YouTube etc.	1- Never	2- Sometime	3- Often	**9- DK** ☐
	Use Egyptian Mass Media.	1- Never	2- Sometime	3- Often	**9- DK** ☐

6	How close to your residential building is the local Masjid in your residential neighborhood? 1. Very Close 2. Close 3. Far 4. Very Far 5. No Masjid in area 9. DK	☐

7	Is there a prayer hall within your residential building? 1. Yes. 2. No. 9. DK.	☐

8	Are there any dars sessions in the Masjid/Prayer hall within your residential area/building?	
	1. Yes 2. No 9. DK	☐

9	If yes, roughly, how many dars sessions have you attended during your stay?	(……………..)sessions	☐ ☐

10	If these Dars session are devoted to the kind of practical problems the pilgrims face and how best to deal with those problems, how likely are you to attend those sessions?	
	1. Not likely to attend 2. Likely to attend 3. Very likely to attend 9. DK	☐

11	On average how many times do you pray in the local Masjid/building prayer hall in a day?	
	………………………	☐

12	How close to your residential building are the following services in your neighborhood? Would you say they are very close, close, far, very far, or not available at all?					
		Very close 1	Close 2	Far 3	Very far 4	Not Available 5	
	Dispensary or medical clinic						☐

	Restaurants						☐
	Shops & Shopping area/market						☐
13	About how many times in a day do you visit the following places in your residential building or neighborhood?						
	Restaurants near your building	……………………………					☐
	Visit shops and shopping area/market	……………………………					☐
14	How many people reside with you in the same room? …………………………						☐
15	Are the following available in your building?						
	Common kitchen		1.Yes		2. No	9. DK	☐
	Lounge/ or sitting area		1.Yes		2. No	9. DK	☐
	Digital billboard carrying messages/information		1.Yes		2. No	9. DK	☐
	Information counter		1.Yes		2. No	9. DK	☐
16	If a rest or recreation lounge is provided in your building, how likely are you to go there and relax with your friends? 1. Very likely. 2. Likely 3. Not at all likely 9. DK						☐
17	Have you seen digital billboards carrying messages for the pilgrims in the following places? (Interviewer check all the places named by the respondent). 1. The Haram Area 2. Mina 3. Mudzalfa 4. Arafaat 5. The Prophets' Mosque						☐
18	When you see a billboard, how much of the message do you usually read? 1 Never read 2. Read part of the message 3. Read most 4. Read all						☐
19	How much helpful to you the digital screens may have been during your						

Hajj stay? 1. Very Helpful 2. Helpful 3. Not Helpful 9. DK	☐

20	Cell phones are a useful source of getting or giving help in problem situations. How often do you talk to or SMS each of the following for problems through cell-phones? You talk or SMS through cell phones about problems for information and help					
	To friends & family or co-pilgrims	**1.** Never	**2.** Sometime	**3.** Often	**4.** Very Often	**9- DK** ☐
	To Mualam or his agent	**1.** Never	**2.** Sometime	**3.** Often	**4.** Very Often	**9- DK** ☐
	To officials of Egyptian Hajj mission	**1.** Never	**2.** Sometime	**3.** Often	**4.** Very Often	**9- DK** ☐
	To Saudi Hajj ministry officials	**1.** Never	**2.** Sometime	**3.** Often	**4.** Very Often	**9- DK** ☐

21	How much satisfied do you think you are with the behaviors of officials or the quality of services provided. For each of the following tell me if you are very satisfied, satisfied, neither satisfied nor dissatisfied, dissatisfied, or very dissatisfied with each of the following agencies or officials. **(Interviewer ask the question, read the responses and circle the relevant numbers)**						
	Items	Very Dissatisfied	Dissatisfied	Neither Satisfied nor Dissatisfied	Satisfied	Very Satisfied	DK
	With the overall services provided by the Saudi govt. for the pilgrims	1	2	3	4	5	9	☐
	Services provided by the Egyptian govt. officials in	1	2	3	4	5	9	☐

the Kingdom							
Services provided by the Mualams/his agent s	1	2	3	4	5	9	☐
Saudi Immigration services	1	2	3	4	5	9	☐
Services provided by Saudi security personnels	1	2	3	4	5	9	☐
Saudi Health services	1	2	3	4	5	9	☐
Egyptian Health services	1	2	3	4	5	9	☐
Busing facilities (airport, Makkah-Madinah, Mashaer)	1	2	3	4	5	9	☐
Private taxi services	1	2	3	4	5	9	☐
Guidance & info. services in and around the Holy places	1	2	3	4	5	9	☐
Eating & restaurants facilities	1	2	3	4	5	9	☐
Cleanliness/Hygiene in & around the Holy places	1	2	3	4	5	9	☐
Saudi crowd management services	1	2	3	4	5	9	☐
Residential facilities	1	2	3	4	5	9	☐

22	If you are dissatisfied with the residential facilities, what are your reasons for dissatisfaction? Give us at least two main reasons

I--- ☐☐

II--- ☐☐

23	Do you know there is complaint office of the Saudi Hajj Ministry in Makkah where you can go to for help?

2. No   1-Yes   ☐

24	If yes, do you have the telephone number of that office?

2. No   1-Yes   ☐

25	How old are you?	(................) Years' old	☐☐
26	Marital status:	2. Single 1. Married	☐
27	Any of your family members with you?	2. No 1. Yes	☐
28	Have your performed Hajj before?	1. Yes. 2. No.	☐
29	If yes, which year you performed your last Hajj?	(.................) (**Record the year**):	☐☐
30	Education:(**Circle the number for the response**)	**1-** Did not go to school **2-** Matric or less **3-** Higher Secondary. **4-** Bachelor **5-** Master or above **6-** Others **9.** . D.K	☐