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**Conference Paper Title: Choreography of temporality: cultural practices of time management**

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The paper elaborates on the problem of social time defined as the hidden system of social, cultural and personal life, also described as ‘deep structure’ for every culture. I am trying to answer the question what is the impact of cultural practices related to time management on choreography of temporality in neoliberal subjects. When I mention choreography of temporality, I mean time as a tool used to organize social life. According to the Michel Foucault’s theoretical perspective I assumed, I define cultural practices of time management as power technologies, microphysics of disciplinary institutions, oppressive tools shaping temporality of certain social objects.

In the paper I am going to investigate techniques presented during time management trainings aiming to make their participants be more efficient in realization of identified goals and more productive at work, as well as strategies individuals work out in the contemporary culture of hurriedness and efficiency pursuing to achieve such neoliberal values as effectiveness, innovativeness and creativity.

The important element of ‘time regimes’ are new technologies used by individuals by for time management purposes and subjecting our bodies to discipline by means of power mechanisms. They include ICT technologies, computers, mobile devices, contemporary time planners, modern calendars and portable organizers. Devices used for choreography of temporality of social actors start changes linked to how temporal phenomena are perceived and are a result of more and more perceptible blending of leisure and labour. New technologies are non-human actors, though having some causal power. Conducting research with reference to the Actor-Network Theory by Bruno Latour makes it possible to have greater understanding of variety of time management practices that are as social- as technology-related and equally belong to the sphere of nature (adjusted to the natural biorhythm of a human body under pressure of neoliberal rhetoric) and culture.

The presented methodology approach can be defined as ethnography of experiencing temporality of social objects.

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