

Sofia Apostolidou

Studied Philology at the Aristoteleian University of Thessaloniki and Cultural Analysis at the University of Amsterdam, where she is currently a PhD student. Her research is on fatness as a political identity. Starting from theoretical frameworks around biopolitics, disability and posthumanism, her research analyzes fat embodiment as an undesirable identity within neoliberal capitalism. Embarking from that, she examines the political and ideological extensions of fatphobia, the systemic belief that fat bodies are lazy, monstrous and morally inferior. Zooming in on the specific experience of fat femininity, the research unpacks its specificities as it is filtered through the mechanisms of sexism and compulsory heterosexuality. Thus, fat femininity is outlined as doubly 'failed', both as a neoliberal subject and as a femininity that fails to comply with the aesthetic demands of masculinity. What does this double failure really mean though, and what liberatory space does it open?

Panayotis Evangelidis

Was born in Athens, where he is still living and working. He is the author of three novels, a literature translator, script writer and film director. He has done the documentary films *Chip and Ovi*, *The Life and Death of Celso Junior* and *Pure Life*, as well as other short films. Among others, he has co-written with the director Panos Coutras the script for *Real Life*, *Strella* and *Xenia*. He has won the critics' association FIPRESCI prize for his film *They Glow in the Dark*, as well as the prize for best documentary and the 'Loukia Rikaki' prize for best documentary by the Academy of Greek Cinema for the same movie.

Hector Kollias

Born in Athens in 1973, he studied English and French at Wadham College, Oxford, before going on to the University of Warwick where he studied for an MA and a PhD in Philosophy. He then moved to London, where he is a Lecturer in French at King's College London. His research and published output began with studies of literary theory from German Romanticism to deconstruction, and has progressively focused in approaches to sexuality, both theoretical (psychoanalysis and queer theory) and literary (Sade, Proust, Genet). He was for three years the director of Queer@King's research centre as well as principal investigator for the AHRC-funded project 'Queer Theory in France'.

Dimitris Papanikolaou

Associate Professor of Modern Greek Studies at the University of Oxford and Fellow of St Cross College, studied Classics, Modern Greek and Comparative Literature at the University of Athens and UCL (London). He was Andrew G. Mellon postdoctoral fellow in the humanities in 2002-2004, and has also held fellowships at Princeton,

Columbia and NYU. He is the author of *Singing Poets: Literature and Popular Music in France and Greece* (Legenda, 2007) and *'Those people made like me': Queer Cavafy and the Poetics of Sexuality* (in Greek, Patakis 2014); he is currently completing the monograph *There is Something about the Family: Nation, desire and kinship in a time of crisis* (in Greek; Patakis). He is senior academic advisor of the Cavafy Archive and the Onassis Foundation; a member of the editorial committee of the magazine *Unfollow*, and of the board of the *Journal of Greek Media and Culture*.

Alexandra Halkias

Professor at the Department of Sociology, Panteion University (Athens, Greece). She has a Ph.D. in Communication from the University of California, San Diego and a BA and MA in Sociology from Bryn Mawr College, USA. She has taught at several universities in the United States and she has published numerous articles and books in Greek and international publications. Her book, *The Empty Cradle of Democracy: Sex, abortion and nationalism in modern Greece*, was published by Duke University Press (2004) and translated into Greek (Alexandria Press, 2007). She is co-editor, with Anna Apostolelli, of a book on the politics of LGBT identities in Greece (Plethron Press, 2012). Alexandra Halkias currently is researching gendered responses to the crisis in Greece, and how new versions of nationalism intersect with historical notions of 'the other.'