

CONTENTS**Innovative engineering, technology and industry**

<https://www.proconference.org/index.php/usc/article/view/usc33-00-003> 3

**IDENTIFYING THE IMPACT OF MILITARY ACTIONS ON
THE SAFETY OF AGRICULTURAL PRODUCTS**

Samilyk M.M.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-039> 7

**ANALYSIS OF THE INTERFERENCE IMPACT ON THE
TRANSMISSION RATE OF G.FAST BROADBAND
ACCESS SYSTEMS**

*Oreshkov V.I., Balashov V.O.,
Hynda V.V., Zapotichnyi D.Y.*

<https://www.proconference.org/index.php/usc/article/view/usc33-00-042> 13

**JUSTIFICATION OF THE SHELF LIFE OF FUNCTIONAL
PREBIOTIC SEMI-PRODUCT**

Slashcheva A. V.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-047> 19

**ANALYSIS OF THE INFLUENCE OF SEGMENT WIRES LENGTH
ON THE FREQUENCY CHARACTERISTICS OF A BRANCHED
HOME ELECTRICAL WIRING NETWORK**

Oreshkov V.I., Yanevych O.K., Mishanchuk D.V.

Computer science, cybernetics and automatics

<https://www.proconference.org/index.php/usc/article/view/usc33-00-018> 25

**MULTIMODAL AUDIO ANALYSIS IN SOCIAL MEDIA:
AN AI-DRIVEN APPROACH TO EMOTIONAL INSIGHT**

Tumanov O.O.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-019> 32

**DEVELOPMENT OF THE INFORMATION SYSTEM ARCHITECTURE
FOR THE IMPLEMENTATION OF AN INTEGRATED INFORMATION
TECHNOLOGY FOR CALCULATING THE HEALTH STATUS OF
AN IT PROJECT PORTFOLIO**

Lanskykh Y.V., Pomohaibo D.A.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-027> 35

**APPLICATION OF MULTI-AGENT SYSTEMS IN SCIENTIFIC
RESEARCH**

Tsymbol A.S.

| | |
|--|----|
| https://www.proconference.org/index.php/usc/article/view/usc33-00-029 | 41 |
| RESEARCH OF REPLICATION LAGS IN NON-RELATIONAL DATABASES | |
| <i>Arkhypova V.V., Reznichenko O.V., Liashenko O.A.</i> | |
| https://www.proconference.org/index.php/usc/article/view/usc33-00-033 | 44 |
| INCREASING THE EFFICIENCY OF CYBER ATTACK DETECTION BY DESIGNING A NETWORK ANOMALIES ANALYSIS SYSTEM | |
| <i>Zamikhovska O. L.</i> | |
| https://www.proconference.org/index.php/usc/article/view/usc33-00-051 | 52 |
| INNOVATIONS IN QA: FROM STARTUPS TO BILLION-DOLLAR COMPANIES A Review of Testing Technologies — from Load Frameworks to Cloud Monitoring Systems — and Their Impact on Business Growth | |
| <i>Sheptun M.</i> | |
| Security systems in the modern world | |
| https://www.proconference.org/index.php/usc/article/view/usc33-00-016 | 58 |
| SECURITY CONSIDERATIONS FOR REMOTE ADMINISTRATION IN ELECTRONIC COMMUNICATIONS INFRASTRUCTURE | |
| <i>Poliakov O.L., Kuzmin A.V., Ivko S.O.</i> | |
| Development of transport and transportation systems | |
| https://www.proconference.org/index.php/usc/article/view/usc33-00-054 | 63 |
| THE ROLE OF INTELLIGENT TRANSPORTATION SYSTEMS (ITS) IN SUSTAINABLE SMART CITIES | |
| <i>Fedoruk I.S.</i> | |
| https://www.proconference.org/index.php/usc/article/view/usc33-00-055 | 70 |
| THE GREEN WAVE: HOW PREDICTIVE AI AND SMART MESSAGING ARE EASING URBAN GRIDLOCK | |
| <i>Sheludiakov D.A.</i> | |
| https://www.proconference.org/index.php/usc/article/view/usc33-00-056 | 77 |
| SYNCHRONIZING TRAFFIC LIGHTS: AN ADAPTIVE APPROACH TO REDUCE URBAN CONGESTION | |
| <i>Biednov M.O.</i> | |

Architecture and construction

<https://www.proconference.org/index.php/usc/article/view/usc33-00-015> 84

**MODERN DIGITAL TOOLS FOR PROEJECT PRESENTATION:
TRANSFORMATION OF GRAPHICS AND COLOR**

Sobko Y.T.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-026> 88

**POST-WAR INFRASTRUCTURE RECONSTRUCTION:
INNOVATIVE APPROACHES AND INTERNATIONAL
EXPERIENCE FOR UKRAINE**

Palamar M. M.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-037> 96

**STRENGTH OF THE WEB OF I-BEAMS OF REINFORCED
CONCRETE UNDER THE ACTION OF SHEAR FORCE**

Klymov Y.A.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-044> 103

**TECHNOLOGY OF CHEMICAL FIXATION OF ANCHOR
FASTENERS USING ACRYLIC COMPOSITIONS**

Zolotova N., Suprun O., Onyskiv A.

Physics and mathematics

<https://www.proconference.org/index.php/usc/article/view/usc33-00-006> 107

**DEFECT LOCALIZATION IN REINFORCED COMPOSITES
USING THE GUIDED LAMB WAVES METHOD**

Pysarenko A.M.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-020> 112

THE MATHEMATICAL MODEL OF HUMAN LIFE

Borysov Ye. M., Borysova D. Ye.

Medicine and health care

<https://www.proconference.org/index.php/usc/article/view/usc33-00-017> 116

**ULTRASOUND MARKERS OF PROGRESSION OF RIGHT
VENTRICULAR DYSFUNCTION: MODERN APPROACHES
TO STAGE STRATIFICATION**

Kozhyn M.I., Khodosh E.M., Rynchak P.I.

Agriculture, forestry, fishery and water management

<https://www.proconference.org/index.php/usc/article/view/usc33-00-053> 122

**RESEARCH INTO THE RESTORATION OF THE CYLINDER
BLOCK OF AUTO TRACTOR ENGINES**

Ivankova O.V., Alforov O.O.

Dremlyuzhenko O.M.

Economy and trade

<https://www.proconference.org/index.php/usc/article/view/usc33-00-004> 129

**THE IMPACT OF BUSINESS ANALYTICS ON TRANSPORT
ENTERPRISES AND REGIONAL ECONOMIES**

Redko N. A., Levishchenko O.S.

Amelina N.K., Chernish O.O.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-009> 136

**INNOVATIVE ASPECTS OF HUMAN RESOURCE MANAGEMENT
OF ENTERPRISES IN THE CONDITIONS OF DIGITALIZATION**

Spitsyna A.E., Liubarets V.V., Goridko N. M.

Golova I.G., Nesterenko O. O.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-014> 144

**SCENARIO ANALYSIS AND STRESS TESTING AS TOOLS
FOR RISK ASSESSMENT IN THE GLOBAL ECONOMY**

Parkhomenko V.V.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-024> 149

**TRANSFORMATION OF COOPERATION MODELS: THE
EXPERIENCE OF EUROPEAN AUTOMOTIVE COMPANIES
IN CHINA**

Lymonova E.M.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-041> 155

**DERIVATIVE SECURITIES IN THE FINANCIAL RISK
HEDGING SYSTEM**

Bashlai S. V.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-046> 163

**THE ROLE OF COMMODITY SCIENCE IN THE RESTORATION
OF TRADE ACTIVITY IN UKRAINE AFTER THE WAR**

Ilchuk M. M., Kyrychenko A.V., Tomashevskaya O.A.

Management and marketing

<https://www.proconference.org/index.php/usc/article/view/usc33-00-005> 168

METHODOLOGICAL BASIS FOR EVALUATING THE QUALITY OF BUSINESS PROCESS MANAGEMENT WITH THE GOAL OF ACHIEVING SUSTAINABLE DEVELOPMENT OBJECTIVES

Glukh V. P.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-008> 173

ECOLOGICAL INNOVATIONS AS A DRIVER OF SUSTAINABLE DEVELOPMENT IN BUSINESS

Zabarna E.M., Chernenko E.U., Cherepanova N.O.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-013> 181

SYSTEMIC MARKETING AND CONSUMER BEHAVIOR

Zhuk O.I.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-022> 186

CHALLENGES AND INNOVATIVE STRATEGIES IN TALENT MANAGEMENT OF CROSS-BORDER TEAMS: A MULTI-CASE EMPIRICAL STUDY

Lin Ding

<https://www.proconference.org/index.php/usc/article/view/usc33-00-032> 192

QUANTITATIVE UNITS OF MEASUREMENT OF PUBLISHING PRODUCTS AND METHODS OF THEIR CALCULATION

Shpak V.I.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-050> 197

INNOVATION AS A COMPONENT OF SOCIOCULTURAL ACTIVITY

Hetmanchuk D.K.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-057> 200

UTILIZING THE BALANCED SCORECARD TO MANAGE THE SUSTAINABLE DEVELOPMENT OF ENTERPRISES

Zhang Qin

Tourism and recreation

<https://www.proconference.org/index.php/usc/article/view/usc33-00-040> 209

ENTREPRENEURIAL ACTIVITY IN THE HOSPITALITY INDUSTRY: GLOBAL TRENDS, THE UKRAINIAN CONTEXT, AND DEVELOPMENT PROSPECTS

Budnyk N.V., Moroz S.E.

Kalashnyk O.V., Levchenko Yu.V.

Education and pedagogy

- <https://www.proconference.org/index.php/usc/article/view/usc33-00-001> 217
 INTEGRATING ENVIRONMENTAL ASPECTS INTO THE
 EDUCATION OF SERVICE SECTOR PROFESSIONALS
 WITH THE PARTICIPATION OF STAKEHOLDERS
Liubarets V.V., Biriukova O.V.
- <https://www.proconference.org/index.php/usc/article/view/usc33-00-002> 221
 COMPETENCY-BASED APPROACH AS A METHODOLOGICAL
 BASIS OF HIGHER EDUCATION
Maslo I.M.
- <https://www.proconference.org/index.php/usc/article/view/usc33-00-035> 230
 FORMATION OF HEALTH -SAVING COMPETENCE OF
 ELEMENTARY SCHOOL STUDENTS IN A NEW
 UKRAINIAN SCHOOL
Danyliak R.Z., Homyn D.O.
- <https://www.proconference.org/index.php/usc/article/view/usc33-00-036> 235
 FORMATION OF PUPILS' CIVIC CONSCIOUSNESS IN
 THE CONDITIONS OF THE EDUCATIONAL PROCESS
 OF PRIMARY SCHOOL
Danyliak R.Z., Komarchyn N.R.
- <https://www.proconference.org/index.php/usc/article/view/usc33-00-043> 240
 CIVILIZATIONAL THRESHOLDS AND THE TRANSFORMATION
 OF SCIENTIFIC KNOWLEDGE
Shamsutdynova-Lebedyuk T.
Lebedyuk Y., Shamsutdynov B.
- <https://www.proconference.org/index.php/usc/article/view/usc33-00-045> 244
 ROLEPLAY CHATBOTS AS A POWERFUL LANGUAGE
 LEARNING TOOL
Mudrynych S.Yu., Maslova L.O., Lysenko O.A.
- <https://www.proconference.org/index.php/usc/article/view/usc33-00-048> 249
 INTELLECTUAL PROPERTY AS A TOOL FOR THE DEVELOPMENT
 OF BIOTECHNOLOGY IN PHARMACY: AN EDUCATIONAL
 APPROACH
Zaitseva G.M., Gozhdzinsky S.M.
Pushkareva Ya.M.
- <https://www.proconference.org/index.php/usc/article/view/usc33-00-049> 252
 THE NECESSITY AND EFFECTIVENESS OF DISTANCE LEARNING
Verholias O., Vergolyas O., Vergolyas M.R.

Psychology and sociology

<https://www.proconference.org/index.php/usc/article/view/usc33-00-007> 259

RESEARCH ON THE PROFESSIONAL ORIENTATION OF HIGH SCHOOL STUDENTS DURING MARTIAL LAW IN UKRAINE

Lomakin G.I., Sapielnikova T.S.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-030> 266

CLUSTER ANALYSIS AS A TOOL FOR DEVELOPING A PSYCHO-CORRECTIVE PROGRAM FOR MARRIED COUPLES IN EXTREME SITUATIONS

Petrenko I.V., Vashchenko O.V.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-034> 273

CORE EXISTENTIAL PILLARS OF THE PERSON

Kaplunenko Y.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-052> 281

HYPNOTHERAPY FOR COMPLEX PTSD IN VETERANS

Ihnatovych O.M.,

Philosophy

<https://www.proconference.org/index.php/usc/article/view/usc33-00-023> 286

PHILOSOPHICAL DISCOURSE IN CONTEMPORARY ART

Bilan T.O.

Philology, linguistics and literary studies

<https://www.proconference.org/index.php/usc/article/view/usc33-00-012> 291

ENGLISH WORD "POINT" DERIVATIVE POTENCY AS THE OBJECT OF FUTURE LAND MANAGERS' LINGUISTIC STUDIES

Yakushko K.H.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-021> 295

INNOVATIVE PROJECT MANAGEMENT FOR R&D IN THE FIELD OF COMPUTATIONAL LINGUISTICS IN TIMES OF UNCERTAINTY & CRISIS

Krasniuk S.O.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-058> 303

THE MAIN TERMS OF GENERAL THEORY OF TRANSLATION IN A LIGHT OF COMPLEX, MULTI-PARADIGMAL APPROACH

Terekhova S.I.

Legal and political sciences

<https://www.proconference.org/index.php/usc/article/view/usc33-00-010> 307

LEGAL INFORMATION ORGANIZATION TECHNIQUES

Jorovlea E.L., Codreanu A.V.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-011> 317

STRUCTURING LEGAL ARGUMENTATION

Jorovlea E.L., Tudor Pașcaneanu

<https://www.proconference.org/index.php/usc/article/view/usc33-00-025> 327

**LOCAL BUDGET AS A FINANCIAL BASIS FOR THE
FUNCTIONING OF A TERRITORIAL COMMUNITY**

Muravskiy O.D.

<https://www.proconference.org/index.php/usc/article/view/usc33-00-038> 331

**ADMINISTRATIVE-LEGAL REGULATION OF ANTI-MONEY
LAUNDERING DURING MARTIAL LAW IN UKRAINE**

Holota N.P.

History

<https://www.proconference.org/index.php/usc/article/view/usc33-00-031> 338

**EVOLUTION OF US REHABILITATION POLICY IN THE
1950S–1980S: INTERSTATE PATERNALISM, MEDICAL
PRACTICE, AND CIVIC ACTIVISM**

Fedinskyi O.M.

Art history and culture

<https://www.proconference.org/index.php/usc/article/view/usc33-00-028> 346

MANAGEMENT OF CREATIVE INDUSTRIES

Semenchuk T. B., Holovii O.V.

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CIVILIZATIONAL THRESHOLDS AND THE TRANSFORMATION OF SCIENTIFIC KNOWLEDGE

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Abstract. *This paper examines the epistemological and ethical implications of technogenic civilization's accelerated development, focusing on three interrelated global crises: the threat of self-annihilation through weapons of mass destruction, the ecological destabilization of the biosphere, and the anthropological crisis manifesting in the erosion of human subjectivity. It argues that the traditional paradigm of scientific–technological progress, oriented toward unlimited growth and instrumental rationality, has reached its civilizational limits, generating existential risks unprecedented in human history. Special attention is devoted to emerging biotechnological and neurotechnological interventions, whose potential for altering human corporeality and consciousness raises profound ethical dilemmas. The article contends that overcoming these crises requires a paradigmatic shift toward a new form of scientific rationality integrating humanistic values, ecological sustainability, and ethical responsibility, thereby enabling the coevolution of humanity, nature, and technology in the 21st century.*

Key words: *technogenic civilization, scientific rationality, global crises, ecological sustainability, anthropological crisis.*

The elevated epistemic status of science has catalyzed the proliferation of its increasingly sophisticated forms. A systematic examination of these forms, alongside an analysis of the evolving functions of science within the sociocultural milieu, enables the delineation of its fundamental epistemological characteristics, its potentialities, and its intrinsic limitations.

The issue of such limitations has acquired particular salience in the contemporary epoch. The trajectory of technogenic civilization has approached critical thresholds, delineating the boundaries of this mode of civilizational advancement. This became evident in the latter half of the twentieth century with the advent of global crises and transnational challenges. Among the myriad global issues engendered by technogenic civilization—threatening the very continuity of human existence—three principal problem clusters may be distinguished.

First, the problem of human survival emerges in the context of the continuous evolution of weapons of mass destruction. The nuclear age has confronted humanity with the specter of self-annihilation—a consequence that may be construed as an unintended byproduct of scientific–technological progress expanding the horizons of military capability.

Second, the escalation of the ecological crisis on a planetary scale reflects the antagonism between two dimensions of human existence: humanity as an integral component of the biosphere and humanity as an active agent transforming nature (Shamsutdynova, 2025). The erstwhile paradigm positing nature as an inexhaustible repository of resources has been rendered untenable. Humanity evolved within the biosphere—a complex system emergent from cosmic evolution—not merely as its external observer or exploiter, but as a subsystem whose activities increasingly disrupt the dynamic equilibria of this planetary whole (Cirkovic, 2025). At present, anthropogenic interventions have attained a magnitude sufficient to destabilize the biosphere’s systemic integrity. The impending ecological catastrophe necessitates the formulation of novel strategies for scientific–technological and sociocultural development—strategies premised upon the principle of human–nature coevolution.

Third, the problem of preserving human subjectivity—human beings as biosocial entities—arises amidst intensifying processes of alienation. Frequently described as the anthropological crisis, this phenomenon reflects humanity’s paradoxical condition: the more extensively it restructures its material and social environment, the more frequently it engenders autonomous forces beyond its capacity for control, with transformative and often deleterious consequences for human existence (Mamela, 2025).

Already in the mid-twentieth century, H. Marcuse identified the emergence of the “one-dimensional man” as symptomatic of industrial mass culture’s capacity to manipulate consciousness and erode critical rationality. In this context, both the manipulators and the manipulated become entrapped within cultural mechanisms of their own making, analogous to actors in an immense theatrical apparatus animated by human-generated phantoms.

Accelerating technological transformation exacerbates the complexity of processes shaping personality formation and socialization. Under conditions of cultural pluralism and rapid systemic change, individuals experience fragmentation of identity, disintegration of traditional value systems, and increasing existential dislocation. Paradoxically, while global communication networks collapse spatial barriers, they simultaneously intensify social atomization and alienation (Jaffe, 2025).

Moreover, contemporary technological civilization imperils the very biogenetic foundations of human existence. Prolonged life expectancy and advances in medical science have coincided with the attenuation of natural selection mechanisms, thereby magnifying the long-term genetic risks associated with mutagenic environmental factors. Proposals invoking genetic engineering as a potential remedy entail profound ethical and ontological dilemmas: the capacity to modify the human genome not only invites utopian aspirations of “improving” human biological nature but also introduces unprecedented risks of instrumentalizing human corporeality and consciousness for political or technocratic ends (Delaney, 2025).

Parallel developments in neuroscience reveal possibilities for direct neurophysiological modulation of affective states, memory, and perception, raising further concerns regarding the autonomy, integrity, and authenticity of human subjectivity under conditions of technological manipulation. The cumulative psychosocial stresses of technogenic modernity, combined with the proliferation of psychopharmacological and neurotechnological interventions, generate an unprecedented nexus of ethical, medical, and existential challenges.

These convergent crises collectively undermine the legitimacy of the developmental paradigm underpinning industrial–technological civilization. Accordingly, numerous philosophers and futurists posit the necessity of a civilizational shift of comparable magnitude to humanity’s transition from the Stone to the Iron Age—a transformation entailing the reconfiguration of value systems, epistemic frameworks, and anthropological orientations.

Within this discourse, the role of science and technological progress acquires particular ambivalence. Radical anti-scientistic critiques attribute global crises to the

very logic of technoscientific rationality, at times advocating for its deceleration or reversal—proposals incompatible with the demographic and material imperatives of the contemporary world. The viable alternative lies not in the negation of scientific–technological development but in its reorientation toward explicitly humanistic ends, necessitating the emergence of a new mode of scientific rationality integrating ethical and existential dimensions.

This raises fundamental questions: through what epistemological and institutional mechanisms might extrinsic value orientations be integrated into scientific inquiry? Could such integration compromise the autonomy and objectivity of theoretical knowledge? Are there endogenous tendencies within science itself conducive to such a paradigmatic transformation? And what implications might this hold for the future of scientific rationality, its sociocultural legitimacy, and its epistemic autonomy?

Addressing these issues requires a rigorous analysis of the invariant characteristics of science—those features that persist across historical transformations of rationality regimes—without which the very identity of science vis-à-vis other modes of cognition (artistic, religious, everyday, or philosophical) would be obliterated.

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