

Original Research Article

The Politics of Being Understood: Communicative Legitimacy and Migrant Subjectivity

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Abstract: This study examines how language practices, institutional structures, and power relations influence the perception of migrants towards being understood specifically at the nexus of communicative legitimacy and migrant subjectivity. It is a review of both empirical and theoretical literature that clarifies the politics of the communicative relationships between migrants, while employing critical sociolinguistic approaches as well as the Bourdieusian frames of linguistic capital. This analysis contends that communicative legitimacy constitutes a controversial space where gaps in resource distribution, institutionalized gatekeeping, and linguistic ideologies converge to create unjustified acknowledgment and belonging. Migrants cope with these forces by adopting deliberate communication tactics, silence, and negotiating their identity; however, structural imperatives continue to constrain their agency. The findings suggest an urgent need for policy interventions that could defy monolingual ideologies, which are harmful to various linguistic repertoires, and correct systemic inequalities in communicative resources. Ultimately, this review argues for reconceptualizing migration not merely as a physical movement but as a communicative struggle of acceptance, dignity, and social inclusion.

Keywords: Politics of recognition, linguistic capital, migrant subjectivity, communicative legitimacy, language ideology.

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BACKGROUND AND RATIONALE

Migration is a significant issue in contemporary global society. Millions of people cross the borders of countries to seek security, opportunities, or family reunification. Several studies have been carried out on the economic, legal, and political aspects of migration, yet very little has been done on the communicative aspects of migrants' experiences. Language is one of the critical areas where people discuss and dispute their identity, belonging, social legitimacy, and a means of sharing information (Fortier, 2018). The ability to be understood and, in particular, to be recognized as legitimate speakers, has a profound impact on the ability of migrants to access resources, services, and social participation. Besides language competence, the idea of communicative legitimacy also implies social approval of the right of a person to talk and be heard in particular situations. According to Smith-Khan (2019), such recognition is shaped by a complex interaction of language ideologies, the organization of institutions, and power relations, which determine which communications are valued and whose voices are heard. The politics of being, as it applies to migrants, implies

the presence of institutional gatekeeping, already present language norms, and generally hostile discursive situations that render them linguistic outsiders. Bourdieu's theoretical framework of linguistic capital provides a critical point of view regarding such dynamics. Language skills are socially valued and are called linguistic capital. In some language markets, resources may be translated into other types of capital such as economic, social, or cultural capital (Bourdieu, 1991). However, linguistic capital is not always important, but depends on the existing ideologies of language and institutional power structures. The linguistic capital that migrants have prior to migration is not frequently appreciated in host societies, and thus the need to undergo complex identity renegotiation and re-accumulation (Ghadi *et al.*, 2019; Zschomler, 2019). The idea of migrant subjectivity highlights the role that the dominant discourses on migration, language, and belonging play in strengthening and destroying the sense of self in migrants. According to Sabate-Dalmau (2018), subjectivity is not an absolute thing, but a dynamic one that is developed on the basis of continuous interactions with social networks, institutional systems, and language

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norms. To comprehend migrant subjectivity, we should view migrants as active agents who strategically negotiate and do not always abide by the rules of communication. This is done by considering structural constraints and individual agency.

Objectives of the Research

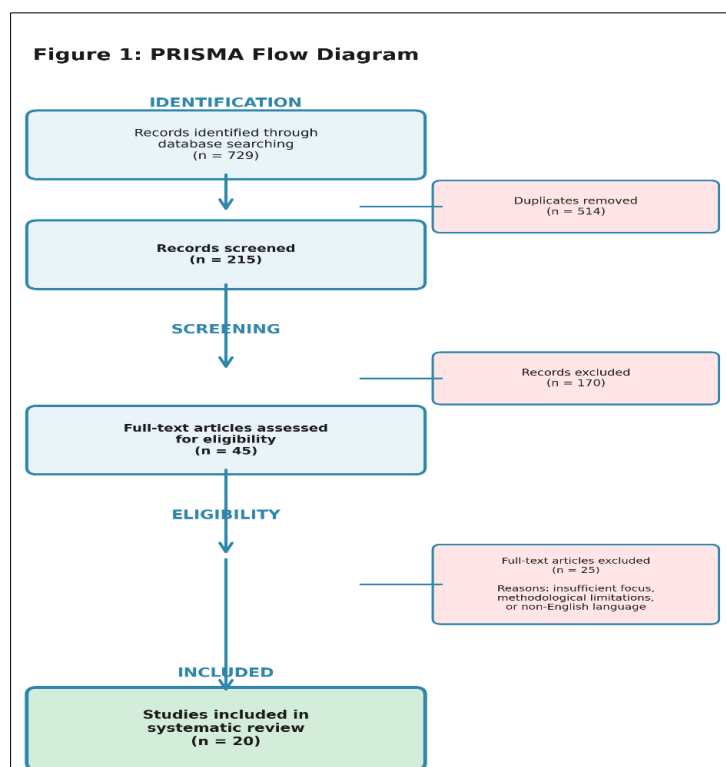
The systematic review will cover the following objectives:

- i. To collect theoretical and empirical research on the subjectivity of migrants and communicative legitimacy.
- ii. Recognize any major theoretical frameworks and concepts that shed light on the politics of comprehension.
- iii. To explore how institutional structures, linguistic capital, and language ideologies affect the communication experiences of migrants.
- iv. To examine how migrants react strategically to communicative delegitimation. This review will contribute to a better comprehension of migration as a communicative phenomenon in which interactions between institutions and the use of language are reflected in struggles over recognition and belonging.

METHODOLOGY

This review contained peer-reviewed journal articles, book chapters, and conference papers that discussed communicative legitimacy, linguistic capital, and politics of understanding with reference to migrants or refugees. These studies explored the subjectivity of migrants to language or communication and provided

empirical data or significant theoretical work. The publications were limited to the English language. Articles that focused on the elements of technical linguistics and disregarded the social or political aspects of legitimacy were also excluded, as were editorials, commentaries, and articles that were not theoretically or empirically rigorous. A thorough search plan was used to identify relevant literature. We identified several academic databases with the help of key terms, such as migrant communicative legitimacy, linguistic capital migrants, politics of being understood, language ideology refugees, and migrant subjectivity language. The search strategy was used to cover different disciplinary perspectives such as sociolinguistics, migration studies, sociology, and education. Sensitivity was maximized and specificity was maintained through the use of controlled vocabulary and Boolean operators. As illustrated in figure 1, the selection process is in line with systematic review rules. A zero-based database search yielded many records which were then filtered for relevance. Title and abstract screening was performed to eliminate studies that did not qualify as per the eligibility criteria. A full-text review of the potentially relevant studies was then conducted, and the rationale as to why they were not included was documented in the interests of transparency. The main causes of the elimination of studies at the full-text level were methodological restrictions, language barriers, or the lack of concentration on the communicative legitimacy or subjectivity of migrants. The last selection included studies that were most responsive to the objectives of the review and offered useful empirical or theoretical information.



Data extraction and merging

Data mining focused on the identification of critical theoretical foundations, methodological approaches, key findings, and consequences related to communicative legitimacy and migrant subjectivity. Thematic synthesis methodology was employed, and the results of the individual studies were coded and placed in descriptive themes. These themes were then examined to generate higher levels of constructs that illuminated the politics of being realized. Synthesis was then an iterative process in which the researchers were required to repeat the source material several times to ensure that they were faithful to the original studies, but were also able to come up with new ideas by comparing studies.

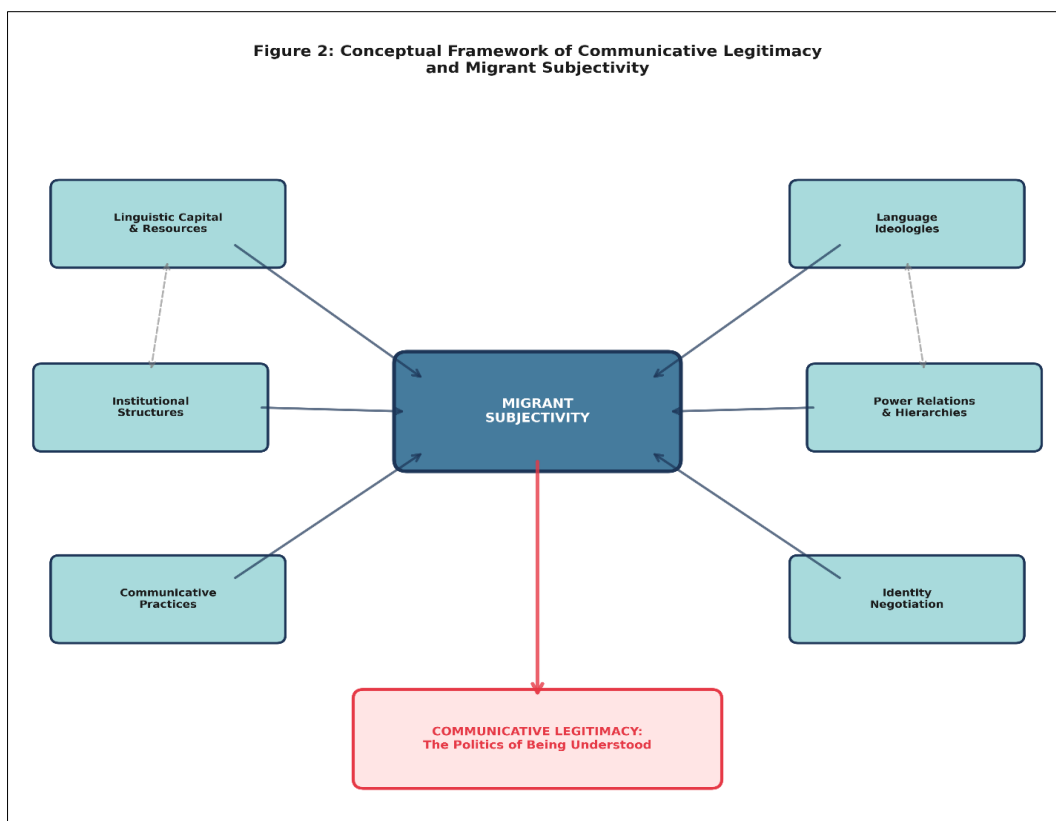
Outcomes

The investigations applied different methodological strategies and most of the approaches were qualitative in nature, including ethnography, narrative analysis, phenomenology, and discourse analysis. The research was conducted in various regions of the world, including Europe (primarily the UK, France, Spain, Sweden, Finland, and Luxembourg), North America (Canada), and in transnational context spanning multiple countries. The population groups represented by the participants included a wide range of migrants and refugees, such as Syrian refugees, Luso-

descendants, Ghanaian migrants, unaccompanied minors, and migrants learning sub-state languages, such as Welsh, Basque, Galician, and multilingual families. Theoretical approaches were predominantly Bourdieusian, and the ideas of linguistic capital, symbolic capital, and habitus have been extensively used in various studies to investigate the communicative experiences of migrants. Critical sociolinguistic approaches, the theory of language ideology, postcolonial approaches, and intersectionality are important. Many studies draw on the theory of translanguaging and the new speaker model to understand the multilingualism of migrants and identity negotiation.

Thematic Synthesis

The synthesis of the findings revealed four main thematic clusters explaining different facets of communicative legitimacy and migrant subjectivity: (1) Bourdieusian frameworks and linguistic capital; (2) communicative legitimacy in institutional discourse; (3) language ideology, silence, and migrant subjectivity; and (4) new speakers, substate languages, and belonging. The conceptual framework of communicative legitimacy and migrant subjectivity depicted in figure 2 demonstrates the relationship between these themes with one another.



Theme 1: Bourdieusian Models and Linguistic Capitals

A good number of the literature uses Bourdieusian notions to examine how linguistic capital

is important in the lives of migrants. According to Zschomler (2019), linguistic capital has affective aspects, including shame, dignity, the critical analysis of people, and linguistic competence. In her

phenomenological research on adult migrants, Zschomler discovered that the linguistic repertoires of participants were considerably discredited in transnational situations. This provokes emotional reactions and triggers group metalinguistic talk as a form of resistance. This observation challenges deficit - based approaches to migrants language education by demonstrating how linguistic (de)valuation redefines the social value and identity of migrants. Similarly, Ghadi *et al.*, (2019) investigated language capital loss experienced by Syrian refugees when they returned to Canada. Their Bourdieusian approach states that pre-migration linguistic capital, such as multilingual repertoires and professional language proficiencies, was weakened in the Canadian context, thus limiting social and employment opportunities. This degradation had a major negative impact on gender identity roles since there was a decline in the male players' masculine authority in the professional arena and their motivation to maintain their roles. The study suggests that, in order to develop continuity of identity as well as socioeconomic recovery, language training should be able to reconvert professional linguistic capital. Rottmann and Nimer (2021) applied an intersectional approach to develop Bourdieusian analysis, which entailed the role of gender and immigration status in the access of Syrian refugee women to linguistic resources and symbolic capital in Turkey. Their study showed that language learning can renegotiate gender roles and that language learning can generate symbolic capital that can reorganize migrant identities and communicative authority in both family and host society settings. This intersectional strategy portrays how communicative experiences and opportunities that migrants must achieve legitimacy as speakers are motivated by the compounding impact of different axes of marginalization. Koven (2004) examined how Luso descendants negotiate conflicting monolingual norms in France and Portugal, thus extending Bourdieusian analysis to transnational situations. Her ethnographic study established that linguistic capital operates differently in different national lingual markets, in which the same practices that instill genuineness in one market may defraud speakers in different markets. This complicates the use of simple narratives related to linguistic integration because of the transnational complexity of having to deal with structurally different language markets that do not readily permit the building of legal capital by migrants. According to Bourdieusian's view, linguistic capital is not a culturally neutral property but a kind of symbolic power that is not valued in an absolute way and is unequally distributed. According to Bourdieu (1991), the problem of the devaluation of language capital prior to migration is symbolic violence, which reduces the social value and self-identification of migrants, in addition to being a practical obstacle. Emotional factors pointed out by Zschomler (2019) seem to be especially important because they demonstrate the way in which communicative delegitimation works by compromising

dignity and internalized shame and by means of institutional exclusion.

Theme 2: Institutional Discourse Communicative Legitimacy

A great deal of research has been conducted on the influence of public discourse and institutional frameworks on the communicative legitimacy of migrants. Smith-Khan (2019) developed a multilevel model of communicative resources, including linguistic, material, identity, and platform resources. Her analogy between the statements of a Somali refugee and an immigration minister in the press brought attention to the resource imbalance that had a significant impact on their ability to produce credible discourse. Regardless of the argument, the refugee position was systematically dismissed since he lacked access to the wide platform. The Minister had institutional power, and professional communication to support him. In the framework presented by Smith-Khan, the co-generation of communicative legitimacy, structural resource access, and not simple individual linguistic proficiency is the co-generating force. Kalocsanyiova (2020) focused on the role of language ideologies in the paths of forced migrants and access to integration resources in multilingual Luxembourg. Her ethnographic study found ideological barriers to lingual integration by connecting macro-level ideologies in language with micro-level experiences of assessment and placement. The study showed that institutional interest in assessing the linguistic repertoires of migrants has an effect on social positioning and claims of legitimacy, neglecting or devaluing the multilingual capabilities of monolingual institutional spaces. Masoud *et al.*, (2021) proved that the policies of integration and training implemented in Finland may promote exclusion, based on normative assumptions concerning language and culture. Their critical thinking showed the methods by which integration policies can threaten the validity of available resources to migrants and favor certain possibilities of linguistic and cultural knowledge. This paper exemplifies how supposedly neutral institutional practices support power structures that continuously put migrants in a disadvantageous situation and affect their communicative abilities. Through these institutional analyses, the structural disparities in access to platforms, material resources, and institutional recognition play a key role in shaping communicative legitimacy. Interventions aimed at enhancing the communicative participation of migrants should consider these structural asymmetries and not focus on personal language competence. The results explain how systems of institutionalization and linguistic thought systematically produce communicative illegitimacy, challenging the integration paradigms that view the process of language acquisition as an inherently personal requirement.

Theme 3: The Migrant Subjectivity, Language Ideology and Silence

Common ideas about language, known as language ideologies, influence the way people think and behave and influence the way migrants perceive themselves. Most studies have found that dominant language ideologies limit migrants' communicative agency and identity choices. Ekstrom *et al.*, (2021) provide a compelling redefinition of silence among unaccompanied Swedish migrant girls. Instead of perceiving silence as the effect of trauma or a lack of communicative skills, the authors have viewed it as a strategic identity and communicative act. The girls used silence as a means to resist the dominant migration and integration scripts that characterized them either as victims or as an issue to maintain their integrity and avoid marginalization. This finding recognizes silence as an important political and identity practice, challenging the deficit models that understand migrant silence as a lack. This study reveals poor listening practices in institutions where overlooked communication patterns are often misconstrued. As part of their study, Sabate-Dalmau (2018) analyzed the role of accent and translanguaging as symbolic capital embodied in transnational environments. Her ethnography/mixed ethnography illustrated the circumstances-based legitimacy of language by showing how an authentic French accent would be considered prestigious in France and be an exclusionary in London. The flexible use of various language resources in the form of translanguaging united people, but at the same time, it might be perceived as wrong or unfair in certain circumstances.

These results highlight the importance of negotiation of insider/outsider boundaries out of markers in embodied language and the phenomenon of misrecognition, which is the result of a misattribution of communicative practices within the local ideological context. In another study, Sabate-Dalmau (2018) analyzed the ideology of language among Ghanaian migrants, who were found to switch between the strategic assertions of their high levels of proficiency in English and self-delegitimation (I speak small). This ambivalence is an expression of the challenged subjectivities within hegemonic monolingual ideologies. The English standard ideology led to de-skilled identities and sociolinguistic censorship, even in the outer circle speakers of English varieties. This observation explains the creation of tactical identity work and shame by one of the standard language ideologies, which marginalizes speakers whose variety does not conform to accepted norms. Sabate-Dalmau (2016) examined multilingual survival spaces that established migrants in areas around Barcelona. These communities of call-shops resorted to self-regulation based on the prevailing monolanguage norms of integration and citizenship, and at the same time engaged in the provision of much-needed social and communicative needs through multilinguistic practices. This paradox shows how the power relations that ensure

the maintenance of existing language norms continue to limit multilingual situations in the grassroots, although other forms of legitimacy are available. This article warns not to romanticize the concept of bottom-up multilingualism without addressing the structural limitations that impede its transformational power. The example is related to Capstick (2021), who completed his longitudinal ethnography of the transnational Mirpuri families in Pakistan and the UK, employing various literacy and translanguaging practices to find their belonging and fight discrimination. In the four-year study, it was stated that everyday translanguaging is a means of combating exclusion and altering what is legitimized as acceptable communication in the transnational social space. This observation highlights migrants' agency in the tactical approach to applying multilingual repertoires to form alternative legitimacy frameworks. All these studies show how language ideologies determine what is acceptable communication, which in turn has an impact on migrant subjectivity. Majorities, in particular belief systems, monolingualism, and norms of standard languages, discredit various linguistic repertoires of migrants in a systematic manner. This causes shame, alienation, and self-denigration. However, other forms of agency by migrants include tactical identity assertions, translanguaging, and silence, among other forms of strategic communicative practices. To know how migrants think and feel, you must listen to the back and forth between restrictions and freedom.

Theme 4: Belonging, Sub-State Languages and New Speakers

Numerous studies have been devoted to the relations of migrants with minor or sub-state languages, as they show that these settings make the traditional patterns of linguistic assimilation and inclusion more complex. Augustyniak and Higham (2019) explored the process of negotiating authenticity and belonging between new speakers in sub-state bilingual regimes by contrasting migrant Basque and Welsh learners. Their results show that agents of migration tend to deviate from official policy structures by attaching different values to substate languages. Motivations and experiences of migrant learners were also more varied and instrumental than those of the sub-state language learners, who tended to be put into the policies as a form of assimilating into the regional identity. The analysis indicated that migrant voices are systematically excluded in language policymaking processes, and this continues to create a disconnect between policy objectives as well as actual communication requirements and needs.

The languages of sub-states could be better utilized as assets of integration, and the notion of belonging can be reconsidered with the incorporation of migrant attitudes into policy-making. A comparison of new immigrant speakers in Wales and Galicia presented by Bermingham and Higham (2018) demonstrates how immigrants challenge and replicate claims regarding local minority languages. The study defined the

limitations that migrants face on the path to becoming recognized as legitimate speakers and made a correlation between ideologies and institutional practices of communities and communicative legitimacy and subjectivity among migrants. This study reveals how dominant authenticity discourses can make migrants unable to be sufficiently perceived as legitimate speakers, despite the possibility that minority languages may have other ways of integration.

Poyhonen and Simpson (2021) conducted a thorough linguistic ethnography of a Finnish asylum seeker who challenged implicit language policy by requesting instruction in Swedish rather than Finnish. As can be seen in this case, migrants fought against any language regime that they were forced to follow to ensure that their voices were heard and recognized in the region. The resistance of the asylum seeker demonstrated that the language services in the name of asylum seekers frequently overlook the fact that various languages are spoken in different locations across the globe, and migrants possess their own visions concerning the languages that can be significant to them in social contexts. This paper highlights the need to provide place-sensitive language services that enable migrants to demand language legitimacy relevant to their community. Karatsareas (2021) observed language ideologies in co-ethnic immigrant communities and found that delegitimation processes as well as internal hierarchies occurred. The new Greek immigrants to the Greek complementary school in London renounced the Cypriot types of Greek as well as the translanguaging methods, as they asserted themselves as linguistic authority. Educators resisted these discourses of delegitimacy by re-evaluating repertoires of different kinds, depending on the diverse experiences of life courses. This fight between migrants demonstrates that the politics of being perceived in migrant communities are not only organized by the norms of the host society but are also influenced by the processes in the community itself. The conclusion shows that policies and community practices should recognize internal hierarchies and support pedagogies that legitimize various migrant repertoires.

Fortier (2018) included a critical historical analysis of the language requirements of British citizenship that the author states were the legacies of colonialism that perpetuate the unequal validity of migrants into contemporary demands. Colonial epistemologies declare the inherent supremacy of certain languages and language practices, which are reflected in modern language evaluation and standards. This historical view explains how such specific ideas of understanding, which have their origins in colonial relations of power, are institutionalized in the form of formal language prescriptions that control eligibility for citizenship. Language-based eligibility reform must grapple with these historical power structures to prevent the recurrence of exclusionary legitimacy rules. Through

these works, we can see that linguistic integration is characterized by complicated negotiations of legitimacy, authenticity, and belonging in the context of different linguistic situations, as opposed to learning dominant languages. Although the substate language context is included in larger power structures, it has alternative integration methods. Migrants are agency people who challenge language regimes and assert linguistic identities relevant to their own communities, but structural limits such as institutional practices, policy, and hierarchy within communities continue to circumscribe opportunities to change.

Interpretation of Findings

An analysis of the literature on migrant subjectivity and communicative legitimacy provides the following key conclusions. First, communicative legitimacy is a complicated concept influenced by linguistic capital, institutional structures, language ideologies, and power relations. These relationships are shown in Figure 2, where migrant subjectivity is the focal point of the dynamic forces between these forces. The value of the communicative resources that linguistic capital offers migrants is determined by language ideologies and practices of institutional recognition. Institutional structures determine the possibility of migrants being heard and believed, and the power process determines who is able to access the platforms and material resources needed to be credibly heard. Second, the politics of being understood encompasses structural variations in communication resources and lies beyond simply knowing how to use one's language well. According to Smith-Khan (2019), credibility depends not only on language proficiency but also on the power of institutions, the support available in terms of materials, and access to platforms. This result demonstrates that the unequal distribution of resources at the system level leads to communicative illegitimacy and challenges the integration paradigm, in which language learning is perceived primarily as an individual responsibility. Policy changes should address structural constraints to communicative participation, such as access to the platform, institutional visibility, and material support of the communicative practices of migrants. Third, language ideologies represent powerful regulations that determine the access to resources, acknowledgments, and types of communication that immigrants may have. The repertoires of migrants in languages other than dominant ones are systematically undermined in the process of dominant ideologies, particularly monolanguage and standard language norms. These ideologies function as gatekeeping systems rather than neutral, descriptive models for language. According to Kalocsanyiova (2020), language ideologies hinder integration because they undermine migrants' multilingual abilities. To challenge these ideologies, there is a need to question the basic assumptions about acceptable communication and the importance given to certain communication practices. Fourth, migrants

demonstrate their power by bargaining their identities, talking strategically, and even breaking rules.

Migrants are proactive and challenging existing discourses, as in the case of Ekstrom *et al.*, (2021), who define silence as a communicative practice. Migrants use a number of approaches to negotiating legitimacy in a variety of contexts, such as translanguaging, accent manipulation, and tactical identity claims (Capstick, 2021; Sabate-Dalmau, 2018). However, the limitations on the structure under which this agency operates prevent it from transforming. The acknowledgement of migrant agencies suggests the intricate nature of constraints and resistance in which migrant experiences are described, thus disarming the fact that there is structural oppression. Fifth, more focus should be directed towards the emotional aspects of communicative (de)legitimation. According to Zschomler (2019), in a study based on phenomenological analysis, linguistic devaluation contributes to a high level of affective experiences, such as threat to identity, lower dignity, and shame. Communicative illegitimacy depends on these affective elements as symbolic violence, and these elements are not marginal. Language instruction and integration programs, which do not consider these emotional aspects, are likely to contribute to the continuation of the deficit models that further erode the dignity and self-esteem of migrants. Sixth, intersectional analyses show how gender, class, and legal status intersect with communicative legitimacy, leading to marginalization. Research on the Syrian refugee female population by Rottmann and Nimer (2021) provides insight into how these two concepts influence the acquisition of symbolic capital and unequal access to linguistic tools. An intersectional approach is needed to understand how the various types of inequality intersect to affect the communication experience and recognition opportunities of migrants. Finally, communicative legitimacy is largely influenced by both transnational and temporal factors. Koven (2004) argues that the different relationships between linguistic capital in the national context make simple accumulation stories complex. Migrants are forced to operate in several language markets simultaneously, since being recognized in one market does not guarantee that they will be recognized in other markets. These results indicate that the analysis of communicative legitimacy should take into account the aspects of time and space complexity, and that legitimacy is a continuous process of negotiation in changing circumstances and not a certain achievement.

Limitations

There are a few restrictions that should be noted. First, the scope of the review, which focuses on English-language sources, could have narrowed the theoretical and region-wise diversity as it ignored other works that might have been relevant. Second, the articles employed various approaches and theoretical models, which improved the synthesis, but also complicated the

direct comparison of the findings. Third, generalizability was limited because the majority of the studies were based on qualitative designs and had relatively small sample sizes. However, the richness of knowledge in such research provides important information on lived experiences that could be missed in quantitative research. Fourth, studies that specifically explored communicative legitimacy or other related ideas are reviewed. This emphasis might have locked out similar studies that have used different terms to describe similar phenomena. Fifth, the included studies were mostly on North America and Europe; thus, there was not much representation of other regions. Future reviews must endeavor to bring in different geographic contexts of scholarship to bring a more holistic perspective.

Implications of Policy and Practice

There are many implications of the findings on policy and practice. To begin with, citizenship, immigration, and settlement language requirements should be scrutinized to determine whether they could marginalize some individuals or whether they were founded on an entrenched ideological belief. Policies that consider language a technical competence to be acquired can ignore structural obstacles and encourage an illegitimate communicative situation. An institutional barrier to the communicative involvement of migrants might be addressed with alternative approaches based on the principle of multilingualism as a source of advantage and a range of techniques to demonstrate communicative competence. Second, language education programs must encompass not only linguistic proficiency but also affective dimensions, linguistic capital re-conversion, and critical language awareness. Pedagogical approaches to promoting collective metalinguistic reflection, reinforcing multiple linguistic repertoires, and overcoming linguistic devaluation may be better able to support migrants' needs and dignity of migrants (Zschomler, 2019). Deficit models that view migrants as deficient should be replaced with asset-based methodologies that appreciate the preexisting linguistic assets and experiences of migrants. Third, institutional practices must evolve to resolve discrepancies in resources that damage the capacity of migrants to communicate. This involves providing migrants with a voice on platforms and assisting them to express themselves through various approaches such as the use of translations, interpretation, and understanding of various methods of expression in institutions.

This is the role of service providers, lawmakers, and the media in establishing an environment that allows migrants to be heard and considered (Smith-Khan, 2019). Fourth, public education, professional training, and legal changes should be used to combat language ideologies that complicate communication between migrants. Institutional players, including educators, social workers, healthcare providers, and lawyers, need to cultivate critical consciousness of how language ideologies affect their decisions and actions. Training

could also include critical sociolinguistic views that help understand the interaction between language and power. Fifth, it is necessary to develop policies and programs that primarily focus on migrants. The fact that the views of migrants are not frequently considered in the process of language policymaking in the works of Augustyniak and Higham (2019) has a fundamental lack of democracy. More responsive and equitable results might be achieved through the participation of migrants as co-designers in the planning of language policies and programs. Sixth, policy and practice need to be based on intersectional approaches that consider the interactions between gender, class, race, and legal status and consequently influence the communication experience of migrants (Rottmann and Nimer, 2021). There is a need to have programs in place to support migrants experiencing several forms of exclusion and to address the issue of compound marginalization.

Future Research Indications.

This work suggests several directions for future research. Longitudinal studies are needed to examine the temporal dynamics of legitimacy negotiation to follow the experience of migrants' communication over time and space. Such studies may also examine the interaction of communicative legitimacy and other integration results and how linguistic capital in migration pathways develops. Second, a more sophisticated understanding of the interconnection of various types of marginalization to affect the experiences of migrants would be attained with the help of more intersectional studies that systematically study interactions between communicative legitimacy and race, gender, class, disability, and legal status. Although intersectionality was mentioned in some of the studies used, a full intersectional analysis was lacking. Third, comparative research in various geographical settings should clarify the different influences of cultural frameworks, immigration laws, and national language policies on communicative legitimacy. This type of research could contribute to more complex theoretical models not only by discovering generic dynamics but also by identifying local patterns. Fourth, intervention studies that evaluate other pedagogical practices, policy changes, and practices in institutions should provide information about effective strategies to enhance communicative legitimacy. Participatory action research approaches will potentially be especially beneficial in including migrants as coresearchers. Fifth, studies in the context of digital communication would explore how social media, digital literacy, and online platforms influence the communicative legitimacy of migrants in modern contexts. Online platforms have the potential to provide migrants with alternative means of expression, but can also create new exclusionary, regulatory, and surveillance mechanisms.

CONCLUSION

Based on a synthesis of research on communicative legitimacy and migrant subjectivity, this

systematic review identified the political aspects of feeling perceived as a core part of migration experiences. The discussion shows that there is an intricate interaction between linguistic capital, institutional structures, language ideologies, and power relations that affects communicative legitimacy. Although migrants bargain their identities and resort to strategic communication practices to maneuver these forces, their agency and recognition remain constrained by structural forces. The results contradict the deficit-oriented views of immigrant languages that emphasize linguistic integration as an individual responsibility. Rather, it examines institutional obstacles, ideological gatekeeping, and institutional resource asymmetries that render communication illegitimate. To address these structural problems, we must alter policies that contravene monolingual ideologies, relocate communication resources, and ensure that the voices of migrants are heard during decision-making processes. Research, policy, and practice can be improved by understanding migration as a communicative struggle involving acceptance, dignity, and belonging. With a focus on the politics of understanding, scholars and practitioners will be able to work out fairer and more just approaches that will help to establish equilibrium between the linguistic diversity of migrants and encourage their full involvement in social, economic, and political life. The heuristic tool used to analyze these complex dynamics and find the points of intervention that cause transformational change is the conceptual framework presented in Figure 2. The intersectional approach used in this review shows the need to understand how various types of marginalization interact to affect migrants' communication experiences. The interactions between language positioning and gender, class, race, and legal status result in compounded exclusion or unfair access to legitimacy. Subsequent studies and practices should focus on these intersections to develop truly inclusive methods. Finally, politics of comprehension demonstrates that language is a battleground of identity, power, and belonging, and it is not a neutral communication medium. The battle of understanding, as far as migrants are concerned, is not only inextricably linked to the wider struggles of humanity, justice, and recognition. Alongside self-studying a language, this problem requires collective effort to dismantle the hierarchy in language, distribute communication resources, and create societies in which everyone is listened to and respected.

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