Review of: "Post-Conflict Reconstruction: How Social Identity Change Informs our Understanding of the Ukrainian Experience of Forced Migration"

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The manuscript "Post-Conflict Reconstruction: How Social Identity Change Informs Our Understanding of the Ukrainian Experience of Forced Migration" studies a very recent forced migration phenomenon, namely Ukrainian refugee women in the UK. It is based on 13 interviews (in-person, online, with or without an interpreter) and uses the Social Identity Model of Identity Change. The manuscript concludes that adapted social identities (including social cure and social curse) have important roles for Ukrainian respondents in their post-migration lives.

The paper is easy to follow and interesting to read. However, I believe that there are some points that need to be improved because the conclusion is too stretched:

First, the manuscript is too long (especially its introduction and methodological section).

Second, as a social anthropologist, the idea "that social identity change can inform our understanding of the psycho-social challenges and stressors Ukrainian guests and other refugees face" (p. 2) seems like a circular explanation. It is a well-known fact that we have multiple identities (social, personal, religious, ethnic etc.) that appear more dominant in different situations and that are changeable and context-dependent. Furthermore, in many cases, the boundaries between different identities are not so clear-cut. In the mentioned cases, ethnic, social, and perhaps religious identities are highly interwoven.

Third, the idea of refugees in the UK is simplified and needs an explanation. Not all forced migrants are treated in the same manner (if there are not any similar "offering homes" practices for Middle and Far East refugees, then it should be noted that not all forced migrants have similar possibilities for the development of their social identities in the post-migration period).

Fourth, the following idea does not follow:

p. 4 "Many refugees are forced to leave their homes because of who they are, for example: Palestinians, the Rohingya, Yazidis, Sunni Syrians, Ukrainians, LGBTIQ+" (UNHCR, 2023).

Except for the LGBTIQ, all other groups have problems because of their "ethnic" (a not) social identity (in most cases, they are ethnic minorities). As for the LGBTIQ, I am not familiar with the idea that they can be lumped together as a group

that had to flee their homes. And if I am mistaken, then they did not flee because of their social identity but because of their sexual orientation. Ukrainians did not flee because of who they are (they did not flee Russia), but because of the war on their territory.

Fifth, there are unnecessary repetitions in the procedure subsection.

Sixth, I'm dubious about the purposefulness of the 'talking stones" approach and whether it added some value to the study itself. The stones, if I understood it correctly, served as a description used by an interviewee. However, unlike in the "photo elicitation" approach, for instance, the stones did not elicit memories, emotions, or past experiences; they just served as illustrations. Furthermore, it is questionable whether interviewees would be able to identify their experiences with stones (if the interview sample was larger).

Finally, I also recommend authors take a look at this reference:

Mak, Joelle, Cathy Zimmerman, and Bayard Roberts. 2021. Coping with Migration-Related Stressors – A Qualitative Study of Nepali Male Labour Migrants. *BMC Public Health* 21 (1131): 1-15.

I hope the following comments and suggestions will be useful for the authors to revise their manuscript.