

Pilgrims' Problems, their Communicative Ecology and Satisfaction with Services: A study of Pilgrims from Pakistan

مشكلات الحجاج: البيئة التواصلية والرضا عن الخدمات دراسة عن حجاج من باكستان

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Abstract

This study has examined the pilgrims' problems, their problem related communicative ecology, their satisfaction levels with the services provided and the impact of communication contacts on satisfaction in a probability sample of 439 Pakistani pilgrims. The housing quality, the transport problems, and the train problems emerged as the most important problems alongside a number of other problems. The pilgrims' communication ecology in problem situations comprises eleven communication sources. Of these, contacts with family/friends and co-pilgrims made top of the list followed by such community organization sources like information counters, tour operators, and the Hajj mission officials. The mediated sources of contacts with the ethnic newspaper (the Urdu language newspaper), and the mainstream Saudi mass media ranked the 3rd & the 4th. The Internet and the digital billboards were each cited in less than 10 percent of the responses. Stepwise multiple regressions revealed that the most important sources of impact on satisfaction were contacts with community organizations, family/friends & co-pilgrims, the ethnic newspaper and the digital screens. Implications of the impact on satisfaction are discussed and a set of recommendation derived for communicating with the pilgrims.

Introduction

Significance & Rationale of the Study

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. Since researchers and respondents may differ on exactly what might or might not be a problematic situation, we believe, in line with phenomenological school of communication research, the pilgrims need to self-identify the problems they face through open-ended queries. That is, we want to tap the problems' ground-reality, the actual problems the pilgrims face on the ground, rather than getting them to respond to fixed-response

researcher-inspired queries commonly prescribed by the methodologies of the positivist school of communication research.

Primarily, the present study tries to advance discussions on the issue of the problems the pilgrims face and how best to communicate with the pilgrims about their problems in order to facilitate them. 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 problem related communication connections do they make; i.e., communicative ecology do they use to overcome those problems? If the pilgrims' communicative ecology results in some resolution of the problematic situation for them then a corollary of the above question ought to be as to how satisfied are the pilgrims with the quality of services being provided to them by various agencies serving them? We believe, generating such type of information may be a significant prerequisite for a scientific approach to developing a pilgrims' reach strategy. Such information may also help guide the efforts of researchers, communication practitioners, and the campaign planners seeking to effectively communicating with diverse communities of the pilgrims.

Literature Review

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

The term communication ecology is an expansion of Marshall McLuhan's notion of media ecology (1994) and highlights the need for mass communication research to consider audience members' media connections in *context* of each other. It includes individuals' interpersonal and organizational communication connections (Katz, Ang, & Suro 2010). 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 is 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. 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 communication infrastructure theory (CIT) and its theoretical precursor media system dependency (MSD) theory (Wilkin, Ball-Rokeach, Matsaganis, & Cheong, 2007).

In terms of these two approaches, people rely on different communication sources to various degrees in order to accomplish three main types of communication goals, 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). The notion of communication ecology is quite inclusive and allows for such communication sources like new and old, mainstream & geo-ethnic media, interpersonal communication channels, and communication outreach of community-based organizations. It 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 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 (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. CAC comprises such elements as street safety, transportation, shopping areas, law enforcements, health care services etc.

The most important potential benefit of examining the problem-related communicative ecology of the pilgrims is that this approach shall help us identify the most important communication channels for building a communication campaign and for maximizing its effectiveness.

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.

Methods

Instrument Development

A research instrument was pilot-tested on a limited set of Omrah pilgrims from Pakistan in the month of Ramadan 1433 (H). The finalized instrument contained a mix of open and close-ended questions. A code definition sheet and coding scheme for the open-ended questions on the pilgrims' problems and their problem-related communication connection was created by the authors and two trained coders. Inter-coder agreement in coding the pretest data on problems and problems-related communication connection was

over 90 percent. Disagreements were resolved through elaborating category definitions in code definition sheet.

Sample & Data of the Study

439 interviews were completed from a sample of Pakistani pilgrims selected through a combination of stratified-systematic and simple random sampling procedures. Buildings were stratified on the Hajj scheme of the occupants (the government scheme and the private scheme) and the size of the buildings determined on the basis of the number of pilgrims housed in a building (the small buildings and the big buildings). A total of twenty buildings were systematically selected from the big and the small buildings' strata. From each building twenty male adult pilgrims were randomly selected for interview. 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.

Concepts and measures

The Hajj and Omrah related problems were the situations that the pilgrims themselves perceived as causing difficulties, and hindrances in the attainment of their everyday life goals during their Hajj sojourn. The identified problems were not necessarily 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 fourteen broad categories. The names and description of the categories is provided in Table 1.

Problems related communication ecology of the pilgrims referred to the pilgrims' actual or potential use of all the various communication channels available to them in problem situation. This meant actual or potential use of various communication channels not in isolation from each other but in context. Thus a pilgrim might use more than one channel in a situation. Additionally, it also implies that some communication channels might be more important, useful and/or convenient than others. Thus a pilgrim's communication ecology implied a perceived rank order of the channels also in terms of their use and utility. Operationally, it was tapped through a two-item query: an open-ended and a close-ended. The former 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 were coded as micro-individual or interpersonal contacts with co-pilgrims, family or friends, contacts with community organizations like the dars organizers, mualams, sector incharge and information counters, and contact with the local and the mainstream media, digital screens, and the online media.

The fixed-response query, a 3-point scale ranging from 1 “never” to 3 “often” was: How often do you use each one of the following sources? The sources ranged from Saudi mass media, digital screens, Internet sources/YouTube and local language 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 the mean score of a 5-item additive index comprising the pilgrim’s contacts with the mualam (the KSA government-authorized hajj companies) or his agent, the tour operator, the sector-incharge of the Hajj-mission, the information counters, 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 female members of the family), the prior Hajj pilgrimages performed (number of times performed Hajj previously), the Hajj scheme under which performing Hajj (through the government system or through the private tour operators).

Degree of satisfaction with the services provided by various agencies in facilitating the pilgrims during their stay in the Kingdom conceptually referred to the extent of the pilgrims' perceived satisfaction with the services provided. 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 Pakistani services. Satisfaction with the Saudi services was a mean score on a 7-item additive index comprising such items like satisfaction with the services provided by the Saudi government authorities in general, the Mualam or his agent, the immigrations authorities, the bus transport and the private taxi services, the crowd management services in and around the Haram area, and the housing facilities. Satisfaction with the Pakistani services was a mean score on a 3-item additive index comprising degree of satisfaction with the services in general of the Pakistani government and Hajj mission officials, the services provided by the tour operators/and their agents, and the services provided by the Pakistani health authorities.

Data Analysis and Results

Statistical Procedures Chosen

Descriptive statistics were used for objective 1, 2, and 3. 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 scheme 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 newspapers (the local Urdu language newspaper) -- 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 in the data. The other two communication contact variables were the extent of contact with family, friends and co-pilgrims [a 3-point scale (Mean=2.79; SD=.79)], and the extent of communication contact with community organizations [a 5-item mean additive index (Mean=1.39; SD.30) comprising contacts with the Mualam or his agents, the Tour Operator/agents, the Sector Incharge, the Information Counters in the buildings, & the Dars Organizers in the neighborhood Masjid].

Results

Tables 1 & 2 report the findings on the first objective. Table 1 reports and rank orders the pilgrims' response to the question: what problems/difficulties/complications did you or the people around faced during your stay in the Kingdom (pl. mention all that you can recall). 317 usable cases provided 611 responses. About 51.0 % of the responses identified one problem, roughly 34.0% of the responses identified two problems, and another about 15.0% of the responses mentioned three problems. Table 1 provides four pieces of information: 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.

Table 2 reports multiple response analysis of 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 14 broad categories. The two categories of the poor quality housing, and the distant housing/the housing located on height were collapsed together into a single category of the housing problem as were the two categories of the amenities in Masha'er and the overcrowded tents in Masha'er 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. As the table shows, 296 cases provided 437 responses coded into 12 problem categories. Table 2 shows that the housing related problems, the transport problem, the train problem, the problem of high cost of living, the problem in Masha'er, and the problem of high taxi charges occupied the first six ranks

constituting 80% of the responses. The rest of the six problem categories together constituted merely 20% of the responses.

Tables 3 and 4 together provide data on the second objective of the study. Table 3 gives a rank order of top two sources of communication contacts in problem situations among the eleven communication sources. Out of 715 multiple responses from 391 cases, the micro-individual source of contacts with family/friends and co-pilgrims figures at the top, the community organizational sources of contacting the reception/information counters, the tour operators, and the Pakistani Hajj ministry officials respectively occupy the second and the fifth positions, whereas the mediated sources of ethnic newspapers, the Saudi mass media, and the Internet/YouTube occupy respectively the third, the fourth, and the sixth positions. Table 4 reports the intensity of contact or the extent of contact with each of the communication source. The intensity of contact in the table is visible through the univariate distribution of the proportion of pilgrims contacting each source on a 3-point scale ranging from 1= never to 3 = often, and through the mean use of each source.

Table 5 reports findings on the third objective of the study; i.e., the degree of the pilgrims' satisfaction with the services provided. The most amount of satisfaction is evidenced with the services in the areas of cleanliness and hygiene and the highest amount of dissatisfaction is registered for the services in the area of taxi and private transport (Mean=2.04, SD=1.25) and the services provided by the mualams/and their agents (Mean=2.67, SD=1.36). The Pakistani pilgrims' extent of perceived satisfaction with the services provided by the Pakistani government and Hajj mission authorities does not seem great. The mean scores on all three items of perceived satisfaction with the Pakistani services [Pakistani government and mission officials (Mean=3.65, SD=1.18), tour operators/their agents (Mean=3.05, SD=1.44), and the Pakistani health services (Mean=3.79, SD=1.07)] fall below the satisfaction threshold score of 4. That is, on the average the pilgrims feel neutral (neither satisfied nor dissatisfied) or at most somewhat satisfied with these services.

Table 6 reports the results of the regression of the two criterion indices on three demographic control variables of age, education, and the Hajj scheme 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 Urdu language newspapers, 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).

We found statistically significant effects of communication contacts with the community organizations, the family/friends & co-pilgrims, the ethnic media (the Urdu language newspaper), and the digital screens on satisfaction with the services provided by the Saudi government and the Hajj authorities. Nevertheless, the direction of impact of these four communication contact predictors is interesting. The table shows that whereas the increased communication contacts with community organizations and co-pilgrims leads to greater feeling of satisfaction with the Saudi government services, the communication contacts with the ethnic media (the Urdu newspaper here) and the digital screens led to decreased satisfaction with the quality of services provided.

Specifically, one standard deviation unit increase in contact with community organization leads to .27 standard deviation unit increase in satisfaction. This translates into something as .08 units increase in the pilgrims' satisfaction ($.27 \times .30 = .08$). Similarly, one standard deviation unit increase in contacts with family/friends and co-pilgrims leads to .17 SD unit increase in satisfaction, which is .14 units ($.17 \times .82 = .14$).

Communication contacts with the Urdu language (ethnic) newspaper and the digital screens negatively impacted upon the satisfaction levels after the effects of all other predictors in the model are controlled for. That is, a pilgrim who uses the Urdu language newspaper becomes .21 units ($.23 \times .89 = .21$) less satisfied with the services provided by the Saudi government authorities. Similarly, a pilgrim who uses the digital screens becomes .07 units ($.15 \times .48 = .07$) less satisfied with the Saudi services.

In the case of satisfaction with the Pakistani government services, only two predictors; viz, communication contacts with community organizations and contacts with the Urdu language newspaper produced statistically significant effects. Here too, the increased contact with the Urdu language newspaper is found producing decreased levels of satisfaction with the services. Specifically, after controlling for the effects of all other predictors, an increase of 1 SD unit in contact with community organizations leads to .28 SD unit; i.e., .08 unit ($.28 \times .30 = .08$), increase in the level of satisfaction. On the other hand, a pilgrim who uses the Urdu language (ethnic) newspaper becomes .18 units ($.20 \times .89 = .18$) less satisfied with the services offered by the Pakistani Hajj authorities

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 9). Additionally, the linearity and the homoscedasticity assumptions were respectively examined through the P-P plot of the standardized residuals and the scatterplot of the regression of standardized residuals on the standardized predicted values. The visual inspections did not seem to support violation of these assumptions. The values of the Durbin-Watson statistics of both the models were close to two and in 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.

Summary of the Main Findings

Overall, the Pakistani pilgrims may be said to have faced fourteen broad categories of problems. And of the two most important problems, over 80% of their responses were about six categories of problems. Out of these, top three ranks were taken by: the housing problems, the transport problems, and the train problems (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, four aspects of all the communication contacts available to them were looked at. Top five ranks of the two most important sources of communication contacts (comprising over 82% of the 715 responses) respectively belonged to the family/friends & co-pilgrims (a micro-individual source), the housing reception/information counters (a meso-level community organization source), the Urdu-language newspaper (an ethnic media source), the Saudi mainstream mass media (a macro-level societal source), the contacts with tour operators (a meso-level community organization source) tied with the communication contacts with the Pakistan Hajj mission officials (a meso-level community organization source). In terms of the intensity of the contacts, the rank order of the sources respectively was: family/friends &

co-pilgrims, the tour operators, the information/reception counters, the Urdu language newspaper, and the Saudi national media. 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 degree of satisfaction with the services provided by the Saudi and the Pakistani authorities, on average most satisfaction was registered for the cleanliness & hygiene services in and around the Haram Shareef followed by the crowd management services and the Saudi government services in general such as the guidance and the information services, the security & law and order and the Saudi health services. On average the pilgrims tended to be less than satisfied with the Pakistan Hajj mission officials and health services. On average, dissatisfaction may be said to have been expressed for the private transport service and the services offered by the mualams and their agents. The pilgrims tended to feel neutral, on average (neither satisfied nor dissatisfied), about the services offered by the tour operators.

In terms of the impact of communication contacts on the pilgrims' satisfaction with the services of the Saudi and the Pakistani Hajj mission authorities, contacts with community organization and co-pilgrims 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, the Hajj scheme, the contacts with the co-pilgrims, the contacts with the Internet, the Urdu language newspaper, the digital screens, and the Saudi national mass media). The contacts with the Urdu language newspapers and the digital screens, however, impacted negatively on the pilgrims' levels of satisfaction. As for the satisfaction with the services provided by the Pakistani government authorities, it was found that only the contacts with the community organizations and the contacts with the Urdu (ethnic) language newspaper had statistically significant effect. The contacts with community organization had a positive and the Urdu language newspaper had a negative effect on satisfaction with the Pakistani services after the effects of all the other predictors were controlled for.

The study did not examine as to why the digital screens and the Urdu language newspapers were producing negative impact on the satisfaction levels. One may easily speculate, though, that it may be due to the nature of the contents in the two mediated channels. Nevertheless, the possibility of the contents critical of the government services on the digital billboards (largely a public service announcement tool) is out of question. Similarly, in the absence of any content analysis of the Urdu language local newspaper, any inference about the Hajj coverage being negative might be largely out of place. It may well be likely that the coverage in the newspaper was unhelpful to the pilgrims in resolving their immediate problems. And this frustration with the newspaper might be undermining their satisfaction with the overall services being provided. But, of course, an examination into the nature and the relevance of the content would be needed before any definite conclusion can be drawn. Our previous study about the uses and the effects of the digital billboards has shown that the Pakistani pilgrims failed to benefit from the billboard messages despite using the screens due to the language barriers and such message display factors like the crowded text, the scrolling speed of the text, the type-size of the text, and the irrelevance of the text to the practical needs of the pilgrims. Hence the resultant dissatisfaction of the pilgrims with the practical utility of the billboards screens in catering to their problem-solving needs might also be getting projected on to their level of satisfaction with the services provided.

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.
2. Adequacy of the public and the private transport to and from the housing and to and from the Masha'er needs to be ensured.
3. Some monitoring mechanism of the high taxi charges needs to be devised.
4. Crowdedness on the train platform and the areas outside the train station needs to be managed, and if possible the number of train stations need to be increased.
5. Among the amenities in Masha'er, attention needs to be given to the provision of more toilets and eateries, and to the overcrowded tents.
6. For communication with the pilgrims and for the diffusion of relevant and practical information to the pilgrims and for persuasion and positive attitudes, greater reliance is needed on such community organization resources like the reception and information counters, tour operators, and the Hajj mission officials, 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.
7. The mediated channels are either having no effect (like the Saudi mainstream media) on the satisfaction levels of the Pakistani pilgrims or producing dissatisfaction (like the Urdu language newspapers and the digital screens). Hence the quality of information and the text display on the digital billboards needs to be improved.
8. Also, the content of the Urdu language newspapers need to be examined and harnessed in a manner that the pilgrims' level of satisfaction with the quality of services being offered by various agencies is increased.

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Table 1
Problems the Pilgrims Faced in Hajj 1433 (H): Rank Order of Frequencies of All Problems

Sr. No.	Problem Type	Responses (N=611)		Cases (N=317)
		N	%	%
1.	Train Problem: crowdedness on the platform & outside, deaths, distant station	97	15.9	30.6
2.	Transport from Housing: Unavailable, delayed, not direct	90	14.7	28.4
3.	Housing Quality: poor, dirty, bad conduct, few toilets, crowded rooms, lift broken, fam. split, no prayer hall & bus stop	74	12.1	23.3
4.	High Taxi Charges	46	7.5	14.5
5.	Amenities in Masha'er: few eateries & toilets, no power & water supply, drinking water & food in camps, no transport, no complaint offices	45	7.4	14.2
6.	Housing Distant & on Height	38	6.2	12.0
7.	Restaurants around Haram: few, expensive, food quality bad.	37	6.1	11.7
8.	Haram-related problems: toilets crowded, pick-pocketing, wheel chairs (unavailable, charges high, offices not found), barber shops, mix-up of sexes in Mataaf, security staff conduct, Health clinics around Haram Shareef.	31	5.2	9.9
9.	High cost of living	29	4.7	9.1
10.	Overcrowded Tents in Mash'aer	26	4.3	8.2
11.	Crowdedness in and around Haram, in Mataaf.	24	3.9	7.6
12.	Immigration Problems: time-consuming, bad behaviour of staff, crowdedness on counters	21	3.4	6.6
13 _{a,b}	Tour operator/Mualams: interest, beh., fraud; Airport bus	18	2.9	5.7
		18	2.9	5.7
14	Guidance Probs.: Haram, airport, fatwa center, finding way	12	2.0	3.8

Table 2
Problems the Pilgrims Faced in Hajj 1433 (H): Rank Order of Frequencies of Two Most Important Problems

Sr. No.	Problem Type	Responses (N=437)		Cases (N=293)
		N	%	%
1.	Housing Problem: poor quality, distant, crowded rooms.	86	19.7	29.3
2.	Transport: availability, behaviour, public/private, from housing, Mash'aer.	84	19.1	28.7
3.	Train Problem	60	13.7	20.5
4.	High cost of living	44	10.0	15.0
5.	Amenities in Masha'er: few eateries & toilets, no power & water supply, drinking water & food in camps, overcrowded tents, no complaint offices	43	9.8	14.7
6.	High Taxi Charges	32	7.3	10.9
7.	Haram-related general problems: crowded toilets, pick-pocketing, wheel chairs (unavailable, charges high, offices not found), mix-up of sexes in Mataaf, security staff conduct, health clinics around the Haram Shareef.	25	6.1	8.5
8.	Crowding in and around Haram Shareef	20	4.6	6.8
9.	Restaurants around Haram: few, expensive, food quality bad.	19	4.4	6.5
10.	Mualam/Tour operator problems: lack of interest, bad conduct, alleged fraud of the tour operators, and problems with the airport bus	15	3.5	5.1
11.	Immigration Problems: time-consuming, bad behaviour of staff, crowdedness on counters	8	1.8	2.7
12.	Guidance Problems: in losing way/friends	1	0.2	0.3

Table 3
Pilgrims' Top Two Sources of Communication Contacts in Problem Situations in the Hajj Of 1433 (H): A Rank Order of Frequencies

Sr. No.	Communication Sources	Responses (N=715)		Cases (N=391)
		N	%	%
1.	Family/Friends/Co-pilgrims	124	17.3	31.7
2.	Hotels/Housing Reception Counters	120	16.8	30.7
3.	Urdu-language (Ethnic Media)	101	14.0	25.8
4.	Saudi Mass Media	88	12.3	22.5
5 _a .	Tour Operator/His Agent	80	11.4	20.5
5 _b .	Pakistan Hajj Ministry Officials	79	11.0	20.5
6	Internet/YouTube	33	4.6	8.4
7.	Neighborhood Masjid/Dars Organizers	31	4.3	7.9
8.	Digital Screens/EBBs	26	3.6	6.6
9.	Saudi Hajj/Other Officials	17	2.3	4.4
10	Mualam/His Agents	16	2.2	4.1

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

Variables Contacting ...	Frequencies (%)			Mean s	S.D.	Ns
	1 Never	2 Sometim e	3 Often			
1. Saudi National Media	48.5	31.4	20.1	1.72	.78	433
2. Digital Screens	78.8	18.4	2.8	1.24	.49	454
3. Mualam or Agent	85.2	12.8	2.1	1.17	.43	431
4. Tour Operator or Agent (over all)	67.8	16.2	16	1.48	.76	401
a. Private scheme pilgrims	29.3	31.7	39.0	2.10	.82	164
b. Govt. scheme pilgrims	94.5	5.5	0.00	1.05	.23	237
5. Sector In-charge (over- all)	73.5	19.2	7.3	1.34	.61	427
a. Private scheme pilgrims	91.5	7.5	1.3	1.10	.34	159
b. Govt. scheme pilgrims	63.1	26.1	10.8	1.48	.68	268
6. Reception Counter	28.2	37.0	34.7	2.06	.79	432
7. Co-pilgrims/Family and Friends	19.4	21.9	58.8	2.39	.79	434
8. Saudi Government Officials	91.9	6.2	1.8	1.10	.36	433
9. Dars Organizers	82.8	13.8	3.5	1.21	.49	429
10. Pakistan Hajj Mission Officials	79.8	17.2	3.0	1.23	.49	430
11. Saudi Hajj Ministry Officials	98.6	7.0	7.0	1.02	.19	432
12. Internet/YouTube	79.9	14.8	5.3	1.25	.54	433
13. Available Urdu Language Media	53.3	19.7	26.8	1.73	.86	422

Table 5
Frequencies, Means, and Standard Deviations of the level of the Pakistani 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. Saudi government Services	4.4	6.7	2.6	58.8	27.4	3.98	.99	430
2. Pakistani Mission Officials	7.5	12.9	9.3	47.7	22.7	3.65	1.18	428
3. Mualam/Agents	31.3	12.8	20.6	28.2	7.0	2.67	1.36	383
4. Tour Operators/Agents	24.1	11.9	14.2	33.8	15.9	3.05	1.44	352
5. Saudi Immigration Services	6.3	13.4	3.5	56.5	20.4	3.71	1.12	432
6.Security & Law & Order Services	3.3	6.7	6.9	61.0	22.1	3.92	.92	421
7. Saudi Health Services	3.4	6.6	11.3	52.0	26.8	3.92	.97	381
8. Pakistani Health Services	3.0	14.3	9.3	48.3	25.3	3.79	1.07	400
9. Bussing Services	16.5	15.8	10.0	41.1	16.5	3.25	1.35	399
10. Taxi and Private Transport	47.5	24.5	9.3	13.5	5.1	2.04	1.25	408
11.Guidance & Info. Services	4.1	7.2	8.0	52.2	28.5	3.94	1.01	414
12.Eating & Restaurant Facilities	13.1	13.6	9.2	48.4	15.7	3.40	1.27	426
13. Cleanliness & Hygiene in & around Haram	0.9	2.5	2.1	29.5	65.0	4.55	.74	434
14.Crowd Management Services	5.9	7.0	5.6	35.8	45.7	4.08	1.15	427
15 Housing Facilities	13.4	14.8	5.3	37.9	28.6	3.54	1.39	433

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

Table 6
Stepwise Multiple Regression of the Pilgrims' Satisfaction Variables on
Demographic and Communication Contact Variables

Final Step Betas*		
Predictors	Satisfaction with Saudi Services (N=285)	Satisfaction with Pakistani Services (N=288)
Constant**	2.4	2.6
Age		
Education		
Hajj Scheme	.27	.28
Contacts community organizations	.17	
Contacts co-pilgrims	-.23	-.20
Contacts ethnic media		
Contacts Internet		
Contacts digital screens		
Contacts Saudi media		
R ² %	11.6	6.4
Adjusted R ² %	10.3	5.8

*Note: * Coefficients are significant at $p < .01$*

*** Figures for the constant are unstandardized partial regression coefficients.*