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**BRITISH MUSLIMS IDENTITY
VERSUS BRITISHNESS**

This paper will explore Britishness as national brand idea and integrational concept for multicultural populations – with a focus on British Muslims identities as situational and changeable «dialogues», including academic, political, cinematic, sport, everyday ones, within the context (immigration, multiculturalism, islamophobia, integration), closely associated with religious image and territorial brand. British Muslim identities sense of Britishness can be categorized by place (real and virtual) and time taking into consideration local and long-range aspects of each model and its exaggeration. The heart of identity of British Muslims is found in local socialization-communication and leisure center. The paper will attempt to theorize these spaces: a mosque is a territory for community socialization, mobilization, and public discussions; stadium and mixed schools is a territory for exterior (outside-of-community) communication and competition; home is a territory for family socialization and safeguarding of personal, family and local heritage. British Muslim identities is a complex presentation of closely related spiritual/religious ideas, ideas of community and territorial image, often idealized and generally locally oriented, but simultaneously highly symbolized and torn of concrete territory.

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**UNEXPECTED DIMENSIONS OF THE EURASIAN
MIGRATION SYSTEM: UZBEK AND KAZAKH
MIGRANTS IN PORTUGAL**

This paper aims at presenting my current research project «From Central Asia to the Atlantic Shores – Uzbek and Kazakh Migrants in Portugal». I will begin with a brief overview of the Post-Soviet Immigration to Portugal, starting from the mid-1990s – when tens of thousands of migrants from former Soviet Union crossed Europe and made their way to an unexpected destination, an exotic country on the Atlantic shores. They were mainly Ukrainians, Moldovans, Russians and Georgians. These migration flows also brought people from more distant origins: from the new post-soviet countries of Central Asia. Many of these pioneers found jobs and opportunities and decided to stay. They brought their families, invited their friends, welcomed their neighbours. And many hundreds of Uzbeks and Kazakhs are now living and working in Portugal, from some tourist resorts of the south to the dozens of Uzbek kebab, and to the agriculture of the Upper Douro Valley, in the northeast (the main region of the Port Wine, nowadays produced thanks to the work of many Kazakhs). Let's hear their stories...