

$$\Lambda(\alpha_c(\Delta), \Delta) = 0. \quad (8)$$

The transition is best qualified as a stochastic Hopf bifurcation. For  $\Delta \leq \Delta^* \approx 3.55$  the origin is stabilized by the stochastic forcing in the range  $0 \leq \alpha \leq \alpha_c(\Delta)$ . The full bifurcation diagram of the inverted stochastic Duffing oscillator is displayed in Figure 1. In the weak noise limit  $\Delta \rightarrow 0^+$ , we obtain from equation  $\alpha_c(\Delta) \sim (-2g'(0)\Delta) \sim \Delta/2$ , in agreement with the result of the Poincare-Linstedt expansion.

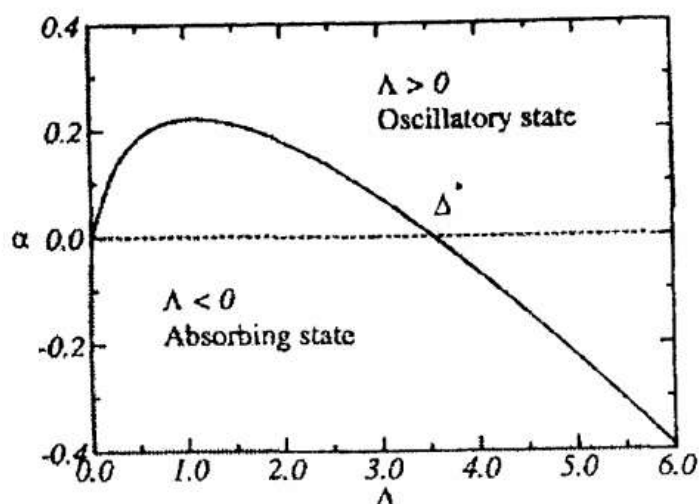


Fig. 1. Bifurcation diagram of the Duffing oscillator with parametric white noise. The solid line is the locus in parameter space  $(\alpha, \Delta)$  where  $\Lambda(\alpha, \Delta) = 0$ . The bifurcation line  $\alpha = 0$  of the noiseless dynamical system is drawn for comparison (dotted line).

The stability of the origin of the nonlinear random dynamical system (3) cannot be deduced from a stability analysis of finite-order moments of the linearized system: indeed second-order moments of solutions of equation (5) with white noise forcing are always unstable when  $\alpha$  is positive. The proper indicator of the transition of the nonlinear system is the Lyapunov exponent of solutions of the linearized equations.

## USE AND EXCHANGE VALUE

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The word value, it is to be observed, has two different meanings, and sometimes expresses the utility of some particular object, and sometimes the power of purchasing other goods which

the possession of that object conveys. The one may be called "value in use"; the other, "value in exchange." The things which have the greatest value in use have frequently little or no value in exchange; and, on the contrary, those which have the greatest value in exchange have frequently little or no value in use. Nothing is more useful than water: but it will purchase scarce anything; scarce anything can be had in exchange for it. A diamond, on the contrary, has scarce any value in use; but a very great quantity of other goods may frequently be had in exchange for it. (AN INQUIRY INTO THE NATURE AND CAUSES OF THE WEALTH OF NATIONS by Adam Smith, 1776).

This contrasts strikingly with the relation between use values and exchange values in Marx, for in this case we are not dealing with a distinction that is mainly formal at all, but rather with one that is both historical and broadly empirical (rather than narrowly 'empiricized') in nature. This is perhaps most evident in the very different role assigned to theoretical reflection vis-à-vis detached and neutral disciplined observation in mobilizing and explicating the dialectically interpenetrating reality of contradiction that deployment of this dichotomy intends.

Although Marx acknowledges that we only know use values through exchange values because only the latter are really observable as such, it is use values that nonetheless ground and make possible exchange values, both spatially and temporally and in a phenomenological sense. Such an assertion underscores the deep function of both theoretical reflection and practice vis-à-vis disciplined observation, since exchange values are only thought to be pre-eminent because they are knowable in and through everyday life and its disciplined observation.

Yet this understanding can easily be misunderstood, particularly given our continuing preoccupation with the apparent powers and capabilities, if not self-sufficiency, of disciplined observation. When Marx addresses the limits of this activity, he really means to say that, on its own, disciplined observation is incapable of anything more than perceiving exchange value because this is the essence of *both* as respectively the subject and the object

of the commodity For Marx, then, use value is equated with the whole, which is understood to be concrete, in contrast to exchange value, which is equated with some to many of its parts and is understood to be abstract. Use values are not temporally and historically bound in the way that exchange values would seem to be because they are not derived, but are primarily the objects of everyday life rather than of disciplined observation. What thus may appear from our vantage point to be a theoretical reversal of conceptual etiquette on Marx's part expresses not only an innovative adaptation of a strong tradition of thinking that reached its apogee with Hegel; it also constitutes a strategic reconsideration of the categories of political economy themselves. The supplanting of both reflection and practice by disciplined observation makes it more and more likely that we shall rest satisfied with the epithet of the irrational or the pre-modern as a description of essentialist, holistic and historicist modes of thinking and theorizing. As it turns out, this mode of reflection has been a central element in human thought from the very beginning.

## **USING THE INTERNET IN THE MARKETING SYSTEM**

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Last years were marked by rapid development of systems of the telecommunications. The key elements of this development became a global computer network the Internet and its main service WWW (World Wide Web). The Internet represents environment which possesses unique marketing characteristics and represents itself as two basic elements. First, as new method of the communications. And, secondly, the global virtual electronic market which does not have any territorial or time restrictions, allowing to make interactive purchase of the goods and change significantly opportunities of firms in promotion of the goods.

The main purpose of the article consists in definition of a role of a global network in marketing activity and searching of basic directions of Internet-services' use in strategy of marketing at the enterprise.