



**ПЕРСПЕКТИВЫ РАЗВИТИЯ МЕЖДУНАРОДНОГО СОТРУДНИЧЕСТВА
В ОБЛАСТИ ПРЕДПРИНИМАТЕЛЬСКОГО ОБРАЗОВАНИЯ**
PROSPECTS FOR THE DEVELOPMENT OF INTERNATIONAL COOPERATION
IN THE FIELD OF ENTREPRENEURIAL EDUCATION

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Аннотация. События, вызванные пандемией Covid-19, привели к совершенно неожиданным последствиям для современной цивилизации, поставили весь мир на паузу и определили тектонические сдвиги в экономике, политике, образе жизни и мировоззрении. Среди множества медицинских, экономических и политических проблем, которые вынуждены решать практически все страны и народы, ключевыми, на наш взгляд, по-прежнему остаются социально-философские. Парадоксально, но вопрос о сущности и природе самого человека, о ценностях, регулирующих жизнь личности и общества, и о смыслах, которые связывают

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человека с миром и порождаются культурой, вновь стал очень острым для человечества. Одним из аспектов ситуации является увеличение количества страданий и стремительное в самом широком смысле – боль и страдания больных и умирающих людей, страдания их родственников, тяжесть ситуации для врачей, страдания людей, запертых в карантине, в изоляции и т.д., таким образом можно утверждать, что "градус страданий" в обществе возрос в несколько раз. (Хотя еще в 2006 году Ю. Грицков обозначал социокультурную ситуацию начала XXI века. "пандемия страданий" [Грицков 2006: 3] и А. Карпов, говоря об умножении зла и страданий в мире, его многообразии и многообразии, в то же время отмечает "избыточность" темы страдания в современной философии [Карпов 2008: 4,3]).

Другим аспектом современной культурной ситуации является радикальная переоценка традиционных норм, ценностей, форм и институтов культуры, пропаганда трансгуманизма и "другого человека" (можно даже сказать – и не совсем человека), что является трансформацией философско-антропологических парадигм и обозначается авторами как дегуманизирующее, деантропоморфизированная и демиологизированная личность [Гончарук 2014] и может в конечном итоге привести к полному распаду личности [Бардакова 2007: 3]. Эти тенденции также отражаются в понимании феномена страдания. В частности, со второй половины прошлого века в общественное сознание настойчиво внедряется идея о возможности быть полностью счастливым, "оседлать" жизнь в целом - это модель "здорового" (физически и духовно), бессмертного человечества, достижимая в краткосрочной перспективе.

Поэтому философское переосмысление феномена страдания и его роли в новых условиях человеческого существования очень актуально и значимо.

Abstract. The events caused by the Covid-19 pandemic led to completely unexpected consequences for modern civilization, put the whole world on pause and determined tectonic shifts in the economy, politics, lifestyle, and worldview. Among the many medical, economic and political issues that almost all countries and peoples are forced to solve, the key ones, in our opinion, are still socio-philosophical. Paradoxically, the question of the essence and nature of man himself, of the values that regulate the life of

the individual and society, and of the meanings that connect man with the world and are produced by culture, has once again become very acute for humanity. One aspect of the situation is to increase the amount of suffering and *stremitelnoe* in the broadest sense – the pain and suffering of sick and dying people, the suffering of their relatives, the gravity of the situation for doctors, the suffering of the people locked up in quarantine, in isolation, etc., thus it can be argued that the "degree of suffering" in society has increased several times. (Although back in 2006, Y. Gritskov denotes the socio-cultural situation of the beginning of the XXI century. "pandemic of suffering" [Gritskov 2006: 3], and A. Karpov, speaking about the multiplication of evil and suffering in the world, its diversity and diversity, at the same time notes the "redundancy" of the theme of suffering in modern philosophy [Karpov 2008: 4,3]).

Another aspect of modern cultural situation is a radical reassessment of traditional norms, values, forms and institutions of culture, promotion of transhumanism and the "other man" (one might even say – and not quite human) that is a transformation of the philosophical-anthropological paradigms and marked by the authors as dehumanizing, deanthropomorphized and demiological person [Goncharuk 2014] and may ultimately lead to complete disintegration of personality [Bardakova 2007: 3]. These tendencies are also reflected in the understanding of the phenomenon of suffering. In particular, since the second half of the last century in the public consciousness persistently introduced the idea of being able to be completely happy, "bestraddle" life in General is a model of "healthy" (physically and spiritually), immortal of mankind, is achievable in the short term.

Therefore, the philosophical reinterpretation of the phenomenon of suffering and its role in the new conditions of human existence is very relevant and significant.

Ключевые слова: *философия, переосмысление, феномен, человеческое страдание*

Keywords: *philosophical, reinterpretation, phenomenon, human suffering*

Introduction.

One of the popular topics of Russian research is the religious context of suffering [Kavunenko 2000; Podluzhnaya 2011; Shadyuk 2015]. Foreign authors, as a rule, focus

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on the physiological and medical aspects of suffering, studying the possibilities of palliative care in order to reduce / alleviate the suffering of patients. Therefore, such publications are largely practical and applied in nature, sometimes moving to the side of religious options for the resolution of suffering. For example, the article "The perspectives on human suffering: Implications for medicine and bioethics" emphasizes that questions about the meaning and value of suffering go beyond medicine; such perspectives suggest that medicine and bioethics can benefit greatly from a respectful consideration of religious discourse in suffering (TRANS.VV) [Fitzpatrick SJ, Kerridge IH, Jordens CFC, & 2016]. And only in some publications the problem of suffering is considered from a philosophical perspective [Powell 2007; Rice 2014; Oliveira 2016].

Meanwhile, suffering is not only an aspect of existence, but also an element of the image of a person, which is represented differently by different cultural formations and epochs and, accordingly, determines different paradigms of human understanding of himself, his place in the world, and also sets different behavior matrices. Thus, the analysis of modern research shows that this problem is insufficiently studied and needs further development in both theoretical and methodological, and philosophical and cultural perspectives.

The "image of man" is one of the most important socio-philosophical concepts that has theoretical and heuristic potential and needs a comprehensive interdisciplinary study (see: [Vershina 2019]). The image of a person is a system-structural integrity within the boundaries of historical and cultural epochs/religious/dominant or marginal groups, so it is obvious that its structure is formed from a number of stable elements. At the same time, we believe that the number and hierarchy of elements in the human image are contextually determined and mobile. One of the key elements of the human image, which is invariant for all epochs and cultures, is suffering. Since the image of a person formed by a socio-cultural or cultural-religious context, in addition to reflecting the objective realities of being and behavior of people in a particular community, sets an ideal that an individual should strive for, and also defines patterns, matrices of behavioral reactions and preferences, the role, place and value of suffering are variable in culture and normative for each specific society.

The object of research is.

The purpose of this work is to consider the phenomenon of suffering as one of the elements of the human image in the conceptual aspect.

The research method consists in

The phenomenon of suffering in human existence

The phenomenon of suffering is an integral aspect of human existence and is evaluated mainly in a negative (tragic) way as "one of the greatest problems of humanity" [Gritskov 2006: 3], "the core of human existence" - life in a world of need and imperfection, "eternal vital relevance", forcing a person to stay forever in a state of tension and search" [Yaroshenko 2003: 317], the essential basis of human relations to the world [Shadyuk 2015: 3] , etc. Therefore, the problem of suffering becomes a subject of reflection already in the era of the first civilizations, is found in almost all the early written monuments known to us, and is invariably present both in the public consciousness and in cultural and philosophical texts to this day.

Suffering is initially perceived as a problem for a person in the world, that is, a task that needs to be solved, which is what socio-cultural institutions and religions are trying to do, offering various interpretations of the phenomenon of suffering, as well as options for dealing with suffering and interacting with it. It should be noted that the theme of suffering as a statement of its inevitability for a person and an existential question about the meaning of suffering sounds very clearly in literary works, and the assessment of suffering and the practice of overcoming / reconciliation is mostly part of religious systems. Philosophy in a deep existential sense was interested in the phenomenon of suffering at the stage of non-classical development.

Very interesting in this regard is the interpretation of suffering in Buddhism, which arises and is formed as a system-rational worldview (philosophy) and formulates the problem as broadly as possible: suffering is present not only in human life, but is an aspect of life as such and is inherent in all living things. This key position for Buddhism does not mean that man's position in the world is isolated from other living beings, which

radically distinguishes Buddhism from other, especially monotheistic, religions. The peculiarity of the human form of existence is that only a person can break the cycle of rebirth. The goal (or "fruit" in Buddhist terms) that a person can strive for is to achieve awakening, or a state that is the impossibility of a new birth and, thereby, deliverance from suffering. Consequently, in Buddhism there is a synthesis of a philosophical understanding of the essence of suffering and a purely practical solution to this problem. In the context of this study, the specificity of Buddhism is that within its methodological orientation, suffering is understood as an attribute of life in General, and not only as an element of the human image.

In the ancient philosophical discourse, the problem of suffering occupies an essential place and is present in the thoughts of many philosophers, but it is understood depending on the phenomena in human life with which it relates and through which it manifests itself in the socio-cultural realities of life (for example, suffering is the inevitability of death and social evil). So, for Anaximander, this is an understanding of the relationship between guilt and fear of death; a kind of "recipe for happiness" as a way to overcome suffering in Epicurus; development of the "strategy of stoic defense against suffering" by Epictetus, Seneca, Cicero, and Marcus Aurelius; development of the idea of eternity and the inevitability of evil in Plotinus [Gritskov 2006: 4].

An important role in understanding suffering belongs to Aristotle. Aristotle, introducing suffering as one of the ten categories, gives it not only a philosophical meaning, but also a categorical status. Suffering is understood in the mode of suffering as the opposite of action. At the same time, in the interpretation of suffering, Aristotle expresses the Socratic (and in General the ancient ideal) proclaiming the "equanimity of the spirit" in the face of the most terrible adversities of life and, therefore, far from searching for the meaning of suffering, the desire to explain and justify it.

Suffering in the time of Aristotle

In the interpretation of suffering, Aristotle's attention is mainly focused on the analysis of the cathartic effect that the audience experiences during the presentation of an ancient tragedy [Aristotle]. At the same time, some emotional experience is important,

not necessarily negative and painful. In this sense, two facts from the history of ancient Greek culture are very significant. The first refers to the period of the formation of tragedy and theater - one of the early tragedians Frinich was fined and removed from the competition for too lively and tragic image of the capture of Miletus by the Persians (at the performance, all the audience experienced heavy emotions and sobbed). The second is in the very structure of theatrical performances: three tragedians competed, each of which represented three tragedies connected by a single plot, and after them a satire drama was necessarily performed, the function of which was to neutralize the negative emotions received by the audience from the tragedy. According To N. Grinzer, satire drama is a cross between tragedy and Comedy, representing a positive (or even laughable) version of the myth, including the one presented in the tragedy [Grinzer 2020].

In other words, for the ancient world, with its publicity, the ostentation and transparency of life (Greek life is life performed in front of the whole community, of the bright sun), understanding of power and impersonality, subjectest, indifference of fate in relation to a particular individual, suffering is an inevitable fact which can contribute to the purification and exaltation of man in spiritual and moral terms, but does not require deep feelings, understanding and autoreflexion immersion in suffering. Thus, in the ancient understanding, suffering cannot but be present in a person's life, but outside of the theater it remains on the periphery of consciousness, in a certain sense, and beyond the image of a person. In this regard, we also consider it necessary to mention the theme of heroism of ancient culture. Heroism acts as a kind of antagonism, opposition to suffering [Sapronov 2005].

Classical Greece also knew a hopeless pessimistic despair before the unsolvable questions of existence. This is reflected in the myth of the Lydian king Midas. When Midas caught Silenus, the spirit of the elements and uncultivated nature, and asked him to name the best of all that is possible for man, he replied:"the Best thing for man is not to be born at all." Another very significant example of the ancient anthropological paradigm can serve as one of the versions of the causes of the Trojan war. The abduction of Elena by Paris was only an excuse, and the war itself was due to Gaia's complaints that there were too many people on earth, and requests to Zeus to "free" her from a

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burdensome burden at least a little. Consequently, the position of humanity in the universe is very secondary, which is reflected in the formation of the image of man and the assessment of suffering.

It seems that these modes of the ancient Greek worldview (detachment, impersonality, hopelessness of suffering and heroism in opposition to suffering) were precisely felt and expressed by Joseph Brodsky. At the request of Yuri Lyubimov, the poet specially writes the chorus parts for the production of "Medea" in the Taganka theater (note that the choir was the leading part in the Greek tragedy). Brodsky's poetry "uniquely "looped" the entire path of development of European literature, returning it to the original sources" [Shelogurova 2013: 105]. And in the choral parts of Medea, the symmetry ("looping") of the first verses of the prologue and the final lines is very indicative.

Prologue, 1st half-chorus:

"No one ever knows where grief comes from. But because we are surrounded by the sea, the grief on the horizon is more noticeable than the voice in the choir.

It comes to Hellas most often from the East.

The waves are pliable, and its tread is cruel. It finds its way, for it stands.

But even if it were blind, even if the light was poor, it would not be difficult to find the way to the sea to us, for there our ship has left its oars."

[Brodsky 2001: 306]

The final,

Chorus (leaving orchestra after Jason): "No one ever knows what the gods are preparing for mortals.

They are capable of anything: to bestow the innumerable, and to take away the last, as if for non-payment, leaving us only the mind to feel the loss.

Multilingual gods, but you can't agree with them. You can't get close to them, and you can't hide from them: the gods don't distinguish between bad dreams and unbearable reality.

And contact us!»

[Brodsky 2001: 316]

At the same time, the problem of suffering in stoic philosophy is extremely important. The philosophy of Stoi in the twentieth century is evaluated as a special phenomenon in the history of Greek thought, since it is considered as an atypical worldview for ancient thinking, which "anticipated" the forms of non-classical philosophy (P. ADO, J. Deleuze, M. Foucault). Modern authors, taking this position, focus on the existential importance of the theme of suffering for Stoics, describing the philosophy of Stoi as a strategy for avoiding suffering. G. Valiulina States that to a certain extent "all sections of stoic knowledge were connected with it and to some extent "served" it" [Valiulina 2012: 3]. The author also justifies "the continuity of Zeno stoic's ideas with the Socratic-Platonic-Aristotelian tradition precisely in the question of the type of suffering/suffering. Here we also demonstrate for the first time the unified problem field in the aspect of the "pathos" theme that existed in the "chronotope", limited to the names of Socrates and Zeno of kitia, and the deep significance of the theme of suffering for the classical period of ancient thought; inherited philosophy of Stoi" [Valiulina 2012: 4]. Thus, stoic philosophy creates a specific image of man for Antiquity, in which suffering and attitude to it occupies a key place.

Thus, we can conclude that there is a certain duality in the understanding and evaluation of suffering by thinkers of the ancient world. This duality is expressed in the simultaneous understanding of suffering as a significant and unavoidable facet of human existence, and at the same time a pragmatic attitude to suffering, contemplation as a certain theoretical detachment and in a certain way keeping a person from plunging into the existential essence of suffering.

Human suffering in Christianity

Christianity is traditionally considered as an ethical revolution of the ancient world, which, having overcome the "horrors of paganism", presented man in a new anthropological perspective. In essence, Christianity acts as a countercultural phenomenon, rejecting and radically rethinking the basic principles and values of the dominant ancient culture. In Christianity, the idea of the image of man becomes of paramount importance, since it is directly connected with the idea of God. As you know,

the principle of personalism is the most important principle of the Christian worldview, which directly follows the principles of theocentrism, creationism and providentialism. Initially, the negative attitude towards "Hellenic wisdom" and philosophical attitudes changed at an early stage due to the need to substantiate the Christian idea during the formation of dogmatics and the so-called "great synthesis". According to Augustine, he was struck by the moral strength of the Christians and the theoretical weakness of the teaching. Therefore, Christianity turns to religion, borrowing acceptable terminology and philosophical ideas (for example, the idea of the Logos), and categorically rejecting the pagan nature of philosophy as a whole. Although the question of the essence of the original synthesis of Christian doctrine and Greek wisdom, as well as the degree of mutual influence of these phenomena on each other remains open and debatable: did the philosophization of Christianity take place or did the Christianization of philosophy take place (A. Harnak).

Rethinking all the components of the human image and forming a new triadic anthropological model (body-soul-spirit), Christianity pays special attention to suffering. In justifying suffering, Christian soteriology relies on the words of the Apostle Paul. Modern authors have noted: "The fact of suffering will always be relevant and almost inherent in every Christian, both in matters of their own moral self-improvement, and in matters of missionary work, preaching and catechism" [Terentyev 2013]. Yu. Zuev emphasizes: "Christianity is rightfully considered a religion of suffering. ... The ethical system of Christianity, starting with the idea of the fall and ending with the dogma of salvation, its real content rests on the problem of human suffering, and the requirements of humility and patience in suffering are the basis of Christian behavior. At the center of his mythology is the personality of the suffering God-Christ" [Zuev 1968].

Suffering is considered as a phenomenon that is related to both man and God, as well as many modes of manifestation: bodily suffering; mental suffering; Christ's crucifixion; the consequence of original and personal sins; the cause of essential transformations in human nature; the torment of the righteous; the suffering of the innocent. The theme of suffering in Christianity is also closely related to the problem of theodicy – the origin and existence of evil. Such an aspect of suffering as passivity, which

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is interpreted in the essential and existential modes, is developed and justified. T. Shadyuk notes that " the ontological foundations of passivity in Orthodox religious and philosophical thought are based on the metaphysical doctrine of the primary division of all things into "created" (created) and "uncreated" (uncreated), which was inherited by the first man Adam" (TRANS. – V. V.) [Shadyuk 11]. Thus, we can say that the problem of suffering is through and largely ponderously topic of Christianity. Moreover, suffering begins to be interpreted as an essential element of the human image.

Due to the fact that in the middle Ages Christianity as a type of worldview absolutely dominates in Europe and the Church acts as a conductor of ideology and a system-forming factor of social organization, success and recognition belonged only to those authors who were within a religiously sanctioned intellectual community and more (or less) expressed the dominant tradition. In modern philosophy, for a long time, the generally accepted attitude was to deny the middle Ages the existence of philosophy in General. Therefore, in the space of European culture before the NINETEENTH century, the phenomenon of suffering and the definition of ways to interact with it are mainly the sphere of religion.

A. Chanyshv emphasizes That the philosophy of modern rationalism considers suffering to be a consequence of inadequate knowledge, but the possibility of re-evaluating suffering is already noted in the second half of the XVIII century [Chanyshv 2010]. More focused and subject oriented attention to the phenomenon of suffering on the part of philosophy appears in the context of non-classical (and later post-non-classical) stage of philosophizing, due to the crisis of rationalism, transforms the ontological basis of existence of society, the disasters of the twentieth century, processes of exclusion and the gain of existential queries of man.

Thus, despite the generally secular nature of Western culture, a significant place is occupied by the religious interpretation of suffering. Within the framework of non-classical philosophy, there are a number of trends that fundamentally address the problem of suffering: existentialism, philosophy of life, Nietzscheanism. The religious and philosophical understanding of suffering is being further developed, and the discrepancies are undoubtedly determined by the dogmatic provisions of Orthodoxy, Catholicism and

Protestantism, as well as by the increasing influence of neo-paganism, Gnosticism and the spread of Eastern teachings in Europe. Considerable attention is paid to the theme of suffering in Russian religious and philosophical thought. Thus, A. Karpov justifies the idea that N. Berdyaev, the only European philosopher, put the problem of suffering in connection with the integral doctrine of man [Karpov 2008]. It is necessary to point out the formation and approval of the image of a person within the framework of a natural-scientific worldview. A special role in the formation and translation of the image of a person (and suffering) is played by the artistic world (in a broad sense – from classical to modern art forms). The theme of suffering has been updated since the beginning of the Renaissance, occupies one of the most important places in the art and philosophy of romanticism, and becomes particularly important at the end of the NINETEENTH century.

Conclusions

The phenomenon of suffering is one of the key elements of the human image and the subject of reflection throughout the history of mankind. Mostly, suffering is perceived and understood as an unavoidable and urgent problem, but the assessment and understanding of the role of suffering in the life and image of a person is socially and culturally mediated. In the history of culture, there are several main contexts for assessing suffering and attitudes to suffering.

The first context can be described as religious, since myth and religion play a dominant role in the history of culture up to the secular-secular era of Modern times. In Christianity, the problem of suffering plays an important role and is interpreted very ambiguously, since it is subordinate to the relationship of man with God. Consequently, suffering is an essential element of the human image as a human being. A special place in the series of religious interpretations is occupied by Buddhism – a philosophical and religious teaching that has undergone a peculiar evolution from philosophy to religion in the Western sense. Buddhism considers suffering without value – as a natural fact, immanent in life.

The second main context is philosophical. But for classical philosophy (with the exception of stoicism), the phenomenon of suffering does not seem to be a significant and serious problem. Aristotle, in line with the ancient worldview model, considers suffering as suffering, the opposite of action, and also connects it with catharsis. With the growth of humanistic tendencies and the emergence of secular art in the Renaissance, the theme of suffering is being updated in European artistic and philosophical discourse. In the 19'th and 20'th centuries, suffering became one of the most important topics of philosophical reflection. Therefore, a deep philosophical understanding of the phenomenon of suffering in the existential aspect belongs to the non-classical era in the history of philosophy and art Nouveau. It is in this vein that we see the prospect for further research – the explication of the place and role of suffering in the images of man proposed by Modernity.

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