nothing that is specific to post-communist states and societies. Similar narratives about bureaucracy can be found throughout the globe: whether we take a look into neoliberal versions of corporate adminis-tration in Western countries or the anti-quated over-blown apparatuses prevailing in the Global South – populations, no mat-ter where or what kind are being ordered, counted, administered. And as the example just given shows us, even death and birth are bureaucratically conceptualized events that socially and therefore legally bra-cket one's existence. For everything that happens in between, one will just as well be able to find a form to be filled out.

The standardization of humans and their bodies, Steven Epstein (2009: 35–36) argues, is being driven by medical research trying to „make use of a typo-logical standard human". This process has severe consequences, for example when we look into insurance. „[T]o standardize po-licies is to standardize those administe-red by them" (Busch 2000, quoted in Ep-stein 2009: 36). Not only are our bodies standardized and our life traced back in forms and documents, bureaucracy uses a lot of the most valuable resources of our times – time. „[I]n the late 20th centu-ry, middle-class citizens spent ever more hours struggling with phone trees and web interfaces, while the less fortunate spent ever more hours of their day trying to jump through the increasingly elaborate hoops required to access to dwindling so-cial services" (Graeber 2015: 4). Modern civilization's regulations become more explicit and concrete, regulate more as-pects of life, production, trade, etc. and therefore simply quantify exponentially. It's a phenomenon that directly stems from law and administration, as Graeber (2015: 149–150) points out: bureaucratic structu-res that aim to address a problem, inevi-tably will create new problems, for which in turn new regulations will be necessary.

How can it therefore be possible that, de-spite its obvious direct impact on people's lives and its pervasiveness, bureaucracy is still a concept difficult to grasp and of-ten invisible? Graeber (2015: 140) argues