

niques of discipline with regulatory apparatuses. Michel Sellenart provides a thorough analysis on this relationship:

„The development in the second half of the eighteenth century of what was called *medizinische Polizei*, public hygiene, and social medicine, should be re-inserted in the general framework of a “biopolitics”; the latter aims to treat the “population” as a set of coexisting living beings with particular biological and pathological features, and which as such falls under specific forms of knowledge and technique. This “biopolitics” must itself be understood on the basis of a theme developed since the seventeenth century: the management of state forces” (Sellenart 2007: 474).

In such a renewed conceptualization of control the state apparatus regains much more significance as the centralized coordinator that exercises bioregulation (ibid. 494). Sellenart argues that both concepts, governmentality and biopolitics, highlight the role rationality played in exercising power over life in the West (ibid. 478). The concepts should be understood as a tool to grasp power making use of administrative practice in order to „conduct people’s conduct“. Power relations are being traced back on their micro-levels, such as the individual and the public, parent-child relationships, or population and medicine, etc. (ibid. 503. 504). With the historic transformation, that Foucault identified, from a state definition based on sovereignty over territory to one based on the regulation of a population, the aspect of security becomes much more relevant, especially in the construct of a liberal governmentality (ibid. 491). Enlarging on the dichotomous relationship between freedom and security that comprises liberalism, Foucault states that „[i]n short, everywhere you see this stimulation of the fear of danger, which is, as it were, the condition, the internal psychological and cultural correlative of liberalism” (Foucault 2008: 67). Government, from Foucault’s perspective becomes then management, or, „exercising power in the form of economy” (Foucault 2007: 134). Such a liberal modus of government in its macro- and micro political structures strongly relies on the regulation of the self and others (Lemke 2002: 60). As a conclusion, a foucauldian perspective on bureaucracy and government therefore, allows to re-concep-