

The Role of City and Local Universities in the Municipalization of Cities

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Abstract

City universities have played an outstanding role in the development of democracy and the municipalization of European and American cities. Russia, copying European models, could not but pass by the idea of a city university, due to the dominance of the state and state interests over local and public interests. It is proposed to form a national network of city universities and their association, as well as a model of a local university on the example of the Lower Kama region.

Keywords: City, Municipality, City University, Education, Liberty and Independence

1. Introduction

Josephus in the Jewish War [10] describes the conversation of the Jewish Pharisee Johanan ben Zakkai, a follower of Hillel, with Vespasian Flavius: - great Vespasian, you have won, you have destroyed our cities and shrines, you have destroyed and filled a huge number of Jews, we are completely subdued, but let us have a small, even tiny (and he pointed with his hands for persuasiveness) Yamni University, not far from Jaffa.

The generous Vespasian allowed it. And where is the Roman Empire now? And who are the Jews now? - 15 million out of 8 billion people (0.2%), but 200 out of 900 Nobel laureates (almost a quarter).

Education can serve as a national salvation or the salvation of the city, more reliable than military force. This is especially clearly demonstrated by city universities – that is, universities created by the city (no matter by whose decree), for the needs and solutions of the problems of the city, by the citizens and for the implementation of the most important functions of the city – to be the intellectual and communication core of the territory, to ensure the connection of the city with the world and to be a source of freedom.

The municipality – and this is fundamentally important – is the self-government of a free city that generates the state, and not generated by the state: a citizen is initially a citizen and only secondarily a subject of the state. Urban universities in Europe were called upon to intellectually provide urban self-government, self-organization and business self-activity of the urban population, as well as to perform an educational function. O. Thierry included a wide range of social and socio-cultural institutions in the concept of a city commune (municipality) [9]:

- self-government
- university
- the mayor's office (life support services)
- the institute of echevens (public jurors who had immunity of inviolability and property qualification)
- the bell (as a symbol of publicity and at the same time a means of tocsin and alarm)
- its own seal
- a public fund for mutual assistance and remembrance of those who have fallen into poverty or other misfortunes
- the town hall building (a subject of special and jealous pride – they tried to build town halls higher than in neighboring cities and higher than the spire of the cathedral).

"Die Stadtluft macht frei" ("The air of the city makes you free") not only by virtue of legal traditions (if you live in the city for one year and one day, you are freed from feudal dependence, from debts and even from punishment for a crime committed earlier), but also due to the possibility of acquiring an education and profession – primarily in city university or consolidated with it colleges, schools, etc. [5]

V. Dzhivilegov describes a typical German municipality in this way [4]:

In the center of the city there is a market square, in the center of the square there is a fountain (a symbol of the wealth of the city), in the center of the fountain there is a knight with a sword. The sword is a symbol of the city's right to higher judicial proceedings up to the death penalty. The city court was usually held "under Rolland". At the same time, the city university is located in close proximity to the city center, as, for example, Charles University in Prague – directly next to the Old Town Square. By the way, this university has lost its pan-European significance due to the erroneous decision of Jan Huss to give

privileges to Czech students in comparison with German ones, to ban teaching in German and other nationalist decisions. Urban universities in Europe were fundamentally internationalist, which allowed vagabond students traveling from university to university to be carriers of knowledge and culture.

The reciprocity effect (mutual support) is characteristic of cities and urban universities throughout continental Europe. A typical example of the formation of a city university is Munich. In the 11th century, Augustinian monks founded the settlement of München (city of monks). They are mainly engaged in agriculture and brew beer as something lean, as opposed to fast wine. In addition, beer does not interfere with their evening classes and debates on grammar, rhetoric, theology, on the works of Aristotle and Plato. This school (*scola* means "rest" in Latin) was considered primarily as an intellectual recreation, as scholasticism. The labor and moral activity of the Augustinians attracts the local population, which joins the ranks of the townspeople. Gradually, the idea of a university matured in Ingolstadt and Munich (both cities in Bavaria): the University of Munich arose in 1472 and, in particular, gave the world the theologian Martin Luther and the founder of genetics Gregor Mendel, as well as Nobel laureates in science in greater numbers than the whole of Russia during the entire existence of this award.

The experience of England turned out to be a contrast to the European experience. During the Hundred Years' War, Oxford and Cambridge did not lose ties with the Sorbonne, the largest European university in Paris. This aroused suspicions among the English townspeople that scientists and professors are secret spies of France and, moreover, warlocks. So there was a war town contra gown (city vs mantle): it is since then that most English and American universities look like fortresses.

The Gutenberg printing revolution (1445) not only contributed to the conflagration of Protestantism: by the end of the 15th century, there were almost half a thousand printing houses in Germany alone [3], but also the flourishing of education (2/3 of the adult population of Germany possessed literacy in the 15th and 16th centuries), especially university.

In general, urban universities in Europe have played an outstanding role in ensuring the independence and freedom of cities, in the formation of the urban estate (burghers, bourgeois, in Russia to them correspond "meschane" - the burghers). It is not for nothing that universities, students and professors were active participants in all bourgeois revolutions and transformations [2]. No wonder the Enlightenment era in France ended with the Great French Revolution.

2. Speransky Reform and Humboldt University

In 1803, a cardinal reform of education took place in Russia, based on the Prussian model. However, by this time there were already 37 universities in Germany, and only 6 in Russia: Moscow, St. Petersburg, Kazan, Kharkov, Dorpat and Kiev. During the 19th century, 11 more universities appeared in Russia (13 in Germany). The whole of Russia was divided into educational districts headed by universities: gymnasiums and real schools in cities were subordinate to universities, imperial

not only in origin and status, but also for the imperial purposes of their existence.

Almost simultaneously (in 1813), the Humboldt University appeared in Berlin, completely in the spirit of capitalism: designed to meet the needs of representatives of mass professions: doctors, teachers, lawyers, agronomists, engineers, scientists, theologians, merchants, managers, etc. Soon all Russian, many European and American universities were oriented according to the Humboldt type.

At the same time, European and American universities are free from noble privileges, confessional and ethnically indifferent: in Russia, university education was really available only to the nobility, only to Russians and Europeans, only to Christians (excluding Old Believers, who made up a third of the country's Orthodox). This had disastrous consequences.

Starting with Herzen-Ogarev and Bakunin, Switzerland turned out to be the refuge of all our revolutionary plankton: nihilists, Social Democrats, socialists, Marxists, Proudhonists, social revolutionaries, anarchists, anarchist communists and just plain loudmouthed communists, bombers, terrorists, publicists, conspirators, expropriators and robbers of banks and cash registers.

Those who spoke French went to Geneva, German – to Zurich, Bern and Lucerne, both languages – traveled between these two cities. Russian Russians were few among these Russian revolutionaries: Jews, Armenians, Georgians and other foreigners predominated. Jews in tsarist Russia were forbidden or severely hindered from getting higher education, Caucasians and others found it easier to master European languages than Russian, and they had difficulties entering Russian universities.

Not that – female revolutionaries. Russian and Jewish girls clearly prevailed here. At the same time, fictitious marriages were considered a good tone for them as a way of traveling abroad. In Geneva, the share of Russian students sometimes reached 50%, in Zurich – more than a third, while Russian girls made up 95% of the female student body.

Swiss universities accepted foreign students without entrance exams, and the professors lured them to their lectures in every possible way – the payment of professorial work depended on the attendance of lectures.

Russian youth preferred humanities faculties: philosophy, philology, arts, law, medicine, as well as biology and mathematics.

I must say that most of the students from Russia really went for study, for knowledge, for a profession, but, cut off from their family, roots and foundations, they became easy prey for political radicals, red-faced with burning eyes and pockets turned out from lack of money. All other left-wing political emigrants and fugitives from tsarist prisons, penal servitude and exile also flocked here. They became local heroes and rulers of the thoughts of the youth.

In the halo of suffering and sacrifice, they published countless

revolutionary newspapers, magazines, proclamations, pamphlets in Switzerland, and from here, from Switzerland, the smuggling of printed words and weapons was carried to Russia. This was not hindered by the Swiss authorities, who for the most part were very democratic and critical of the autocracy.

Naturally, the easiest and most pretentious sexual relations and relationships prevailed in this environment: Herzen and Ogarev had one wife for two, Bakunin chased someone else's wife, someone lived at the expense of their "muses". There was a brisk exchange of real and fictitious husbands and lovers. Kropotkin and Lavrov, Kamo and Vera Figner, Lunacharsky and Lopatin, Mensheviks, Bolsheviks, Social Revolutionaries, other small and large midges, jostling in rallies, debates, Marxist circles, love, financial, political and criminal intrigues, hung out here – anyone's head will spin.

At the same time, Russian political emigrants have lived here for years and decades (Plekhanov, Trotsky, Lenin, Dan, Martov, Deutsch and the like), were deeply offended, all Russianness was shed from them, except hatred and resentment of tsarism, to a certain extent justified.

It is curious that after the revolution, many of them, not recognizing the Bolsheviks as the legitimate government, again left for Switzerland, where they peacefully lived out their revolutionary lives under the ashes of memoirs, in a quiet distance from Lenin-Stalin and the Cheka.

Fyodor Mikhailovich Dostoevsky, who was shy of all these brothers (he met very fluently only with Ogarev in Geneva), with his sensitive writer's gut, understood too deeply the nature of this Euro-Russian phenomenon and in "Demons" (1871-1972) [6] not only described in detail the types of the Russian left, but also gave a killing forecast for Russia's political life of the country. Lenin did not even put on boots to "run down the icy hill," and Dostoevsky described him and his instigators (Marx, Plekhanov, Turgenev, Herzen, Chernyshevsky, Bakunin), and his predecessors (Nechaev, according to the novel – Pyotr Verkhovensky) and even Stalin and Putin (Shigalyov, the ideologist of total espionage).

Returning to Russia, graduates of Swiss universities were skeptical, negative or even hostile about their cities and the country as a whole, joining the ranks of nihilists, terrorists, revolutionaries and other rebels. In fact, with its educational policy, the tsarist government was preparing its own destruction. Nevertheless, even the Social Revolutionaries pointed out the need for urban universities in the pre-revolutionary period [1].

As a result of the 1917 revolution in the country, as a result of its territorial disintegration, only three universities remained on the territory of the current Russian Federation. Soviet principles of higher education organization The average population of a university city in Germany (82 universities) is 277 thousand people, in Russia – 4717 thousand people, in the USA – 847 thousand people. In Canada, which has similar conditions and population concentration, the top 25 universities are located in 17 cities [11].

The most important consequences of such over-concentration, caused by the fact that higher education institutions immediately became a monopoly of the state, and not of cities and their surroundings, are:

- hierarchy of universities (two national, a dozen federal, then – the supporting and at the base of the pyramid – others)
- universities in administrative centers (capitals of republics, regional and regional centers) work like vacuum cleaners, turning their territories into educational deserts
- the problems of small towns are largely from here, because, apart from industry, nothing was placed in them
- the insular life of universities has led to total inbreeding = scientific incest.

The most important and at the same time very vicious were the following principles of higher education in the USSR\Of Russia:

- a single and unique organizational template (rector's office-dean's office-departments and cathedral laboratories)
- the dominance of vocational training over education proper, since people were considered primarily as "specialist"
- departmental approach and double subordination of most higher education institutions (subordination at the same time to branch ministries and departments, and, in addition, to the Ministry of Higher Education)
- hierarchical principle of differentiation of universities and colonial policy, in particular, the ubiquity of teaching in Russian, a cortege of ideological and military disciplines, uniform and mandatory for everyone.

All republican centers were required to have:

- Academy of Sciences
- university
- Russian and national theaters

All regional centers had a culture menu as a duty:

- pedagogical university
- medical university
- theater and/or regional drama philharmonic

Demoted regional centers (Baranovichi, Pinsk, Molodechno – in Belarus, Izmail – in Ukraine, Vyborg, Velikiye Luki, Cherepovets, Balashov, Kamen-na-Ob and others – in Russia) quickly lost all this, and with it – cultural potential and educational resources.

Thus, it was not the cities that determined statehood and state structure, but the state that decided the fate of cities and territories of their influence. Education as a social elevator and brainwashing Education, sports and the army were the most important social elevators in the Soviet period of our history, which allowed us to escape from peripheral semi-existence and oblivion to the capitals or even abroad. In terms of the quality of professional training and the level of education, peripheral and provincial universities were noticeably inferior to those in the capital, primarily Moscow. In addition, the fuel and raw materials orientation of the domestic economy created jobs in places of minimal climatic and household comfort: in Siberia, the Far East, the North, and not in the established ordinary cities and centers. This has led and continues to lead to the outflow of the most talented, energetic and educated youth from small, medium and even large cities to capitals and megacities.

The creation of urban universities is designed to overcome this

pernicious and unpromising trend The idea of a city university
There are several hundred universities in Moscow, the vast majority of which are puzzling:

3. Random Universities

There are quite a lot of universities in Moscow that have arisen here historically by chance, simply because of the over-centralization of the planned economy and the sectoral/departmental domination in the leadership of the country. All ministries were located in Moscow, and each ministry aspired to have its own branch of science and its own branch of higher professional education.

Such higher educational institutes, now universities that do not have practical grounds for existence in Moscow, include: Mining, MISIS (steel and alloys), Energy, Oil and Gas (Gubkin), Timiryazev Academy, Geological Exploration, Forestry, most military universities and many others.

Even now, despite their authority, popularity and attractiveness, they are foreign to the city, and therefore practically devoid of functions relative to it, except for various kinds of burdensome decorations for them.

4. Indifferent Universities

Unfortunately, Moscow University is one of the universities indifferent to Moscow.

Once he headed the Moscow Educational District, under his auspices were all gymnasiums and real schools, now called colleges.

Once he published the most massive and popular city newspaper – Moskovskie Vedomosti.

Once the professors and students of the University were the most radical part of Moscow society.

Once there were public lectures and public dissertations. For example, at the defense of Lev Mechnikov's dissertation there was "the whole of Moscow" – and this was a cultural event of the loudest scale.

Once upon a time, the University, its museums, libraries, and classrooms were open and accessible to everyone except police officers. Now the University is available only to them, except for students and professors.

The revenue part of the university consisted of three approximately equal parts:

- deductions from the royal treasury
- own activities for the benefit of the city and citizens
- donations from citizens (merchants first of all), mainly in the form of scholarships for needy and/or talented students, as well as for scientific research.

There has been nothing here for Moscow for more than a hundred years. Once the life of the University was open to the city, and the city was open to the university. Now the information about the University is thin, random and over-official. The famous student theater of Moscow State University, which gave a start in life to many domestic actors and directors (it originated in 1756 and, by the way, the Bolshoi and Maly Theaters grew out of it) it was closed in the late 80s of the last century, and the theater premises were transferred to the ROC (Russian Orthodox Church). And there are an outright majority of such random and

indifferent universities in the city.

5. Partially Oriented and Poorly Functional Universities

There are quite a few universities and universities in Moscow that are only partially oriented towards the city. A striking example is the Moscow Conservatory. Its educational function ends at the Central Music School, which recruits its students all over the country and abroad – Moscow music schools are no longer interested in it and, of course, it does not provide them with personnel. The Conservatory is also the most important center of the musical culture of the city.

In the same type lie HSE, MVTU, Phystech, MFTU, MUIT, MGMIMO, pedagogical universities, etc. It is difficult to say what they do for the city, except for personnel training. The structure of the city has changed noticeably – almost all industry and branch science have been washed out of it. The bureaucratic ranks are filled with provincial and peripheral personnel, while the share of graduates of Moscow universities, regardless of their specialty, remains the position of office plankton in business and in the public sector (federal level and below) or emigration. Numerous surveys show that most students dream of leaving Moscow and Russia. A tragic paradox arises: the better the education, the higher the probability that those who have received this education will leave the country.

6. City Universities

There are very few urban universities in Moscow, that is, those belonging to Moscow, focused on Moscow residents as students and preparing educated people and specialists for the city. These include the Moscow City University (MSPU), at least potentially.

MSPU is one of the youngest universities. Being located at more than 50 sites in Moscow and the nearest Moscow region, it really performs local educational functions, preparing not only teachers, but also giving primary professional pedagogical education through the system of its colleges, as well as ecologists, sports coaches, translators, managers, designers, lawyers, etc. Educational staff of kindergartens are also trained here. The MSPU Master's program is aimed at adults who are concerned about their career growth. More recently, MSPU has been engaged in the education of pensioners (Silver University). The university simultaneously gives the city new jobs, and trains personnel and consumers for them. Almost the entire range of functions of the MSPU is limited to the city and its surroundings, the city as a whole and its individual fragments.

This allows you to start a conversation about the mission of the university – in a substantive way. A mission is some general idea that consolidates and mobilizes people within a corporation, city, region, country and at the same time demonstrates to the world the highest meaning and the most sublime intentions of the mission bearers.

In this sense, the mission is always pretentious, but there is nothing more disgusting than a demagogic mission, a mission – an advertising slogan, where there is nothing real behind the words. Behind every real mission there are real actions and

functions.

Even more ridiculous is the mission introduced from the outside, imposed, for example, by the authorities or visiting consultants: in this case, people simply do not know their "mission", are not guided by it and do not follow it. Unfortunately, in our country, too nimble PR consultants sell missions of cities and towns, as well as factories and non-industrial enterprises, universities, holding in a quiver two or three dozen stencil phrases, formulas and proclamations. The mission can be taken, but it is impossible to give.

The mission is seriously different from the function and specialization, but still in some way connected with them. The mission is always formed from within, but has both internal and external significance. Unlike the goals, the mission is always public and declarative. The real goals are usually hidden, for political, commercial reasons, or simply for reasons of good taste and decency.

Developed within a certain community of people, the mission must go through a rather difficult path of recognition by all or most, as well as receive external approval and recognition. The most frequently asked question about the mission: and why is it needed at all? It is necessary for the formation of pride among those who carry this mission, for the unity of people in participation in a great cause, and not just existence, to create a sustainable climate of favorable environment.

Unlike goals and assignments, a mission can never be completed to the end, and, consequently, the idea of a mission must be deliberately taken out of the visible future. As a first approximation and as a proposal, no more than that, the mission of the MSPU can be formulated as follows:

MSPU is a university needed by all residents of Moscow and MSPU is a university needed by Muscovites of all ages

The mission is not only determined by the functions performed, it itself sets functions in the external environment, relative to which the mission is formed.

This means, in particular,

- the revival of the Moscow tradition of open public lectures and open lessons available to teachers, schoolchildren, their parents and in general, residents of the city and its fragments
- expansion of educational and educational services to the population of the city and its fragments, including in the Internet space
- creation of a city IT forum for educational and educational communication
- and much more Association of Urban Universities.

Urban universities are very different in size and function relative to their cities. At one pole is the giant City University of New York (150 thousand students, City University of New York, abbr.: CUNY is a system of public universities in New York. It is the largest urban university in the United States, consisting of 24 institutions: eleven senior colleges, seven community colleges, William Macaulay College, the Undergraduate Center for Unique and Interdisciplinary Graduate Research programs,

the Doctoral Graduate School and University Center, the School of Law, the Graduate School of Journalism, the School of Public Health and the School of Biomedical Education Sophie Davis. Campuses are located in all five boroughs of New York. The main campus is located in the center of Manhattan. Students from 208 countries study at the university. Graduates of the university are 13 Nobel Prize laureates, American Secretaries of State, Supreme Court justices, several mayors of New York, members of Congress, legislators, scientists and artists. CUNY is the third largest university system in the USA after the State University of New York and the University of California), with the other being the tiny city University of Krems (Austria).

To overcome such differences and maintain a more or less equal level of education, there are regional and international associations of urban universities. One of the most authoritative is the Association of European Universities (EUA), which emerged on March 31, 2001 with the merger of the Association of European Universities (CRE) and the Confederation of European Union Rectors' Conferences. The Association includes 850 universities from 47 countries. The main functions of cooperation within the framework of this association:- exchange of information

- exchange of students, teachers and training programs
- holding conferences, seminars, etc.
- joint research.

There are also other associations:

League of European Research Universities

Association of Mediterranean Universities

Utrecht Network

Top Industrial Managers for Europe

Eurasian Association of Universities

Modern urban universities are, in addition to the educational support of municipalization, a factor in the development of urban infrastructure and urban economy, being a leading urban planner and designer. An example is the University of Portland (Oregon, USA), which conducts research and design exclusively on the orders of the city and state. When laying down city universities or converting existing universities into urban ones in Russia as federal and regional networks, it is proposed to immediately form their associations, for example: the association of city universities of the Volga Region, the Urals, Siberia, the Far East, the South, the Northwest and the Center.

In addition, it is proposed to create a completely new type of universities – local, designed to ensure regional development, primarily of highly urbanized territories – with educational, research, design, and entrepreneurial means and forces. The model of the local university (on the example of the Lower Kama region) The local university has a base campus in Naberezhnye Chelny or Yelabuga, where general and professional subjects (philosophy, foreign languages, law, IT, finance, management and economics, ecology, urban studies, regionalism, country studies, etc.) are concentrated in the off-line mode for full-time students of the campus and on-line - for students of local centers. This may also include a local studies that does not exist yet – "locology".

Special subjects are given on the spot and in practice, not only and not so much in the classroom as in the workplace. These places include: Sarapul, Kambarka, Neftekamsk, Agidel, Menzelinsk, Mendeleevsk, Izhevsk Spring resort, Nizhnekamsk, Mamadysh, Kamskie Polyany, Chistopol The organizational base campus of the local university is represented by general subject faculties, local centers are represented by local schools, including business schools, business incubators, adult schools and local structures of the Silver University.

Faculties:

- Law
- pedagogical
- medical
- IT
- translation\linguistic
- engineering and technological
- chemical and technological
- mechanical engineering
- management and economics

Schools and colleges are located throughout the area and their specialization is rigidly tied to local jobs and features.

Education at a local university, in our opinion, should have a pyramidal character and meet local needs and needs, and not global standards:

- one semester: the last year of school, compulsory for everyone; alternatively, it can be organized as a business incubator
- two semesters: specialty (50% of school graduates, conditionally), entry-level colleges
- four semesters: professional (25% of school graduates), colleges
- eight semesters: convertible bachelor's degree (10% of graduates) according to world standards
- twelve semesters: convertible Master's degree (5% of graduates) according to world standards, only on the base campus.

Of course, the university should be open enough for the exchange of students, teachers, library collections, educational practices, business innovations and communication exchange with other domestic and foreign universities.

In addition, the local university has or oversees retraining courses in newly emerging specialties and new jobs, as well as courses for the unemployed (together with local employment centers), which requires the introduction of voluntary and/or compulsory insurance against job loss.

New principles of universality, emphasizing their rootedness in a given place, on the one hand, and on the other, affirming the global character of any university:

- universal knowledge of the given place and in-depth special knowledge of your workplace
- universal knowledge of all professions in this field (tourism, medicine, education, etc.) and in-depth knowledge of one of them, working for this person
- universal and convertible in the rest of the world vocational education in the chosen specialty.

The development of domestic universities is seen not in the increase in their funding, not in the promotion of ratings and not even in the growth of the number of students and teaching staff, but in overcoming the hierarchical organization of each

university and university system, in the transition of universities to a network structure. The achievement of this transition is seen in the democratization of university life. The rejection of a closed hierarchical structure will allow us to enter the world university community as a participant, not a business trip.

The golden rule of democracy says: "the opinion of one is universal if there is no other that contradicts it." On the one hand, this frees democracy from the oppression of the majority, and on the other hand, it makes any opponent, objection and dissent valuable, since this is the source of discussion, conversation, communication, the search for consensus that satisfies everyone and, above all, the minority: it needs protection, not the majority. Self-government and autonomy of the university are the most important means of democratization and manifestation of the first article of the Constitution: direct power of people.

The university environment is primarily a springboard of interests and the struggle of interests of individuals and groups within the university, and not a lever of will and influence of the state, its central and local authorities. After all, universities are the only legal visible instrument of democratic transformation of the state and society in our country. As an example of a city university and a university city – Tartu (Estonia). Ancient Tartu (almost 100 thousand inhabitants) is more than a century older than Moscow. But this is a city, not a pile-up and urban chaos – everything is very harmonious and reasonable: on the terraces of one bank, the university and the old town, on the gentle opposite bank, there is a modern settlement, the banks are connected by bridges. Everything is functional and compact.

The university was founded in 1632, long before MSU. There were much more such universities on the territory occupied or once belonged to Russia than there were actually Russian ones: Vilnius, Konigsberg, Dorpat\Yurievsky\Tartu, Helsinki, Warsaw, Krakow, Harbin – now it is forgotten and is not remembered to the point of indecency, and it does not fit into the history of domestic universities, as, indeed, all Ukrainian ones: Lviv, Kiev, Kharkiv, Odessa, Chernivtsi and others, smaller ones – they do not exist, as they did not exist. The university recently celebrated the centenary of its Estonization – in fact, the formation of Estonian independence begins with the university, just as the history of US independence began with five universities [9]. The Hinterland (environment) of the university, that buffer zone is a park, churches, and numerous restaurants, cafes and pubs – for professors and students, for professors and students together, and schools for talented and gifted children, and workshops, and shops, and souvenir shops. A small confectionery cafe "Werner" is a hotbed of intellectual life not only in Tartu, but throughout Estonia. Local fans still gather here to reflect on the fate of Russia and the future of Estonia.

It should be recognized: the municipalization of Russian cities, their gaining freedom and the democratization of the entire Russian society is not a reality, but a problem and a prospect for the future. Here, political and legislative measures will clearly not be enough. Moreover, as world historical experience shows, they are secondary and are generated primarily by education, including mainly by city and local universities, which we have

yet to create. The formation of urban universities in Russia can take place both on the initiative of cities striving for freedom and independence, and universities. Of course, their joint position and activity on municipalization is possible and even desirable.

The modern city has become much more complex and fragmented than it was in the 19th and even 20th centuries. Urban life today is entwined with communications and network organizations. Traditional governance and self-government in cities no longer work, and therefore we are facing challenges to which we do not have a clear answer.

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