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Impact of communication incipience of the pilgrims' residential context on their communication behaviors & perceptions

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Impact of communication incipience of the pilgrims' residential context on their communication behaviors & perceptions Study on the pilgrims Egypt

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Abstract:

The present study has examined relationship between communication incipience of the Hajj pilgrims' residential context and their communication behavior and perceptions. Per communication infra-structural theory of Ball-Rokeach and her colleagues, communication incipience is defined as a degree of openness of communication action context (CAC). Data were collected from a probability sample of the sojourner community of the Egyptian pilgrims within their housing units in the Holy city of Makkah al-Mukarramah, Saudi Arabia. Availability and proximity of communication incipient features of physical and social-architectural structures of the housing units and their neighborhood indexed communication incipience of the CAC. Multiple regression analysis found that degree of openness of the CAC had a statistically significant impact upon number and frequency of communication contacts made in problem situations and pilgrims' perception after controlling for the effect of demographic variables. Recommendations are derived for the structural aspects of the pilgrims' housing projects and for future research for further testing the relationship.

1: Introduction
1.1: *Background & Significance*

The Hajj & Omrah pilgrims, in their 4-6 weeks' stay in the two Holy cities, may best be characterized as unique geo-ethnic communities of sojourners. These sojourner communities are housed in neighborhoods comprising sets of multistoried buildings that are scattered throughout the Holy city of Makkah al-Mukarramah. Additionally, many of these enclaves have ethnic restaurants, shopping areas, medical clinics, native Hajj mission outlets & a bussing service of their own. Hence, during the Hajj season, the Pakistani, the Indian, the Bangladeshi, the Turkish, the African, and the Iranian Pilgrim enclaves, for example, become unmistakable. These pilgrims go to the Holy Mosque for a few hours but then return to their Housing units and neighborhoods for rest and recreation. These sojourner communities generally remain tuned out of traditional & online mass media due to accessibility, time-budgeting, focal interest, and other reasons. Hence, in the information campaign jargon, these sojourner geo-ethnic communities may qualify as hard to reach communities through mass media. In order to effectively reach out to these communities with public service and civic announcements, an information campaign, among others, will have to use and be interwoven with the pilgrims' interpersonal communication networks. Nevertheless, as per the wisdom of Sandra Ball-Rokeach's communication infrastructure theory (CIT), interpersonal communication networks are influenced by the communication action context (CAC) of the residential neighborhood of a target audience (Ball-Rokeach, Kim, & Matei, 2001).

Specifically, the CIT assumes that the more communication incipient; i.e., communication facilitating, the features of a residential context are, the greater is the degree of communication among the residents that in turn has various psycho-social and behavioral implications for the individual members and the community. In terms of the geo-ethnic neighborhood communities of the Hajj & Omrah pilgrims, the proposition may be altered as follows: The more communication incipient the physical features of a residential context of pilgrims' neighborhood are, the greater is the degree of communication among the residents of the particular pilgrim neighborhood having, in turn, certain psycho-social and behavioral implications for them.

Evidently, the landmark studies in the CIT tradition of communication research have mainly focused on the act of communication, the neighborhood storytelling networks (STN), rather than on the communication action context (CAC) *per se*, the context within which a particular communication action unfolds. The broad research question, therefore, that the present study seeks to answer is whether and

what is the relationship between the communication incipient or communication producing features of the residential context of the pilgrims and the actual communication contacts they make in problem situations and their perception of the situation.

Specifically, the present study examines some of the communication incipient features of the pilgrims' residences and their residential neighborhoods as aspects of CAC and tries to determine if at all the degree of openness of a CAC impacts upon communicative action that the pilgrims take in problem situations. The results of the study are expected to have implications for the necessity of improving the communication incipience of the pilgrims' residential enclaves. Additionally, the study may also have relevance for prospective projects of constructing concrete structures and buildings for housing the Hajj and Omrah pilgrims.

2: Literature Review
2.1: *Theoretical Framework*

Since we situate our work within aspects of communication infrastructure theory of *Sandra Ball-Rokeach and her colleagues, hence in the following pages we mainly draw* on relevant wisdom from the CIT literature:

2.2: *Communication action, communication action context & communication incipience in CIT*

Communication action, communication action context and communication incipience are among the major concepts that characterize communication infrastructure theory (CIT) and bear relevance to the present study. CIT is born out of Ball-Rokeach and her colleagues' on-going work on Community Metamorphosis Project (for details see Metamorphosis Project Technical Report at http://www.metamorph.org) that deals with the processes of social transformation and change in communities, an idea that has a much wider purport than the much limited aim of the present study. The CIT accords *communication infrastructure* a significant role in how particular social processes in a neighborhood work to produce community level outcomes. Particularly, individuals and communities are assumed to actively seek goals of survival and growth through connections to communication resources as there is an interplay between communication environments, individuals, and communities (Ball-Rokeach S. , 1998).

Communication infrastructure is the basic communication system of a community (Wilkin, 2013) and is generally defined as 'a neighborhood storytelling network set in its residential communication action context' (Ball-

Rokeach, Kim, & Matei, 2001, Kim & Ball-Rokeach, 2006 a; Kim & Ball-Rokeach, 2006 b; Matsaganis, 2006). That means, communication infrastructure of a neighborhood comprises two elements; viz, a communication action or the neighborhood's storytelling network (NSN), and a physical, psychological and the socio-cultural context (CAC) within which the communication action happens or the NSN is situated; (Wilkin, 2013; Ball-Rokeach, Kim, & Matei, 2001).

A community NSN is any kind of communicative action that addresses the residents as individuals or as community, and that relates to issues of interest to the residents of a community or neighborhood. The NSN essentially consists of everyday conversations and neighborhood stories that the residents, community organizations and the mass media create and disseminate (Kim & Ball-Rokeach, 2006 a). Moreover, the CIT distinguishes between three levels of storytelling agents or actors ranging from micro to meso to macro levels. This distinction is based on their primary storytelling referent and on their imagined audiences. Hence a communicative action is a multilevel phenomenon where communication action happens at the micro level (individuals interacting among themselves or storytellers are residents in their networks of family, friends, and neighbors), the meso level (community specific mass media or organizations are the primary storytellers), and at the macro level the national/international mass media tell stories about the city, the nation, and the world at large with their imagined audience being the population of a city, a state or a region (Matsaganis, 2006; Wilkin, 2013; Ball-Rokeach, Kim, & Matei, 2001).

Communication action in CIT mostly involves micro and meso level storytellers (Matsaganis, 2006). The CIT posits that a communication action and a communication action context are dynamically related with the CAC having the potential to enable and constrain the communication action to neighborhood referents and audiences (Matei, Ball-Rokeach, & Qiu, 2001; Ball-Rokeach, Kim, & Matei, 2001).

The CAC in communication infrastructure refers mainly to physical, psychological, and sociocultural resources of the residential neighborhood that promote communication between the residents. These resources of a residential neighborhood determine *communication incipience* of a CAC. So, in CIT, communication incipience is an important characteristic of a CAC.

Communication incipience is ensured through those physical features of a residential area that by virtue of their social architecture bring the residents together and allow them to congregate and socialize (Kim & Ball-Rokeach, 2006 a), like for example, parks, streets, condominiums, housing complexes & hotels,

shopping areas, neighborhood clinics, and information counters and common kitchens in the buildings, building lounges and the building and the neighborhood prayer halls or mosques, and of course the restaurants etc. Psychologically, communication incipience refers to the degree to which the residents of a neighborhood feel free to engage each other without fear and with comfort and ease (Matei, Ball-Rokeach, & Qiu, 2001). Socio-culturally, such characteristics of a CAC like degree of class, ethnic, and cultural similarity may facilitate or hinder communication among the residents (Matsaganis, 2006).

   According to Ball-Rokeach et al., (2001), a CAC varies along a dimension of "openness and closedness". An open CAC encourages people to engage each other in communication and a closed context discourages such encounters. "Any particular context may have elements of openness and closedness", (Ball-Rokeach, Kim, & Matei, 2001, p. 396).

2.3: *Communication infrastructure of the Pilgrims' residential context*

 Communication infrastructure of the residential context of various sojourner communities' of the pilgrims is characterized by a degree of uniformity. This is because although the pilgrims belong to diverse national, socio-cultural and ethnic backgrounds, a somewhat identical communication infrastructure gets created due to somewhat standardized system of services provided by the host and the native governments coupled with a standardized and a spiritually egalitarian nature of the Hajj ritual itself. Nevertheless, considerable variability does exist within and across communities in terms of the quality of housing units and the residential neighborhood contexts, and the availability and physical proximity of services for the everyday and the mundane needs of the pilgrims. This results in variation in the number and kind of resources available in close proximity to the pilgrims and hence the number of problems faced, and the agenda of issues and concerns that get communicated within the respective NSNs. Similarly, pilgrims' neighbourhoods do vary in terms of the meso level storytellers because not all neighborhoods have mosques and not all mosques have *Dars* organizers or the *Dars* sessions or the ethnic or the community media services.

        In terms of the CACs too we are likely to see considerable degree of intrinsic variations. These variations may have to do with the availability and the proximity of the shopping areas, restaurants, medical clinics, information counters, and digital screens etc. inside the buildings or the availability and the physical

proximity of the offices of the Hajj missions or the host government Hajj ministry desks or branch offices. The physical availability and proximity of services within and/or from the housing units is another element to consider within a particular CAC.

In sum, intrinsic variations are likely to be found within and across residential neighborhoods in NSN as well as in CAC: the two components of the communication infrastructure. The just identified variations in CAC might lead to variations in the degree of communication incipience of the context where the communication action or the NSN happens.

Furthermore, like already noted, the CIT literature has focused a great deal on NSN and its impact on various community level social and psychological processes and behaviors (Ball-Rokeach, Kim, & Matei, 2001; Kim & Ball-Rokeach, 2006 b; Kim & Ball-Rokeach, 2006 a) but not as much on the CAC's linkages with communication behaviors. Although a case may be built for inferring CAC's impact on differential pattern of communication contacts in across community comparisons in some studies (e.g.,Wilkin, 2013; Wilkin, Ball-Rokeach, Matsaganis, & Cheong, 2007), our literature was unable to turn up any study that might have directly tested the linkage between the degree and/or the nature of openness of a CAC with the communication behaviors of the residents and their community-related attitudes and perceptions – the idea highlighted in the original CIT study of Ball-Rokeach et al., (2001) . Therefore, there seems to be a need to somehow fill up this gap, and the present study tries to accomplish that in a limited manner.

2.4: *Objective of the Study*

The main objective of the present study, therefore, is to:
- Examine the effect of communication incipience of the pilgrims' residential context (CAC) on their communication behavior and perceptions.

2.5: *Benefits:*

The data created through the above objective is expected to not only help determine the effects of the communication action context (CAC) on the pilgrims' communication contacts and perceptions but will help identify structural features of the pilgrims' residential neighborhood that may help diffuse public service information to the pilgrims in situations of need. These features, if properly

exploited, can help promote objectives of a prospective pilgrims' information campaigns.

3: Methods

3.1: *Sample and Data Collection*

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. The interview schedule was in the Arabic language and the probability sample represented the Egyptian pilgrims. Data collection was completed in three weeks started from the 3rd of Dh'ul Hajjah, 1434 (H). It was carried out within the housing units of the Egyptian pilgrims during the time slots when most of them were expected to be in their housing units. Ten male adults were randomly selected for interview from each of the 25 housing units yielding 250 completed interviews.

The housing units were selected through a combination of stratified-systematic sampling procedure. Record for stratifying the housing-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. Each unit 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.

Female pilgrims were not included in the sampling frame due to a number of reasons. Particularly, the specialized circumstance of the Hajj context delimited not only the focus of the study but also greatly constrained the availability of trained female interviewers. Additionally, only those women are allowed for Hajj who are in the company of a husband or a mahrem (a male member other than a husband with whom a woman cannot ever marry; e.g., son, brother, son in law etc.). The everyday decision-making during the Hajj sojourn mainly lies with the husbands or

the mahrems who experience the everyday situations and problems directly, and first hand, and as such are also responsible for seeking out and making communication contacts with sources for information and help. The women folk experience situations and develop their perceptions indirectly and vicariously through their accompanying male members.

3.3: *Concepts & Measures*

The study contains three major constructs in addition to four demographic variables of age, education, whether performing Hajj with family, and whether performed Hajj before. The three major constructs used in the study were: communication incipience of the pilgrims' residential context or CAC (the main predictor construct), communication action or communication behavior of the pilgrims, and the pilgrims' Hajj-related perceptions -- the two latter comprised sets of major criterion constructs.

Communication incipience of the CAC conceptually refers to the extent of openness of a CAC with an open or more open context being "one that encourages people to engage each other in communication, whereas a closed [or less open] context discourages such encounters" (Ball-Rokeach, Kim, & Matei, 2001, p. 396). Operationally, the indicators of the degree of openness comprised availability, within or in close proximity of the pilgrims' housing units, of such physical or social architectural structures that had the potential to bring people in close contacts to one another. That is, the structures where the pilgrims were likely to congregate within the huge structures of their own residential units and their wider residential neighborhoods. Eleven items comprised the structural features of the residential context: 1) proximity of the neighborhood mosque to the housing unit; 2) availability of *Dars* (lecture) sessions in the mosque; 3) proximity of restaurants to the building; 4) proximity of shopping areas; 5) proximity of clinics; 6) availability of lounge facility inside the building; 7) prayer hall inside the building; 8) availablity of common kitchen in the building; 9) digital/electronic screens (EBBs) inside the building carrying announcements for the pilgrims; 10) availability of information counters; 11) and the number of persons occupying a single room. Table 1 gives a listing of these items, size of each scale, item-means and their respective standard deviations. Degree of openness of CAC (M=2.56, SD=.45) was a mean score on this 11-item index.

Assuming, given the nature of items in the index, that a degree of openness might not just comprise a single dimension, a number of factor analysis solutions were tried to identify interpretable latent dimensions on these eleven structural and social architectural items. Five of these items had to be dropped due to factorability

reasons. Reasons ranged from low individual KMOs, to low initial communality estimates, to un-interpretability of the components (Field, 2009). Table 2 gives a final PCA solution of these structural items with oblique rotation (Oblimin with Delta=0). The KMO measure for the rest of the six items verified the sampling adequacy for the analysis (KMO=.81). Low $p < .000$ of the Bartlett's test of sphericity indicated that correlations between the items were sufficiently large. Two components had eigenvalues over the Kaiser's criterion of 1 and together these explained 69.9% of the variance in the items. Table 2 shows the factor loadings from factor pattern matrix after rotation. The items that cluster on the same component suggest that component 1 represents ***extra-building structural features of the neighborhood***, and component 2 represents the ***intra-building structural amenities***.

Pilgrims' communication behavior conceptually was the pilgrims' use of communication contacts for help and/or information in problematic situations. Operationally, it was instanced through two types of question: an open-ended query and a fixed response item. The open-ended query asked them to name, of all the possible sources of information and help in problematic situations, the two most important sources. The answer ranged from no source named to only one source named to two sources named. This 3-point ratio scale measured the number of sources contacted (M=1.07, SD=.76).

The fixed-response query, which in the interview followed the first one but was not logically a follow-up query, said: I will now read out to you a list of sources that the pilgrims use for help and information in problem situation during their Hajj sojourn in the Kingdom. Tell me how often do you use each of these? Would you say you use each often, sometime or never? The query measured the frequency of use of various sources in problem situations. The 11 items on the list were: 1) the mainstream Saudi mass media; 2) the electronic/digital billboards; 3) the Mualam or his agents; 4) the building info.-counters; 5) the co-pilgrims/family/or friends;6)the dars organizers in the neighborhood mosque; 7) the Saudi security officials; 8) the Saudi Hajj ministry officials; 9) the Internet/YouTube; 10) the Egyptian Hajj mission officials; 11) the available Egyptian mass media. Table 3 lists the means, the Ns, and the SD of each of the items.

Since, it was assumed that a fewer dimensions might underlie this 11-item list. A number of factor analysis solutions were tried to identify the latent factors. A principal component analysis (PCA) with oblique rotation was conducted on items of frequency of communication contacts. Table 4 summarizes the solution. Two items were dropped from the analysis for factorability reasons. The KMO measure

for the remaining nine verified the sampling adequacy for the analysis (KMO=.76). Low *p < .000* of the Bartlett's test of sphericity indicated that correlations between the items were sufficiently large.

Three components had eigenvalues over the Kaiser's criterion of 1 and together these explained 63.8% of the variance in the items. Table 4 shows the factor loadings from the factor pattern matrix after rotation. The items that cluster on the same component suggest that component 1 represents *contacts with mediated sources*, and component 2 represents the communication *contacts with Saudi official sources*, and component 3 represents *contacts with Egyptian Hajj mission and community sources*. The table also provides the reliability estimates for the rotated components.

Four perception variables included in the study and shown in Table 5 were: 1) the perceived helpfulness of the sources the pilgrims contacted in problem situations; 2) the number of problems that the pilgrims perceived they faced during their stay in the Kingdom; 3) the perceived satisfaction of the pilgrims with the services provided by the host country; the perceived satisfaction with the services provided by the native government and the Hajj mission. Perceived helpfulness of sources (M = 3.70, SD = 1.33) was indexed through a single-item 5-point scale (1 = very unhelpful to 5 = very helpful) asking the pilgrims as to how helpful the sources were that they turned to in problem situations. Number of problems that the pilgrims perceived they faced (M = 1.37, SD = 1.04) was an open-ended query asking the pilgrims to name problems that they personally or people around them faced during their stay. The ratio level scale ranged from 0 = no problem mentioned to 3 problems mentioned. Perceived satisfaction with Saudi services (M = 3.86), SD = .79) was a 12-item mean index comprising 5-point scales (1 = very dissatisfied to 3 = feel neutral to 5 = very satisfied) measuring perceived satisfaction of the pilgrims with services provided by the Saudi government. Perceived satisfaction with the Egyptian Hajj mission services (M = 3.92, SD = 1.25).

4: Data Analysis and Results

4.1: *Statistical Procedures Chosen*

Apart from the four demographic variables, the three CAC predictor variables were: Communication incipience of the residential context in general or an extent of openness of CAC in general, Intra-building communication incipience or openness, and an extra-building or neighborhood openness. Eight criterion

variables of communication behavior and perceptions were: number of sources contacted, extent of use of the mediated sources, the Saudi official sources, and the Egyptian community & official sources, perceived helpfulness of sources, number of problems perceived, satisfaction with Saudi services for the pilgrims, and satisfaction with Egyptian Hajj mission services.

The study used a number of statistical tools to prepare and statistically describe the predictor and the criterion variables and to test the effect of the predictor variables as required by the study's objective. For example, univariate descriptive analysis were used to statistically describe the predictor and the criterion variables of the study as shown in Tables 1, 3, & 5. Principal component analyses (PCA with oblique rotation) were used to identify the latent factors and simplify the analysis as shown in Tables 2 & 4. Correlation and linear multiple regression analysis procedures were employed to describe and test the effect of CAC on communication contact and perception variables as shown in Tables 6 through 8.

4.2: *Results*

Although we did not test *a priori* expectations about the relationship and the basic intent of our study was an exploratory one, yet under the assumption of CIT we did expect positive relationship between the present study's openness predictors and the communication contact and perception criteria. If more communication contacts are made in a communication incipient CAC and more problem-related information exchanges ensue, fewer will be the perceived problems, which could translate into greater perceived satisfaction with services in CACs high in degree of openness.

Table 6 provides zero-order Pearson Product Moment correlation coefficients between predictor and criterion variables and gives us an initial idea of the linkages between the CAC and its communicative action criteria. Of interest are the first three columns of figures. These columns contain zero-order coefficents representing the relationships of the three CAC openness predictors; viz., a generalized dimension of degree of openness of CAC, an extra-building or the neighborhood features-based openness, and an intra-building-based openness with the eight criterion variables. Except for the criterion variables of the "frequency of use of the mediated sources", and the "frequency of use of the Saudi official sources", the rest of the six criteria significantly related with the CAC openness predictors. The coefficients range from weak relationship (e.g., r = -.14 between intra-building-based feature & number of problems reported) to moderate (e.g., r = .40 between perceived helpfulness of sources & generalized openness of CAC) to strong (e.g., r = .56 between satisfaction with Egyptian services and generalized

openness of CAC). In sum, out of a possible 24 pairs of relationships 18 were significant in the expected directions). Zero or no relationships were found in six instances all pertaining to use of mediated sources & use of Saudi official sources with each of the three predictors. Since openness of CAC is primarily conceived in terms of interpersonal openness, absence of no relationship with the mediated sources is quite understandable given the time-budgeting constraints of the pilgrims. Nevertheless lack of any relationship with the Saudi official sources is something that we need to be concerned about.

Table 7 summarizes the multiple regressions of the eight criterion variables on the generalized openness predictor and three demographic variables. Standard multiple regressions were performed with the three openness predictors and the three demographic variables were all entered as single blocks. The entries for the predictors are standardized partial beta (β) coefficients. As evident in Table 7, except for the frequency of use of the mediated sources and frequency of contacting Saudi official sources, respectively predicted apiece by education and age, degree of the openness of CAC predict the rest of the six criteria after controlling for the effects of the three demographic predictors of age, education, and whether performing Hajj with family members.

More interestingly perhaps, since the coefficents are the standardized partial regression coefficients (β, that is), we find in Table 7 that for all the six criterion variables, the generalized degree of openness of CAC is the strongest predictor. Predictor-wise comparisons aside, in terms of the criteria-wise impact, we find that the most impact of the degree of openness is on satisfaction with the Egyptian services (β = .60) followed in that order is the impact on satisfaction with the Saudi services (β = .58), the impact on perceived helpfulness of sources (β = .45), the Egyptian interpersonal & community sources (β = .30), and the number of sources contacted and the number of problems mentioned (β = .22; β = -.22).

Table 8 summarizes the multiple regressions of communication contacts and perception variables on the three demographic and the two types of the CAC's openness predictors. These analyses were conducted to help us identify the specific features of the CAC's openness (cf. the last two columns of Table 8) that would have the significant impact on the criterion variables after the effects of the rest of the predictors is accounted for. For example, on the number of sources contacted, it is the intra-building-based openness that matters than the neighborhood-based openness. Similarly, in terms of the impact on Egyptian community & interpersonal sources, the intra-building-based openness figures more prominently than the neighborhood-based openness of CAC (compare, for example, β of .24 with β of .15). On perceived helpfulness of sources & number of

problems mentioned, on the other hand, the intra-building-based openness has no effect at all. Instead it is only the neighborhood-based openness that is impactful. On the two satisfaction criteria, whereas both types of CAC's openness count, it is the neighborhood-based openness that figures more prominently.

5: Conclusion

5.1: *Summary of the Main Findings*

In sum, our study has highlighted that residential context, which forms a CAC within which the Egyptian pilgrim-sojourners situate their communication action, plays an important role in determining their communication contacts and perceptions.

Particularly, our study found that the degree of openness of communication action context (CAC) of the pilgrims' residential neighborhood not only prominently figures as a major factor influencing their communication behavior in problem situations (number of communication contacts made, and the extent of interpersonal and community contacts made) but also their perceptions; i.e., perceptions about the number of problems faced, helpfulness of the sources contacted, and satisfactions with the services provided to them. It was found that the more communication incipient (open) a residential area CAC is, the more likely the pilgrims are to contact increased number of interpersonal and community sources, and contact them more frequently, perceive the sources as more helpful, report fewer problems, and report greater degree of satisfaction with the services provided.

It was also found that the degree of openness as determined by availability and proximity of certain physical features of CAC may not be a monolithic construct. It may rather be characterized by at least two latent dimensions each exhibiting differential impact. These dimensions are identified as 1) the housing-unit based communication incipience of the CAC; and 2) the neighborhood based communication incipience. The former dimension mainly comprises availability of such structural features like provision of common kitchens, the information counters, and a prayer hall within the premises of large housing units. This dimension figures more prominently in impacting upon the number of contacts made and the frequency of contacting interpersonal and community sources. The latter dimension comprises proximity of such structural facilities in the housing *neighborhood* like shopping centers, eating places, and the health clinics and this dimension figures more prominently in impacting upon the pilgrims' *perceptions* and is largely responsible for creating *favorable* perceptions among the pilgrims about the sources contacted and the services provided.

6: Recommendations

Based on the study's data and the just mentioned conclusion, following recommendations about future research examining the CAC and the pilgrims' communication behaviors and perceptions and, of course,about the communication incipient features of the pilgrims' residential context are offered:

1. Relationship should be further examined in samples from other pilgrim populations and also from general population segments.

2. In the present study we relied mainly on exploratory factor analysis and multiple regression techniques. For future the relationship should be examined through confirmatory factor analysis and structural equation modeling (SEM) techniques with expanded CAC, communication ecology and perception items so that an understanding can be developed about the mechanism involved in the relationship.

3. For the immediate task of the pilgrim housing, we propose that the housing projects should include such structural features like provision for common kitchens, prayer halls, and information counters inside the building and perhaps provision of electronic billboards on each flour displaying short and informative messages.

4. Each housing unit may be part of housing neighborhood that should have such facilities like restaurants, eateries, clinics, convenient stores and neighborhood mosques. The language in the Dars sessions in the neighborhood mosques should be carried out in the language of the neighborhood community.

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Table 1
Means and Standard Deviations of the Structural Features of the Pilgrims'
Residential Context

Variables	Means (N)	S.D.
1. Proximity of Masjid to Bldg. (5-point scale)	4.32 (247)	.77
2. Dars Sessions in the Masjid (2-point. scale)	1.41 (235)	.49
3. Proximity of Rest. to Bldg. (5-point scale)	4.03 (249)	1.34
4. Proximity of Shop. Area to Bldg. (5-pnt. scale)	3.94 (246)	1.37
5. Proximity of Clinic to Bldg. (5-point scale)	4.03 (249)	1.41
6. Lounge in the Bldg. (2-point scale)	1.75 (248)	.43
7. Mousala in Bldg. (2-point scale)	1.57 (247)	.50
8. Common Kitchen in Bldg. (2-point scale)	1.58 (243)	.50
9. Digital Screens (2- point scale)	1.24 (247)	.49
10. Information Counter in Bldg. (2-point scale)	1.23 (248)	.45
11. Persons in Room (3 or <=1, 4,5=2, >5=3)	1.93 (250)	.74
12. Degree of openness of communication action context, (an 11-item mean index)	2.56 (224)	.45
13. Neighborhood features-based openness, 3-item loading-weighted index, proximity of shops + eateries + clinic)	3.95 (246)	1.14
14. Intra-building features-based openness (3-item loading-weighted index, common kitchen + Info. Counter + Mousala)	3.43 (240)	.76

Table 2
Summary of Principal Component Analysis Results for the Structural Features of the Pilgrims' Residential Context

Factor Pattern Matrix (*N=238*)

Items	Component 1	Component 2
1. Proximity of Shopping. Area to Bldg. (5-pnt. scale)	.92	
2. Proximity of Eating Places	.90	
3. Proximity of Clinic to Bldg. (5-point scale)	.80	
4. Whether Bldg. has Common Kitchen (2-point scale)		.92
5. Whether the Bldg. has Info. Counter		.64
6. Whether the Bldg. has Mousala		.53
Eigenvalues	3.13	1.07
% of Variance	52.08	17.83
α	.88	.60

Note: Factor loadings of   .26 or < are not shown for being insignificant contributors to the Components

A principal component analysis (PCA) was conducted on eleven items of structural features of CAC with oblique rotation. Five items were dropped from the analysis for the factorability reasons. The KMO measure for the rest of the six items verified the sampling adequacy for the analysis (KMO=.81). Low $p < .000$ of the Bartlett's test of sphericity indicated that correlations between the items were sufficiently large. Two components had eigenvalues over the Kaiser's criterion of 1 and together these explained 69.9% of the variance in the items. Table 2 shows the factor loadings after rotation. The items that cluster on the same component suggest that component 1 represents ***extra-building structural features of the neighborhood***, and component 2 represents the ***intra-building structural amenities***.

Table 3 **Means and Standard Deviations of the Pilgrims' Frequency of Communication Contacts (3-point scales, 1=never, 3 often) in Problem Situations**		
Variables	**Means (N)**	**S.D.**
1. Saudi mainstream mass media	1.44 (244)	.66
2. Digital billboards	1.57 (245)	.71
3. Mualam or his agents	1.18 (245)	.46
4. Bldg. Info.-counters	1.63 (248)	.72
5. Co-pilgrims/friends	2.30 (249)	.78
6. Dars organizers in neighborhood masjid	1.42 (242)	.51
7. Saudi security officials	1.11 (239)	.38
8. Saudi Hajj ministry officials	1.03 (245)	.20
9. Internet/YouTube	1.16 (248)	.43
10. Egyptian Hajj mission officials	1.69 (246)	.67
11. Available Egyptian mas media	1.32 (244)	.56

Table 4 Summary of Principal Component Analysis Results for the Pilgrims Frequency of Contacts with Communication Sources Factor Pattern Matrix (*N=229)*			
Items	**Comp. 1**	**Comp. 2**	**Comp. 3**
1. Mainstream Saudi Mass Media	.81		
2. Electronic Billboards	.73		
3. Available Egyptian mass media	.66		
4. Internet & YouTube	.54	.48	
5. Saudi Hajj Ministry Officials		.84	
6. Saudi Security Officials		.82	
7. Egyptian Hajj Mission Officials			.87
8. Co-pilgrims/friends			.69
9. Bldg. Info.-counters			.52
Eigenvalues	**3.35**	1.35	1.03
% of Variance	**37.3**	15.0	11.5
α	**.76**	.66	.63

Note: Factor loadings of .31 or < are not shown in the table for insignificant contributors to the Components

A principal component analysis (PCA) was conducted on eleven items of frequency of communication contacts with oblique rotation. Two items were dropped from the analysis for the factorability reasons. The KMO measure for the remaining nine verified the sampling adequacy for the analysis (KMO=.76). Low $p < .000$ of the Bartlett's test of sphericity indicated that correlations between the items were sufficiently large. Three components had eigenvalues over the Kaiser's criterion of 1 and together these explained 63.8% of the variance in the items. Table 2 shows the factor loadings after rotation. The items that cluster on the same component suggest that component 1 represents **contacts with mediated sources**, and component 2 represents the communication **contacts with Saudi official sources**, and component 3 represents **contacts with Egyptian Hajj mission and community sources**.

Table 5 Means and Standard Deviations of the Pilgrims' Demographic, Communication Contact, & Perception Variables		
Variables	**Means (N)**	**S.D.**
1. Age in years	51.01 (250)	12.54
2. Marital Status (2=not married))	1.00 (248)	.06
3. Performing Hajj with family (2=no)	1.48 (248)	.50
4. Performed Hajj Before (2=no)	1.81 (248)	.39
5. Educational Status (5-point scale with 1=no formal schooling completed)	2.92 (250)	1.26
6. Number of problems Identified (a ratio scale)	1.37 (250)	1.04
7. Number of Sources Contacted in Problem Situation (a ratio scale)	1.05 (250)	.76
8. Perceived Helpfulness of Sources (a 5-point scale)	3.70 (166)	1.33
9. Perceived Satisfaction with Egyptian Services (a mean score on a 2-item index)	3.92 (223)	1.25
10. Perceived Satisfaction with Saudi Services (a mean score on a 12-item index)	3.86(192)	.79

Table 6

Zero-Order Correlations Between Predictor & Criterion Variables

Criterion Variables ↓	Predictors					
	Degree of Openness of CAC	Neighbor-hood Features	Intra-Bldg. Features	Educ.	Age	Family Status
1. Number of Comm. Sources Used	.19** (224)	.17** (238)	.22** (230)	.30** (250)	-.21** (250)	-.10 (248)
2. Use of Mediated Sources	.02 (224)	-.02 (220)	.07 (220)	-.01 (238)	-.13* (229)	-.06 (228)
3. Use of Saudi Official Sources	-.02 (206)	.07 (220)	-.06 (220)	.29** (229)	-.22** (229)	-.04 (228)
4. Use of Egyptian Official & Community Source	.29** (206)	.22** (220)	.29** (220)	.19*' (229)	-.07 (229)	-.11* (228)
5. Perceived Helpfulness of Sources	.40** (153)	.39** (161)	.18* (161)	-.02 (166)	.04 (166)	-.02 (165)
6. Number of Problems Reported	-.26** (224)	-.18** (238)	-.14* (238)	-.03 (250)	-.05 (250)	.04 (248)
7. Satisfaction with Egyptian Services	.56** (200)	.55** (213)	.33** (183)	-.04 (192)	.03 (192)	-.10 192)(
8. Satisfaction with Saudi Services	.55** (173)	.49** (183)	.29** (213)	-.03 (213)	-.07 (223)	.06 (223)

Note: Figures are pairwise Ns; *p < .05; **p <.01

Table 7
Regression of Communication Contact and Perception Variables on Demographic &
The Extent of Openness of the Pilgrims' Residential Context Variables

Independent Variables	R^2	Age	Educ.	With Family (1=yes, 2=no)	Openness of Residential Context
1. Number of Sources Contacted	.122**	-.13*	.21**	-.06	.22**
2. Freq. of Contacting Egyptian Community & Interpersonal Sources	.121	-.04	.17*	-.04	.30**
3. Frequency of Use of Mediated Sources	.099**	-.04	.28**	-.10	.02
4. Frequency of Contacting Saudi Official Sources	.054*	-.19*	.08	-.05	.01
5. Perceived Helpfulness of Sources	.197**	-.02	.03	.06	.45**
6. Number of Problems Mentioned	.054*	-.04	-.04	.03	-.22**
7. Satisfaction with Saudi Services	.33**	-.05	.02	-.02	.58**
8. Satisfaction with Egyptian Services	.35**	-.16**	.00	.07	.60**

Note: *$p<.05$; **$p<.01$; Regression df = 4; Residual df range from 121 to 218.

Table 8

Regression of Communication Contacts and Perception Variables on Demographic &
The Intra- and the Extra-Building Structural Features of the Pilgrims' Residential Context
Variables

Independent Variables	R^2	Age	Educ.	With Family (1=yes, 2=no)	Intra-Bldg. Structural Features	Extra-Bldg. Structural Features
1. Number of Sources Contacted	.14**	-.14*	.20**	-.06	.19**	.12
2. Freq. of Contacting Egyptian Community & Interpersonal Sources	.14**	-.06	.16*	-.03	.24**	.15*
3. Frequency of Use of Mediated Sources	.10**	-.04	.29**	-.06	.09	-.05
4. Frequency of Contacting Saudi Official Sources	.07*	-.19*	.08	-.04	.01	.10
5. Perceived Helpfulness of Sources	.16**	.00	-.00	.05	.06	.38**
6. Number of Problems Mentioned	.04	-.03	-.00	.01	-.07	-.15*
7. Satisfaction with Saudi Services	.27**	-.05	-.03	-.00	.18*	.43**
8. Satisfaction with Egyptian Services	.34**	-.15*	-.06	.10	.13*	.53**

Note: $^{*}p$ <.05; $^{**}p$ < .01. Regression *df* = 5; Residual *df* range from 154 to 231.

APPENDIX:

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	

١	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……………………………………………………..	☐☐☐ ☐☐☐

	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. Feel neutral 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 the Kingdom	1	2	3	4	5	9	☐
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?	
	1-Yes 2. No	☐

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

		1-Yes 2. No	☐
25	How old are you?	(................)Years' old	☐☐
26	Marital status:	1. Married 2. Single	☐
27	Any of your family members with you?	1. Yes 2. No	☐
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	☐