

The project 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. The objective of the project is an attempt to answer the question what is the impact of cultural practices related to time management on choreography of temporality in neoliberal subjects. In the project I am going to focus on temporal issues related to the phenomenon of social time division in the contemporary society. I am going to analyze how cultural practices of time management refer to the contemporary context of economy and what the role of time in practices of governance and management is. I am also going to show experiences of individuals, related to division of time into labour and leisure in the context of deregulation and flexibility of these elements in the age of neoliberalism, as well as systemic redistribution of social time, depending on a type of job, profession, education, sex and age. I am also going to determine features of temporal organization of daily life, resulting from implementation of cultural practices of time management and from social patterns of temporal behaviour, seen in rhythms of social life that are partially imposed on an individual and constituting practices of constructing social objects.

With this purpose I am going to analyze content that can be found in the Internet and referring to the term of 'time management'; techniques shown at 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. I am going to analyze various practices related to time management with reference to oppressive tools shaping temporality of specified objects, pressure strategies applied within power technologies and microphysics of disciplinary institutions.

The important element of 'time regimes' are new technologies used defined for the purpose of the project as non-human actors, though having some causal power, being as social- as technology-related and equally belonging to the sphere of nature and culture. They include ICT technologies, computers, mobile devices, contemporary time planners, modern calendars and portable organizers. They are used by individuals for time management purposes and subjecting our bodies to discipline by means of power mechanisms. Devices used for choreography of temporality of social actors initiate changes linked to how temporal phenomena are perceived.

As an anthropology tool of cultural critic, the project aims to defamiliarize clock time defined as something natural and obvious for the Western culture. The significant advantage of the project is ethnographic field research that makes it possible to get to social practices and knowledge on neoliberalism manifestation in microscales. The project merges the perspective of cultural anthropology and the qualitative analysis of changes occurring as a result of development of neoliberal ideology. The presented methodology approach can be defined as ethnography of experiencing temporality of social objects.

The reason to analyze this research topic is a need to investigate phenomena resulting in socio-economic changes occurring in the age of neoliberalism defined as the basic, political and economic paradigm of contemporaneity. These changes are often interpreted as unintended and unanticipated consequences of modern approach to time, characterized by significant acceleration, future-related accumulation and planning. It leads to the growing role of the present time, acceleration and delinearization of social time. Project's innovativeness results from considering economic and technological issues that are strictly related to cultural practices of time management.