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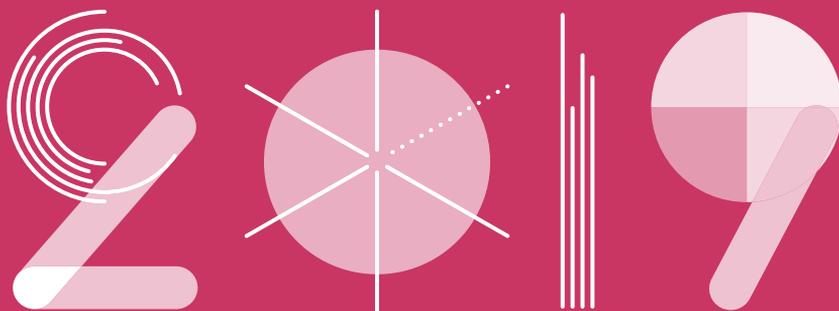
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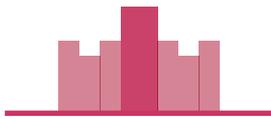
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Jerusalem: Facts and Trends 2019

The State of the City and Changing Trends

Michal Korach, Maya Choshen

Jerusalem Institute for Policy Research
2019

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Jerusalem: Facts and Trends 2019

Michal Korach, Dr. Maya Choshen

Assistance in Preparing this Publication:

Omer Yaniv, Natasha Voloshin, Murad Natsheh, Yair Assaf-Shapira

Graphic Design: Yael Shaulski

Translation from Hebrew to English: Merav Datan

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The Hay Elyachar House

20 Radak St., 9218604 Jerusalem

www.jerusalemresearch.org.il/en

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The State of the City and Changing Trends

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About the Authors

Michal Korach is a researcher in the Jerusalem Research Cluster of the Jerusalem Institute for Policy Research. She specializes in population, society, urban planning, and evaluation studies, and she holds an M.A. in Geography and Urban Planning from the Hebrew University of Jerusalem.

Dr. Maya Choshen is a senior researcher in the Jerusalem Research Cluster of the Jerusalem Institute for Policy Research. She specializes in urban planning, population and society, as well as public services. She edits the Statistical Yearbook of Jerusalem, advises the research teams, and directs numerous projects in the aforementioned fields.

Preface

Jerusalem: Facts and Trends – The State of the City and Changing Trends provides an up-to-date picture of Jerusalem across a wide range of topics, including population, employment, education, construction, and tourism. The publication is intended to present the main findings of the Statistical Yearbook of Jerusalem in an accessible manner, by means of a brief narrative description accompanied by graphs and illustrative maps that help the reader understand developments in Jerusalem, the largest and most complex of Israel's cities.

The main source of the data presented here is the Statistical Yearbook of Jerusalem, which contains some 250 tables and dozens of graphs. The Yearbook is published annually by the Jerusalem Institute for Policy Research and the Municipality of Jerusalem. The data that appear in the Yearbook are collected from numerous and varied sources, chief among which are the Central Bureau of Statistics, the Municipality of Jerusalem, and the National Insurance Institute.

We are grateful to everyone who contributed data to the Statistical Yearbook of Jerusalem and this publication.

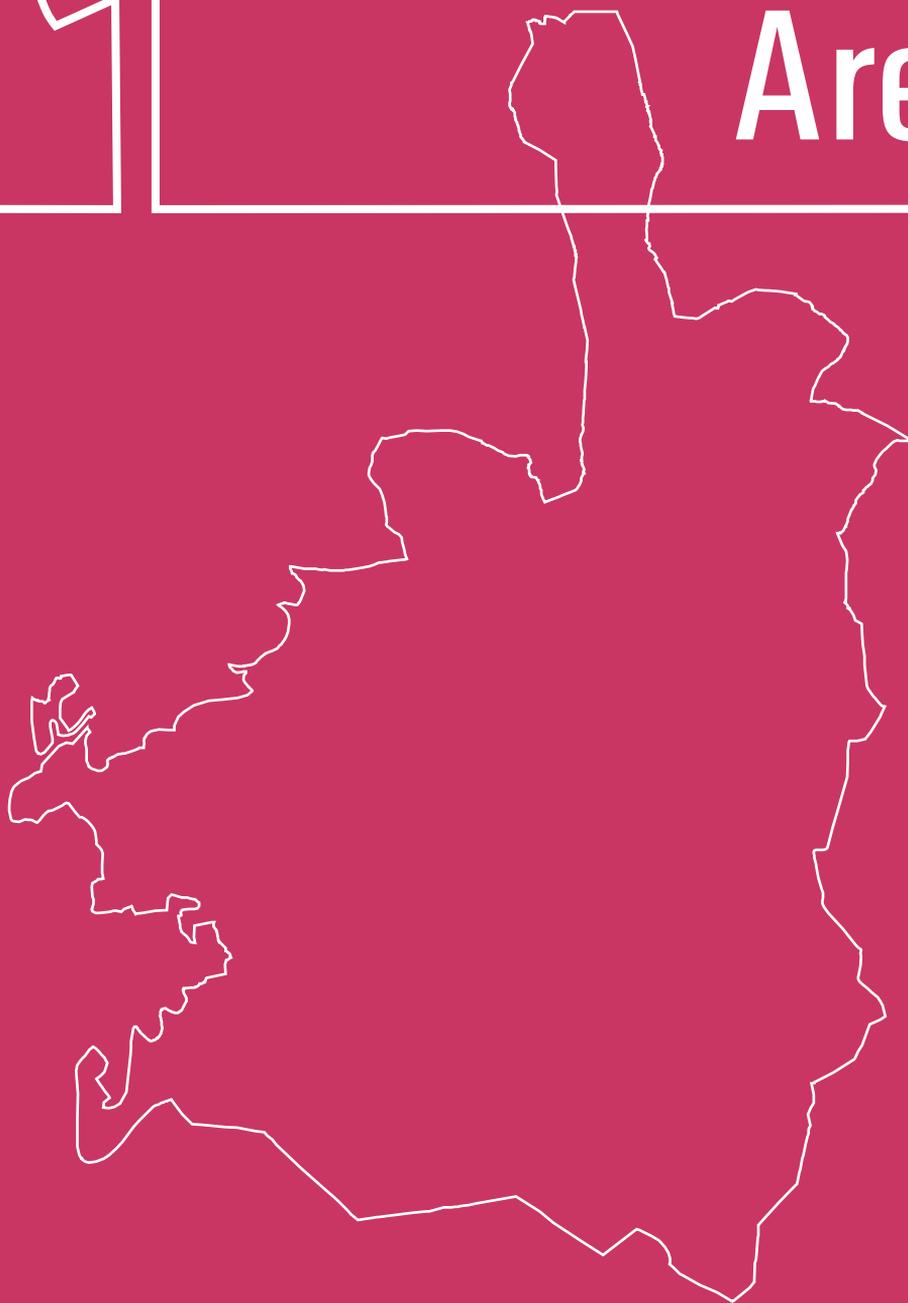
We would like to express our gratitude to Omer Yaniv, and Natasha Voloshin for their substantial assistance in the preparation of this publication.

Our thanks and appreciation are also extended to Yael Shaulski for the graphic design of this publication, to Caroline Kahlenberg for proofreading and to Hamutal Appel for bringing the text to print.

Michal Korach, Dr. Maya Choshen

1

Area





Area

Jerusalem is the largest of Israel's major cities in terms of area.¹ Its area of jurisdiction as of 2013 spans 126 sq. km. By way of comparison, Be'er Sheva covers 117 sq. km., while Haifa has 65 sq. km., Rishon LeZion has 59 sq. km., Tel Aviv² has 52 sq. km., and Ma'ale Adumim has 49 sq. km.

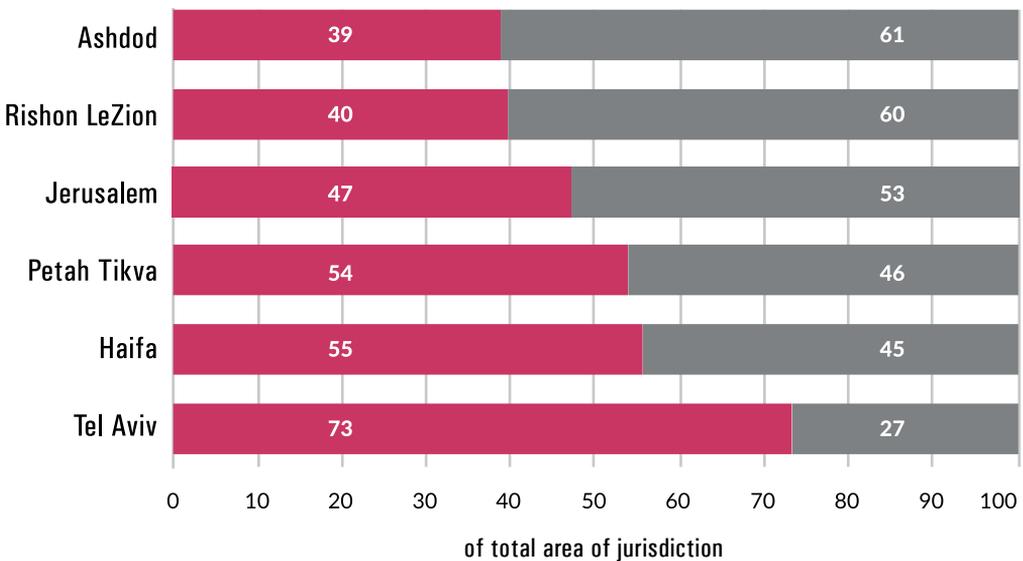
In 2013 Jerusalem's built-up area constituted 47% of its total area and the remainder was open space. In Haifa 55% of the area is built-up, and in Tel Aviv the figure is 73%. The high percentage of open space (areas with no construction) in Jerusalem results,

among other factors, from the city's topography and from a longstanding policy that prohibits construction in its valleys. Consequently, Jerusalem is characterized by neighborhoods that are physically separated from one another by open space.

Built-Up Area and Open Space in Jerusalem and Israel's Major Cities, 2013

■ Built-up area ■ Open space

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1 For many years Jerusalem was Israel's largest city geographically. However, through a gradual process that began more than a decade ago, Dimona's boundaries have been expanded a number of times, and it now spans 220 sq. km., making it Israel's largest city in terms of area.

2 All data relating to Tel Aviv refer to the city of Tel Aviv-Yafo.

2

Population

Population size

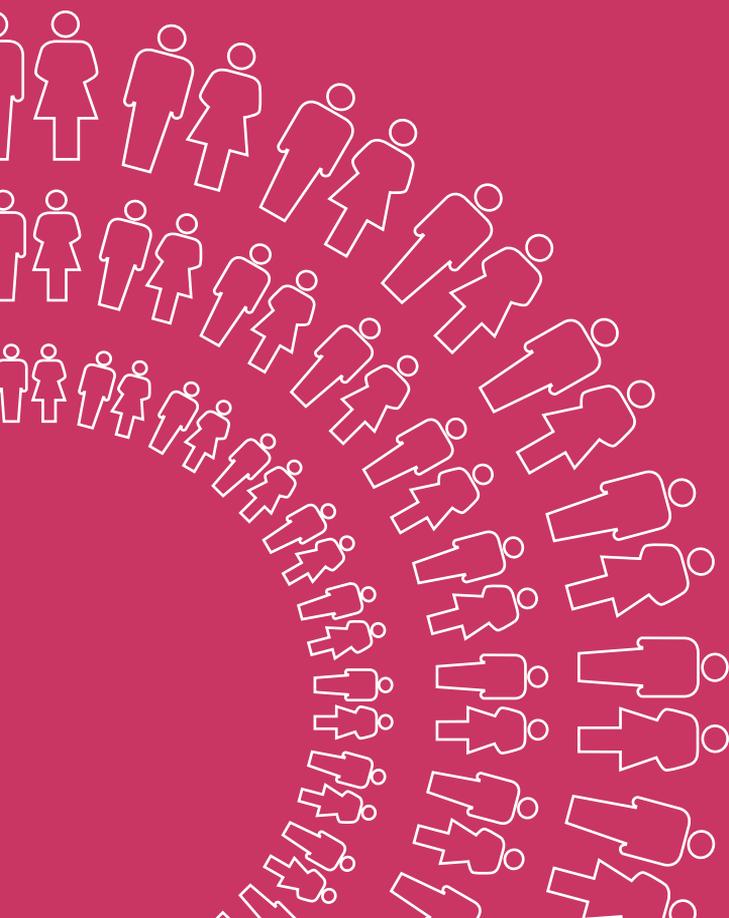
Nature of religious identification

Geographical distribution

Population growth

Population age

Metropolitan Jerusalem



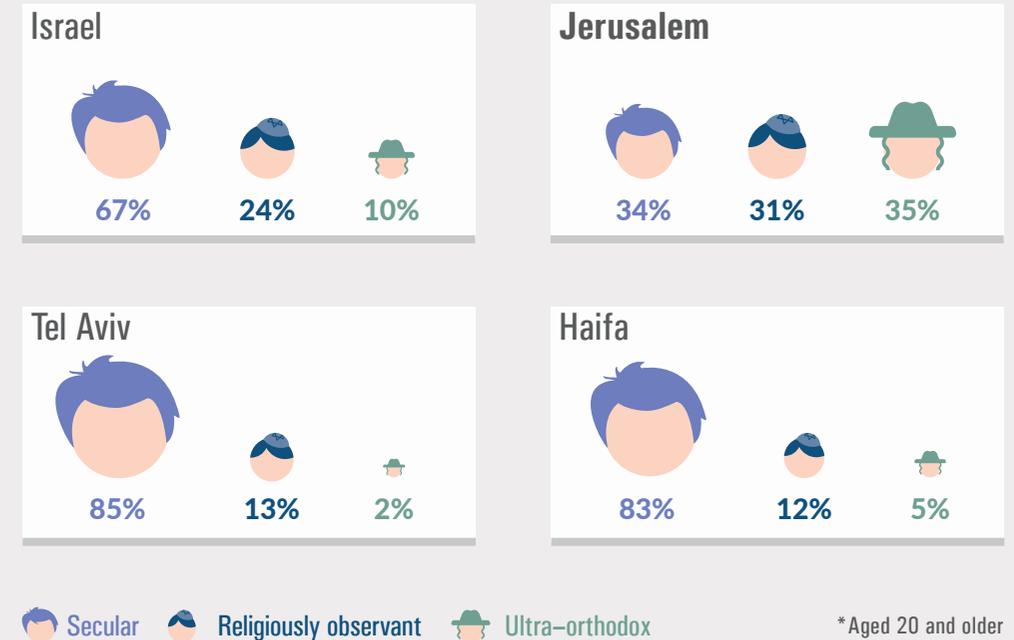
Population of Jerusalem and Israeli Major Cities, 2017

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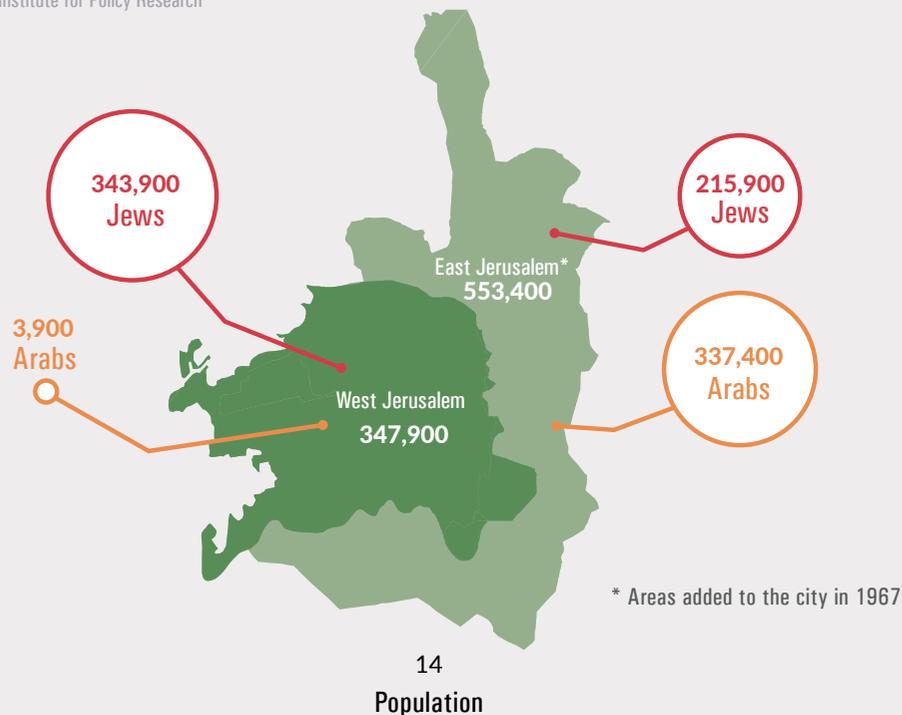
Nature of Religious Identification of the Jewish Population* in Israel and Major Cities, 2015–2017 Average)

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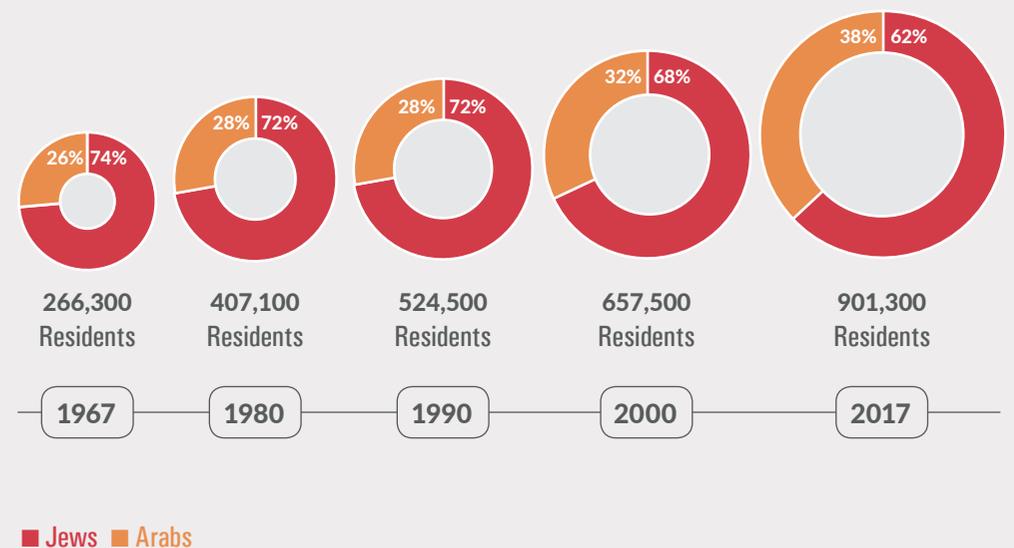
Geographical Distribution of the Jerusalem Population, 2017

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Jewish and Arab Population in Jerusalem, 1967–2017

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Population size

Jerusalem is Israel's most populous city. At the end of 2017 its population numbered 901,300, accounting for 10% of Israel's population. Jerusalem has the largest Jewish³ population in Israel, at 559,800, as well as the largest Arab population, at 341,500.

Jerusalem, as noted, is Israel's most populous city, and in 2017 its population totaled 901,300, double that of Tel Aviv, the second-largest city in Israel (443,900 residents). Haifa, Israel's third-largest city, had a population of 281,100. Rishon LeZion, the fourth-largest city, had a population of 249,900, and for Petah Tikva the figure was 240,400.

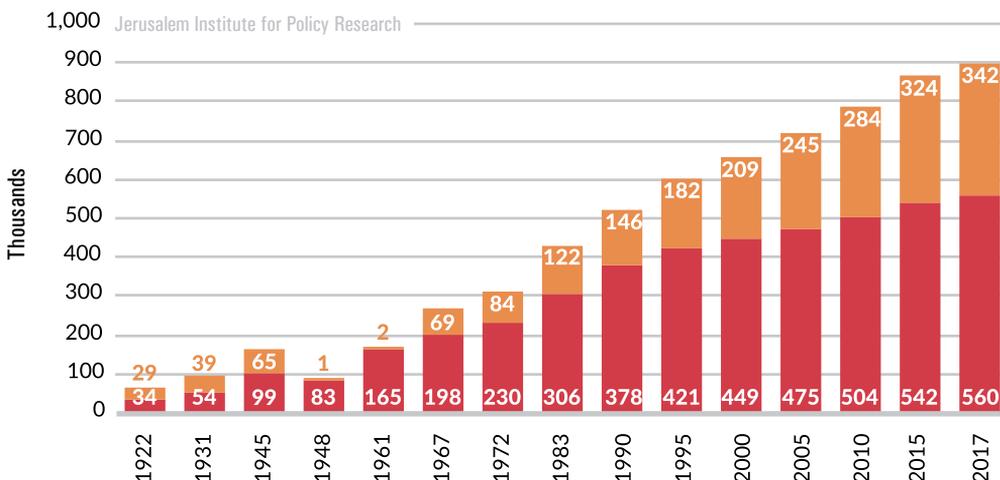
Jerusalem is a mixed city. In 2017 its population comprised 546,100 Jews⁴ and 341,500 Arabs (328,700 – 96% Muslim, and 12,600 – 4% Christian), 3,200 non-Arab Christians and 10,500 residents with no religious classification.

In 2017 Jerusalem's population accounted for 10% of Israel's total population. Its Jewish population constituted 8% of Israel's total Jewish population, while its Arab population constituted 19% of Israel's total Arab population.

Over the years, there has been a decline in the relative size of Jerusalem's Jewish population, with a concomitant increase in the proportion of the Arab population. The proportion of the Jewish population fell from 74% in 1967 to 72% in 1990, 68% in 2000, and 62% in 2017. Simultaneously, the Arab population rose from 26% in 1967 to 28% in 1990, 32% in 2000, and 38% in 2017.

Population of Jerusalem by Population Group, 1922–2017*

■ Jews ■ Arabs



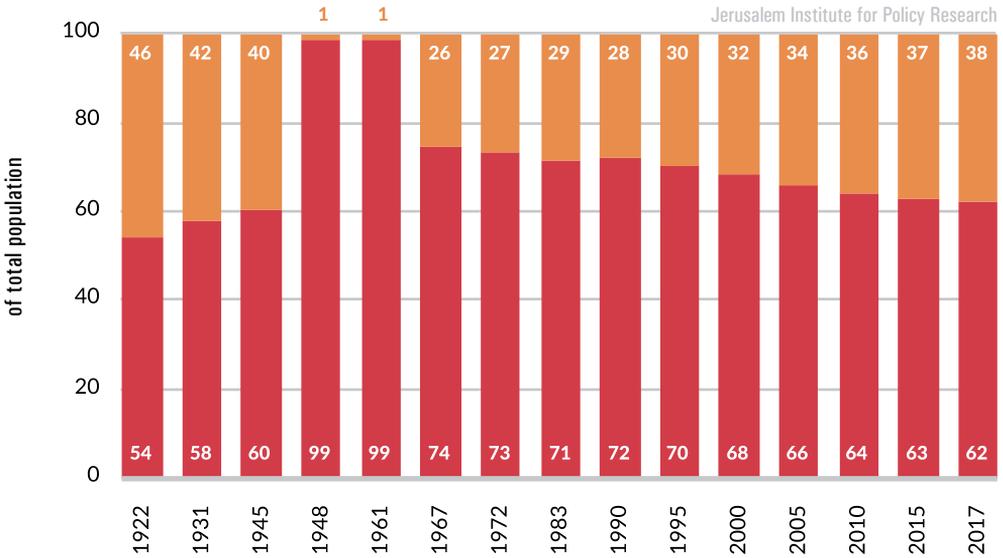
* From 1948 – population within the municipal boundaries of Jerusalem under the jurisdiction of the State of Israel

- Unless otherwise indicated, references to the Jewish population indicate the population group "Jews and Others" – that is, the entire non-Arab population including Jews, non-Arab Christians, and persons no classified by religion.
- This figure refers only to Jews.



Population of Jerusalem, by Population Group (Percentage), 1922–2017*

■ Jews ■ Arabs



* From 1948 – population within the municipal boundaries of Jerusalem under the jurisdiction of the State of Israel

Jerusalem has the largest Jewish population among Israel’s cities. In 2017 its Jewish population numbered 559,800, which is about a third (32%) larger than the Jewish population of Israel’s second-largest city, Tel Aviv (424,200). Jerusalem also has the largest ultra-orthodox (Haredi) population in Israel. According to an evaluation based on the Central Bureau of Statistics (CBS) Labor Force Survey, the city recorded a total of 227,700 ultra-orthodox residents during 2017, accounting for 25% of Israel’s entire ultra-orthodox population. By comparison, Bnei Brak, Israel’s largest

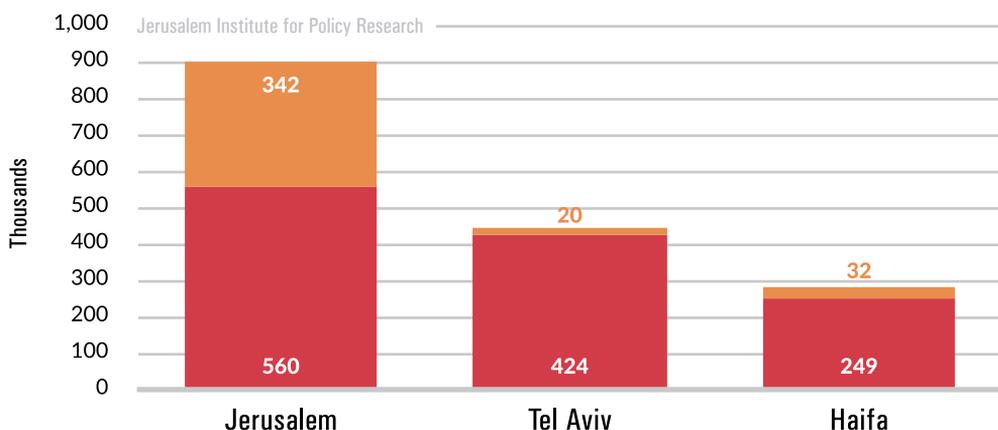
ultra-orthodox city, had a total population of 193,800. This figure includes residents who are not ultra-orthodox.

Jerusalem also has the largest Arab population in Israel, with 341,500 Arab residents as of 2017. This is significantly larger than the Arab population in Israel’s other major Arab cities: Nazareth (76,400), Rahat (66,800), Umm al-Fahm (54,200), Taibe (42,300), and Shfaram (40,900).



Population of Jerusalem, Tel Aviv, and Haifa by Population Group, 2017

■ Jews ■ Arabs



The relative size of Jerusalem's Arab population (38%) is also significantly larger than the proportion of the Arab population in Israel (21%) and the major mixed cities of Haifa (11%) and Tel Aviv (4%). In Acre about 32% of the population is Arab, in Lod 30%, and in Ramle 23%.

Christian Arabs account for 4% of Jerusalem's Arab population. In 2017 the city's Christian Arab population numbered 12,600. The cities with the largest Christian Arab population in Israel that year were Nazareth (22,100), Haifa (15,800), Jerusalem (12,600), and Shfaram (10,200).

Nature of religious identification

The population of Jerusalem is the most diverse among Israel's cities. One of the factors that distinguishes among the various groups in Jerusalem is the nature of their religious identification.

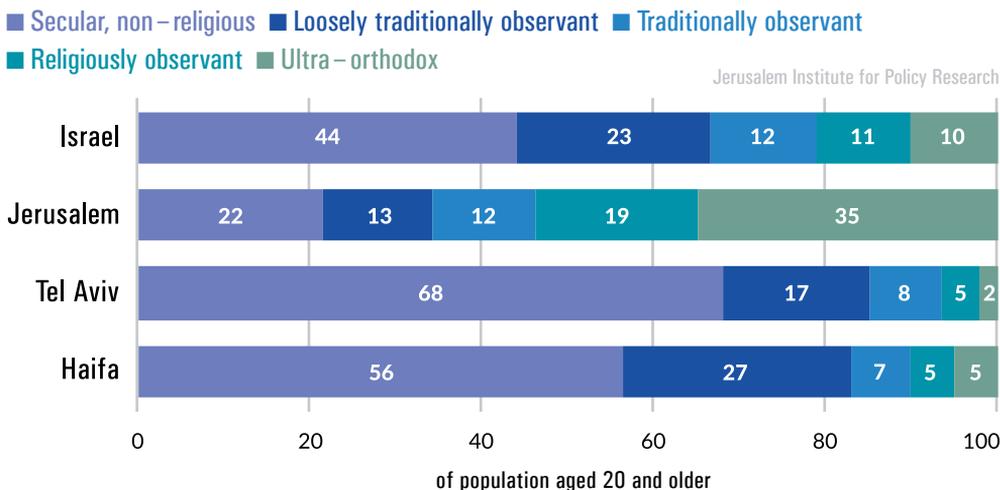
The CBS Social Survey, conducted among people aged 20 and older, found that during the years 2015–2017 (on average), 22% of the Jews in Jerusalem identified as secular, 25% as traditional (traditionally observant and loosely traditionally observant) 19% as religiously observant, and 35% as ultra-orthodox.

The proportion of secular Jews in Jerusalem (22%) was lower than the average for Israel (44%), Tel Aviv (68%), and Haifa (56%). The proportion of traditionally observant

residents in Jerusalem totaled 25%, lower than the figure for Israel (35%) and Haifa (34%) and similar to the figure for Tel Aviv (25%). The proportion of Jerusalem's residents who identified as religiously observant (19%) was higher than the figures for Haifa (5%), Tel Aviv (5%), and Israel (11%). The proportion of ultra-orthodox residents in Jerusalem (35%) was also the highest among Israel's major cities. In Tel Aviv 2% identified as ultra-orthodox, in Haifa 4%, and in Israel 10%.



Jewish Population Aged 20 and Older in Israel, Jerusalem, Tel Aviv, and Haifa by Religious Identification, 2015–2017 (Average)

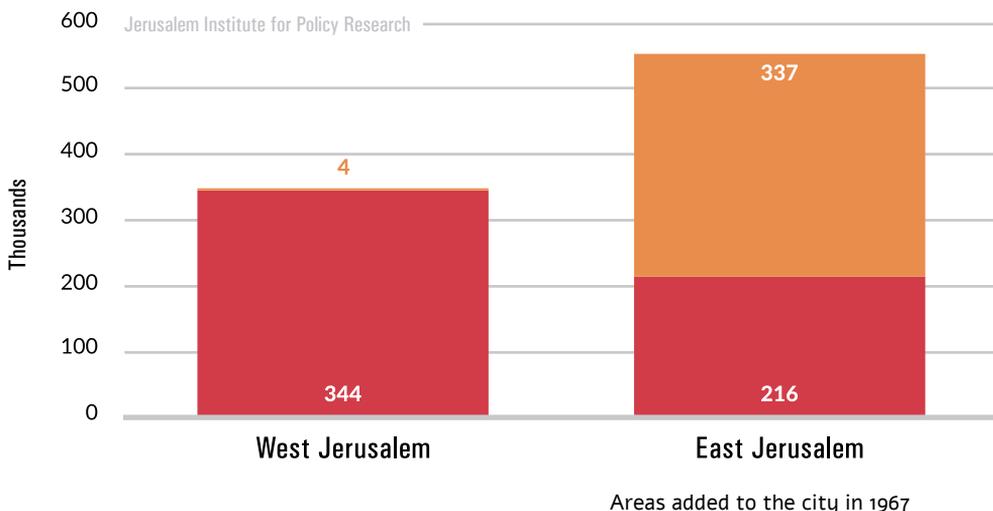


Geographical distribution

At the end of 2017 Jerusalem's population totaled 901,300 residents: 61% in East Jerusalem (in areas added to the city in 1967) and 39% in West Jerusalem. Both Jews (38%) and Arabs (62%) resided in East Jerusalem, whereas 99% of West Jerusalem's residents were Jewish.

Population of Jerusalem by Geographical Distribution and Population Group, 2017

■ Jews ■ Arabs

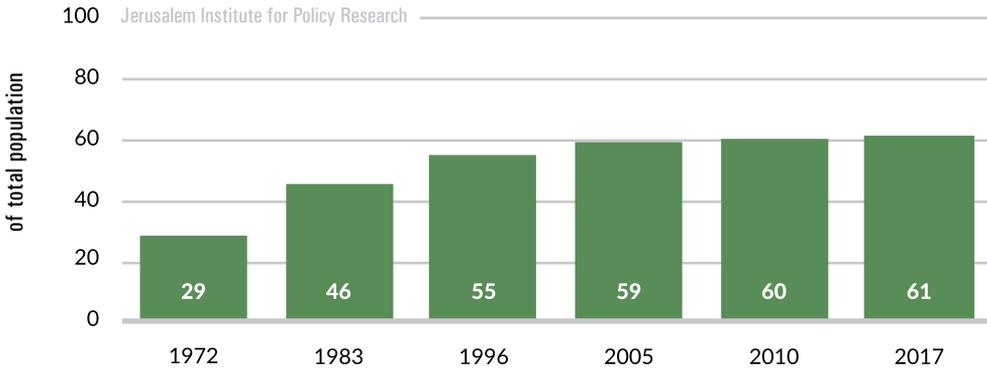




At the end of 2017, a total of 553,400 of Jerusalem's population (Jews and Arabs) resided in areas added to the city in 1967, constituting 61% of the city's entire population. Over the years there has been a relative increase in this figure: in 1972

the percentage of the population living in the areas added in 1967 was 29% of the city's total population; this proportion rose to 46% in 1983, to 59% in 2005, and to 61% in 2017.

Population in Areas Added to Jerusalem in 1967, as Percentage of Total Population of Jerusalem, 1972–2017

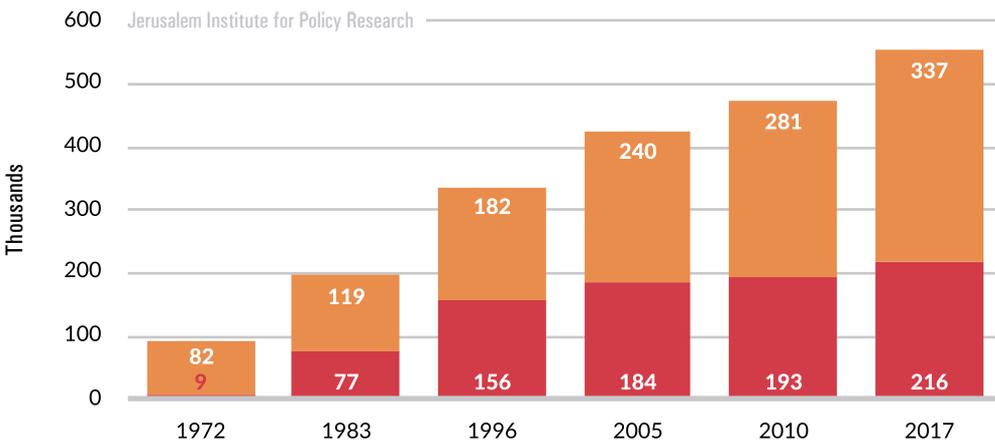


In 2017 a total of 215,900 Jews lived in areas added to Jerusalem in 1967, accounting for 39% of all residents in those areas. During the 1970s and 1980s, as large Jewish neighborhoods were being built in these areas, the number of Jewish

residents rose significantly. In 1972, the areas added in 1967 had 8,700 Jewish residents, who accounted for only 4% of the city's total Jewish population. In 1983 the figure rose to 25%, in 1996 it reached 36%, and in 2017 it was 39%.

Population in Areas Added to Jerusalem in 1967, by Population Group, 1972–2017

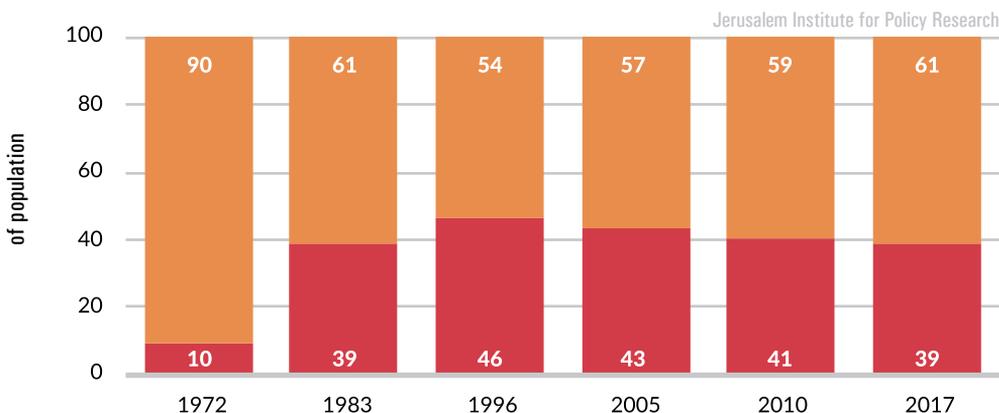
■ Jews ■ Arabs





Population in Areas Added to Jerusalem in 1967, by Population Group (Percentage), 1972–2017

■ Jews ■ Arabs



In 2017 residents of the large Jewish neighborhoods that were built in areas added after 1967 numbered as follows: 47,100 in Ramot Alon, 42,300 in Pisgat

Ze'ev, 30,900 in Gilo, 23,300 in Neve Ya'akov, 22,100 in Har Homa, 14,700 in Ramat Shlomo, and 14,700 in East Talpiot.

Population in Areas Added to Jerusalem in 1967, Selected Neighborhoods, 1985–2017

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Neighborhood	1985	1992	2000	2006	2017
Ramot Alon	20,100	38,100	37,900	41,400	47,100
Pisgat Ze'ev	14,800	29,400	36,500	41,900	42,300
Gilo	23,900	30,400	27,600	27,100	30,900
Neve Ya'akov	-	-	20,300	20,200	23,300
Har Homa	-	-	-	5,700	22,100
Ramat Shlomo	-	-	11,300	14,700	14,700
East Talpiot	11,800	15,200	12,800	12,200	14,700

In 2017 a total of 337,400 Arabs resided in areas added to Jerusalem in 1967, accounting for 61% of all the residents of these areas and 99% of the city's Arab population. The most populous Arab neighborhoods in Jerusalem were Beit Hanina (40,500), Kafr 'Aqab (29,000), A-Tur and the slopes of the Mount of Olives (27,600), the Muslim Quarter of

the Old City (24,500), Jabal al-Mukaber (23,600), Ras al-'Amud (23,000), and Shu'afat (22,800). The neighborhoods that recorded the largest Christian Arab population were Beit Hanina (3,100), the Christian Quarter of the Old City (2,600), Beit Safafa (1,300), and the Muslim Quarter of the Old City (1,200).



Population growth

During 2017 Jerusalem’s population increased by 18,700 persons (a rate of 2.1%). The Jewish population grew by 9,800 (1.8%) and the Arab population by 8,900 (2.7%).

These data indicate that the growth rate of the Arab population is higher than that of the Jewish population. A review of data collected over the years indicates that during the past three years (2015–2017) the growth rate of the Arab population remained relatively steady, at 2.5%–2.7% per year, as did that of the Jewish population (1.5%–1.8%).

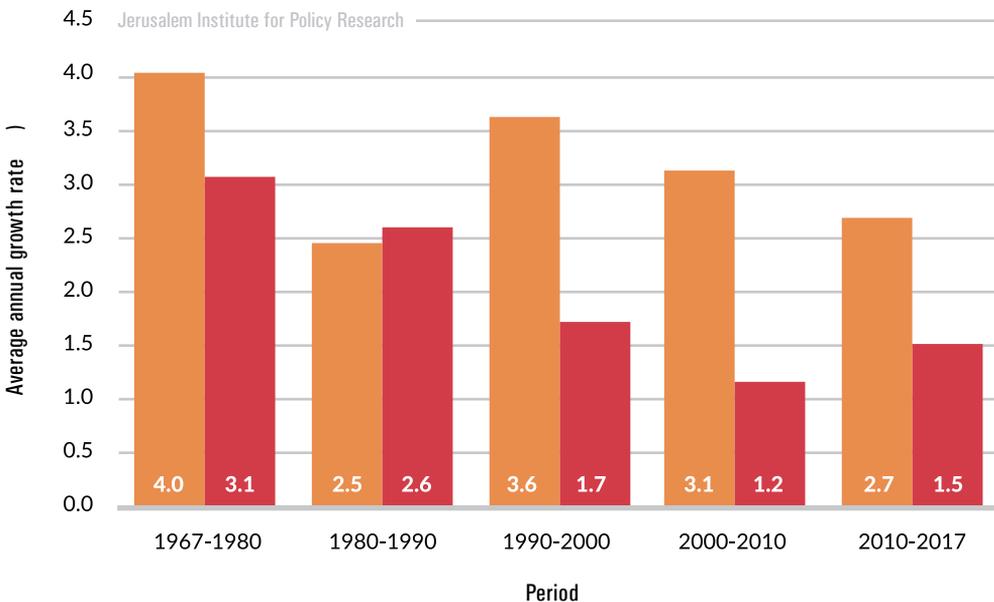
Within the Arab population, the Christian and Muslim growth rates differ significantly. During 2015–2017 the annual growth rate of the Muslim population ranged from 2.5% to 2.8%, compared with 0.8%–1.1% for the Christian population.

In 2017 the population growth rate in Jerusalem (2.1%) was comparable to the figure for Israel (2.0%) and higher than the figures for Tel Aviv (1.2%) and Haifa (0.5%).

The growth rate of Jerusalem’s Jewish population (1.8%) was comparable to that of Israel’s Jewish population (1.9%) and higher than those of Tel Aviv (1.1%) and Haifa (0.4%). Among the Arab population, in contrast, the population growth rate in Jerusalem (2.7%) was higher than the figures for Israel (2.3%) and Haifa (1.9%) and comparable to the figure for Tel Aviv (2.5%).

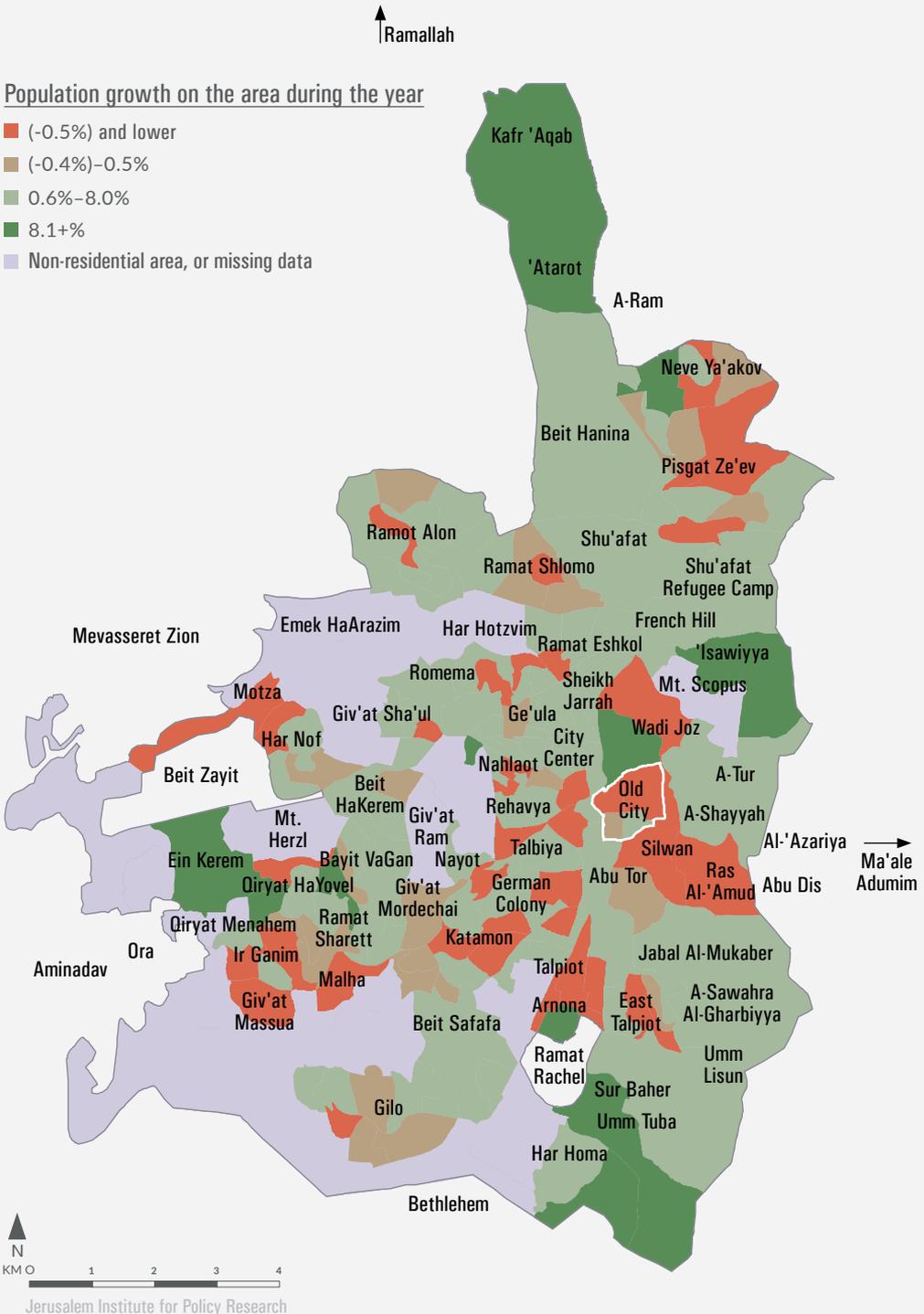
Average Annual Population Growth Rate in Jerusalem by Period and Population Group, 1967–2017

■ Jews ■ Arabs





Population Growth in Jerusalem, 2017





Population age

The population of Jerusalem is characterized by its relative youth. In 2017 the median age of residents was 24 years; that is, half the population was younger than 24 and half was older than 24. For the sake of comparison, the populations of Tel Aviv and Haifa were significantly older than Jerusalem's, with median ages of 36 and 38, respectively. The median age of Israel's total population was 30.

The low median age in Jerusalem stems from the large proportion of the city's ultra-orthodox and Arab population groups, which are characterized by a particularly young age structure because of the large number of children per family.

The Jewish population of Jerusalem is older than the Arab population. In 2017 the median age of the Jewish population in Jerusalem was 26, compared with 21 for the Arab population. In Israel at large the median age of the Jewish population was 32 and that of the Arab population was 23 for the same year.

Jerusalem, as noted, is characterized by a relatively large proportion of children (ages 0–14), as well as a relatively small proportion of senior citizens (ages 65 and older). In 2017 children accounted for 34% of the total population of Jerusalem, compared with 18% in Tel Aviv, 20% in Haifa, and 28% in Israel. Within the city's Jewish population, children constituted 32%, compared with 36% within the Arab population.

The proportion of senior citizens (ages 65 and older) in Jerusalem was relatively low. Members of this age group accounted for 9% of Jerusalem's total population,

compared with 15% in Tel Aviv, 20% in Haifa, and 11% in Israel at large. Senior citizens accounted for 12% of the Jewish population of Jerusalem, compared with 4% of the Arab population.

The ultra-orthodox Jewish population⁵ is characterized by its very young age structure, which is even younger than that of the Arab population. Within the ultra-orthodox population of Jerusalem, the proportion of children (ages 0–14) was 40%, compared with 28% in the general Jewish population⁶ (secular, traditional, and religiously observant). The proportion of senior citizens (ages 65 and older) in the ultra-orthodox population was 7%, compared with 15% in the general Jewish population.

The Muslim Arab population of Jerusalem is also characterized by its young age structure and is significantly younger than the Christian Arab population. Children (ages 0–14) accounted for 37% of the Muslim population and 20% of the Christian Arab population. Senior citizens (ages 65 and older) accounted for 4% of the Muslim population and 14% of the Arab Christian population.

5 This refers to the Jewish population living in neighborhoods in which most of the residents are ultra-orthodox. These neighborhoods were determined by the percentage of votes for ultra-orthodox parties in the elections to the 19th Knesset (Israeli parliament) in January 2013 (ultra-orthodox homogeneity levels 1–5). Residents of neighborhoods not ranked 1–5 on the ultra-orthodox homogeneity scale were classified as general Jewish.

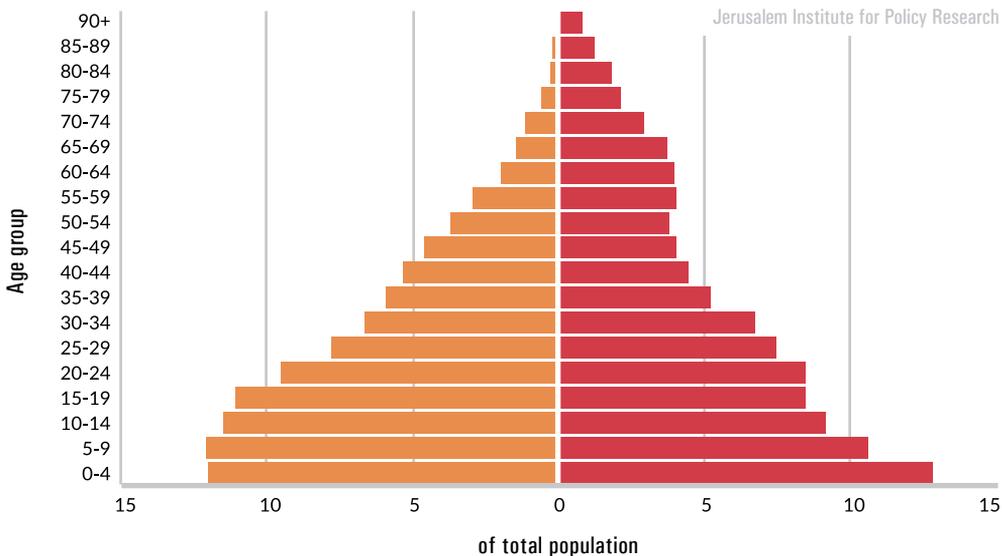
See www.cbs.gov.il/www/publications15/religion/religion_area.pdf (Hebrew).

6 See note 5.



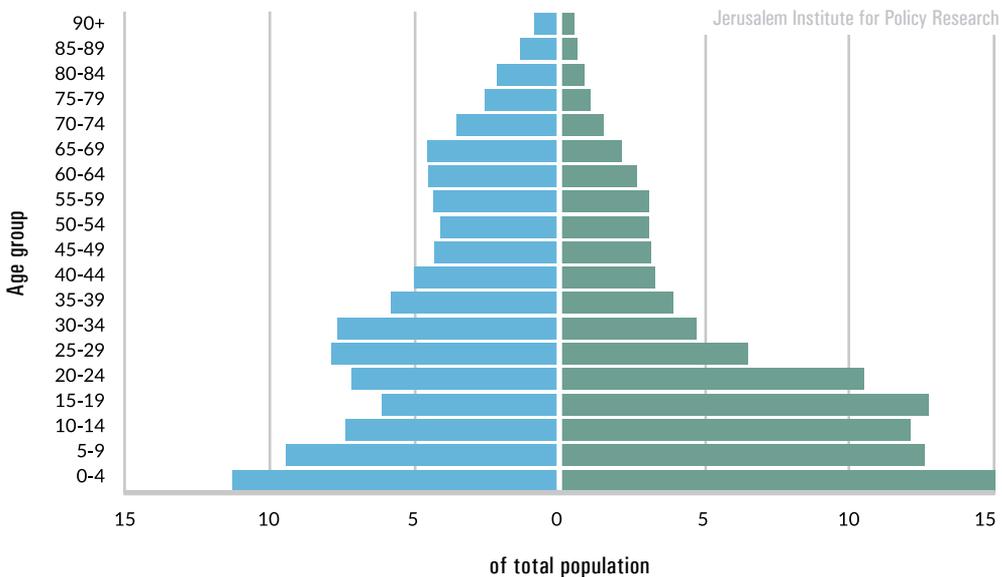
Age Structure in Jerusalem by Population Group, 2017

■ Jews ■ Arabs



Age Structure of the Jewish Population in Jerusalem, 2017

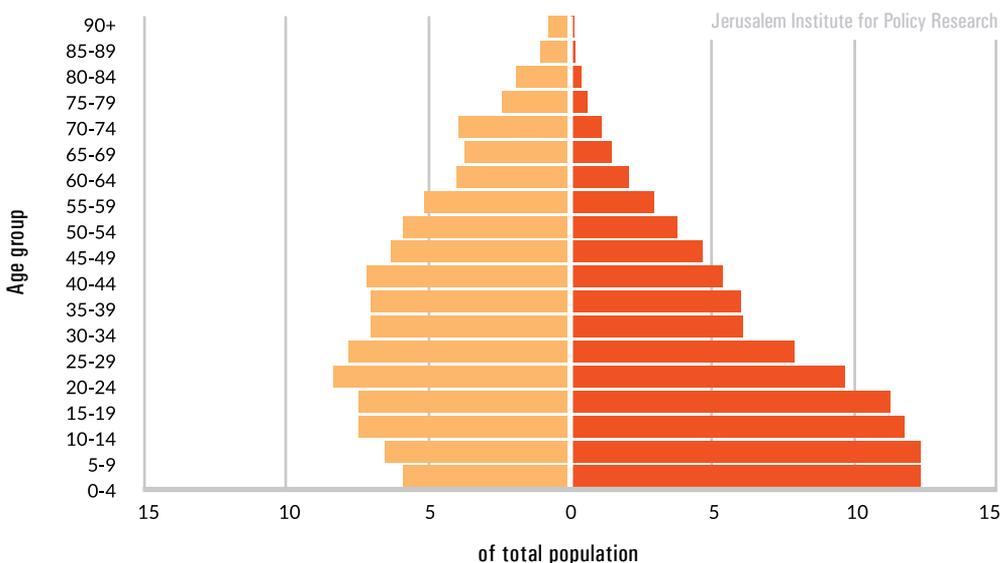
■ General Jewish population ■ Ultra-orthodox population





Age Structure of the Arab Population in Jerusalem by Religion, 2017

■ Christians ■ Muslims



In 2017 the population group with the oldest age structure in Jerusalem was the non-Arab Christian population. This group numbered only 3,500 residents, with a median age of 44. The Christian Arab population is also relatively old, with

a median age of 34 years. The youngest population groups were the ultra-orthodox Jewish population, with a median age of 19 years, and the Muslim Arab population, with a median age of 21 years.

Population of Jerusalem by Age, Population Group, and Religion, 2017

	Children (ages 0–14)	Senior Citizens (ages 65 and older)	Median age*
Total population in Jerusalem	34%	9%	24
Jewish population	32%	12%	26
General Jewish population (secular, traditional and observant) ⁷	28%	15%	31
Ultra-orthodox Jewish population ⁸	40%	7%	19
Arab population	36%	4%	21
Muslim Arabs	37%	4%	21
Christian Arabs	21%	14%	34
Non-Arab Christians	14%	20%	44

* The age at which half the population is older and half is younger.

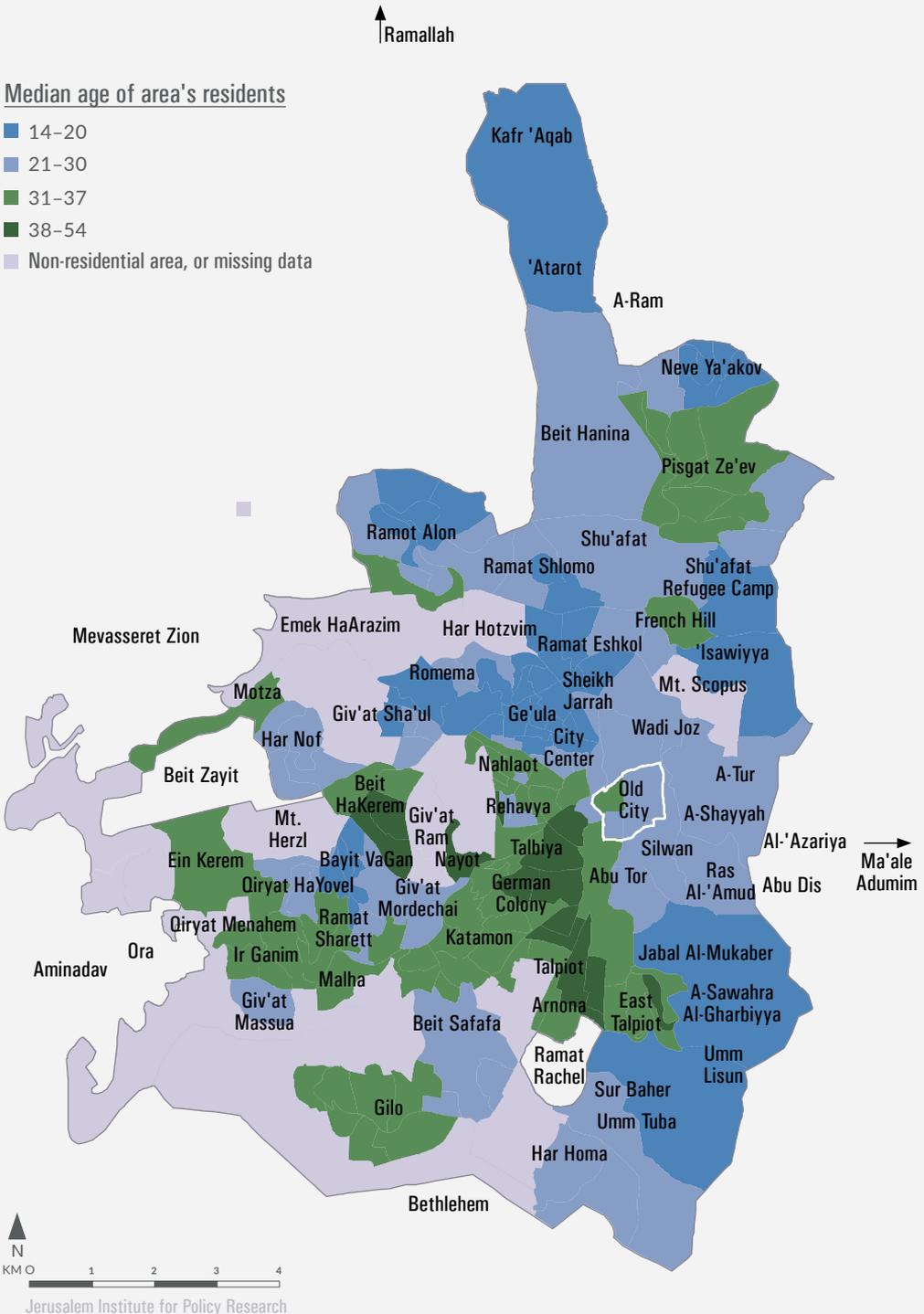
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⁷ See note 5.

⁸ See note 5.

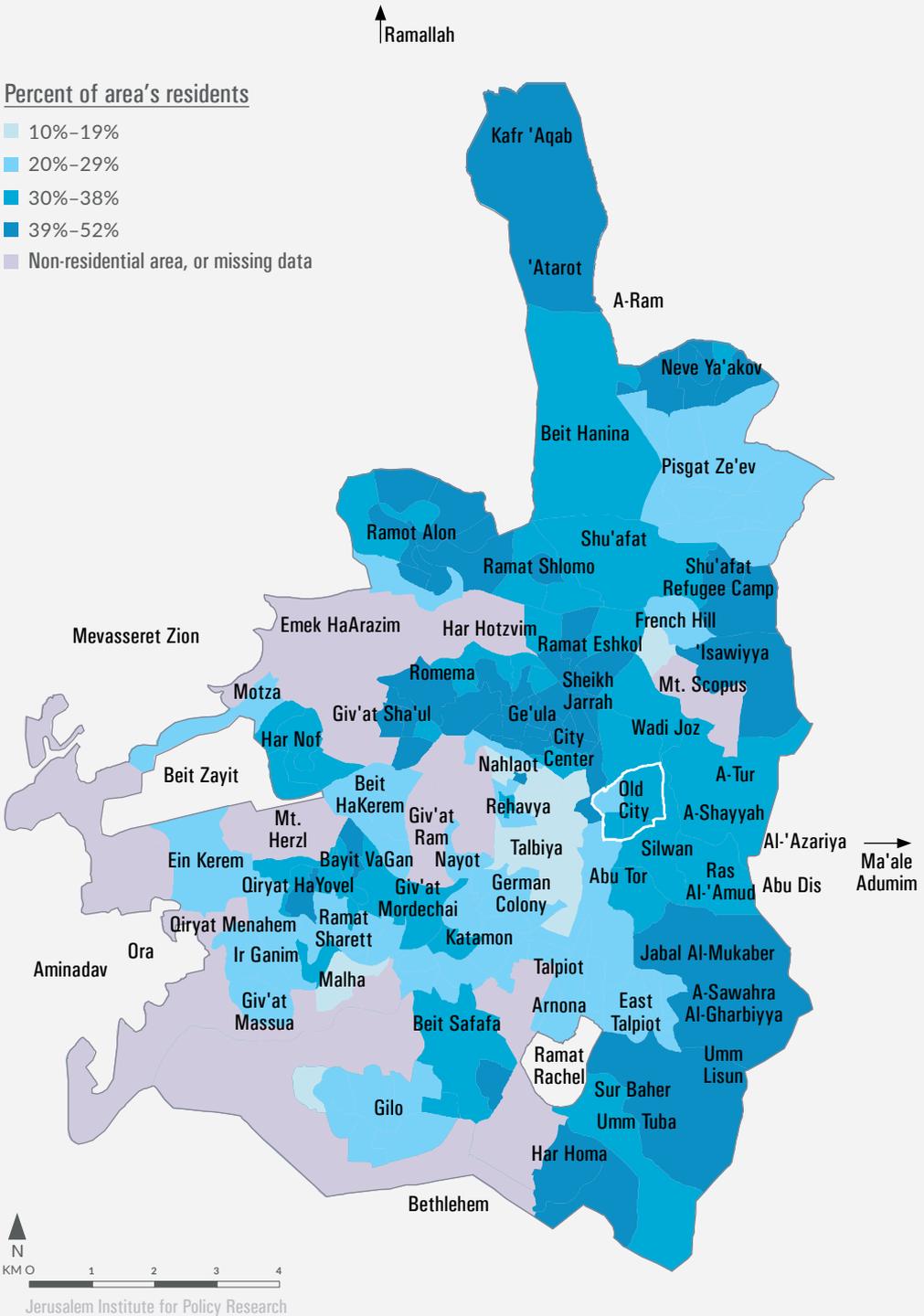


Median Age in Jerusalem, 2017



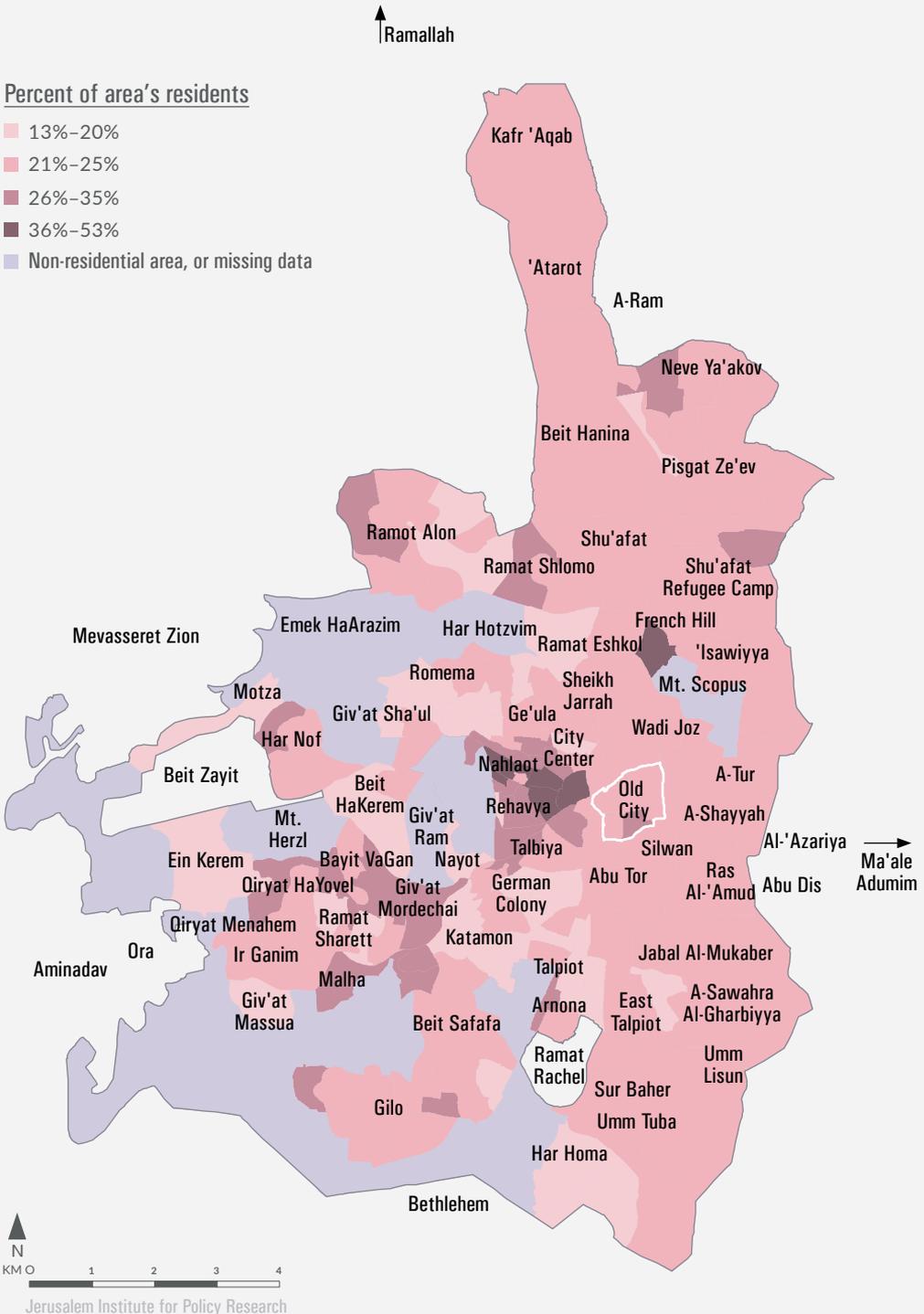


Children Aged 0–14 in Jerusalem, 2017



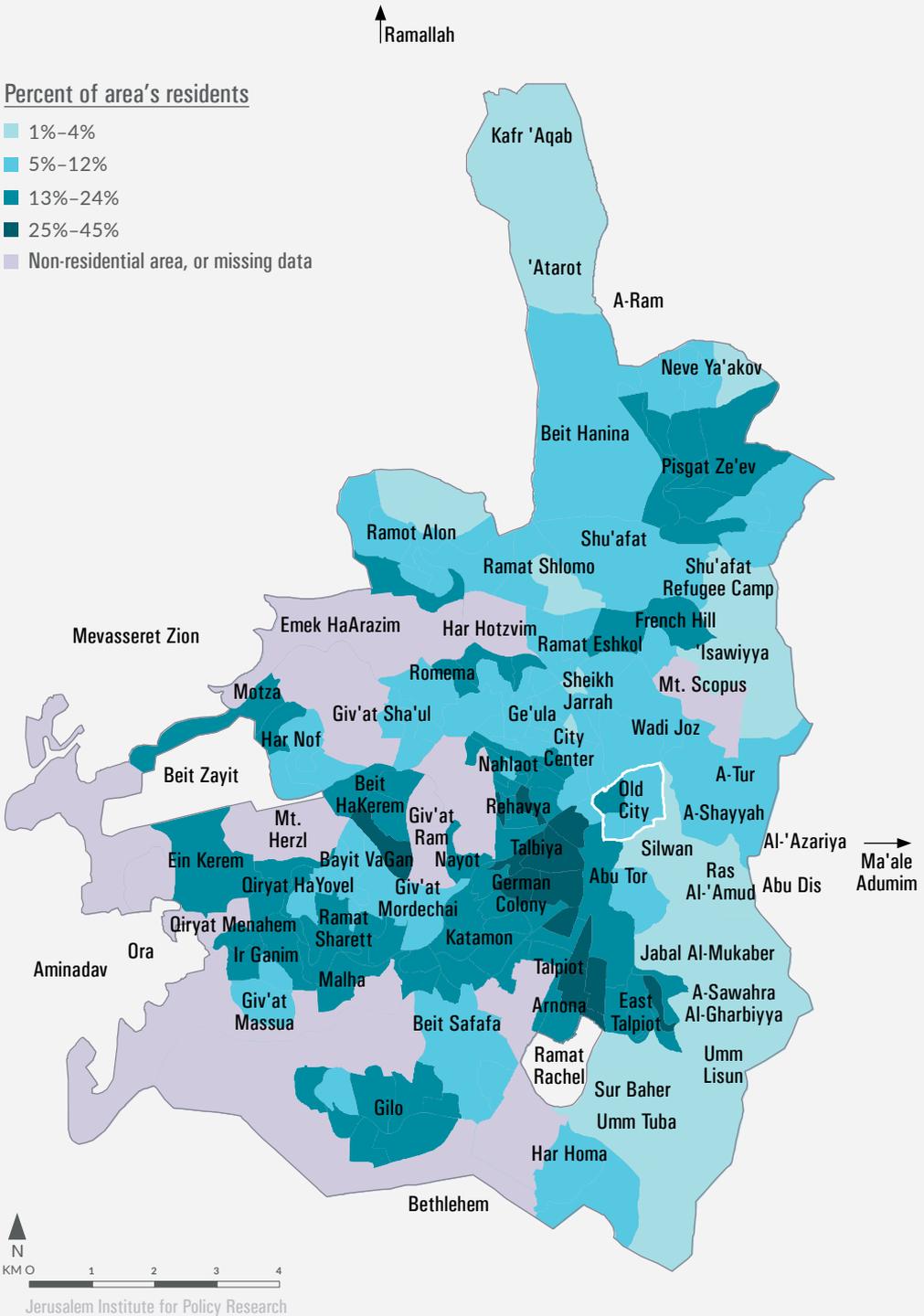


Young Adults Aged 20–34 in Jerusalem, 2017





People Aged 65 and Older in Jerusalem, 2017





Metropolitan Jerusalem

In 2017 Metropolitan Jerusalem had a total population of 1,284,800 residents: 901,300 in Jerusalem, the urban core, and 383,500 in the outer ring.

A metropolitan area is a functional geographical space encompassing a large number of urban localities (municipalities and local authorities) as well as rural localities within regional councils, which are located near one another and form a single functional entity. The localities maintain economic, social, and cultural relations among themselves.⁹ The strongest relationship that localities have within the metropolitan area is with its urban core.

In 2013, in accordance with recommendations of the municipal statistics council and geographical classifications, as well as a decision of the Central Bureau of Statistics, the boundaries of existing metropolitan areas (Tel Aviv, Haifa, and Be'er Sheva) were revised, and a new fourth metropolis was delineated – Metropolitan Jerusalem.

As of the end of 2017, Metropolitan Jerusalem had 86 localities and a population of 1,284,800 residents. The metropolitan area is composed of an urban core and an outer ring comprising two sectors. The urban core had 901,300 residents while the outer ring had 383,500 residents: 199,900 in the western sector and 183,600 in the sector containing Israeli localities within Judea and Samaria. The largest localities in Jerusalem's outer ring were Beit Shemesh (114,400 residents), Betar Illit (54,600), Ma'ale Adumim (37,800), Mevasseret Zion (24,400), and Giv'at Ze'ev (17,300).

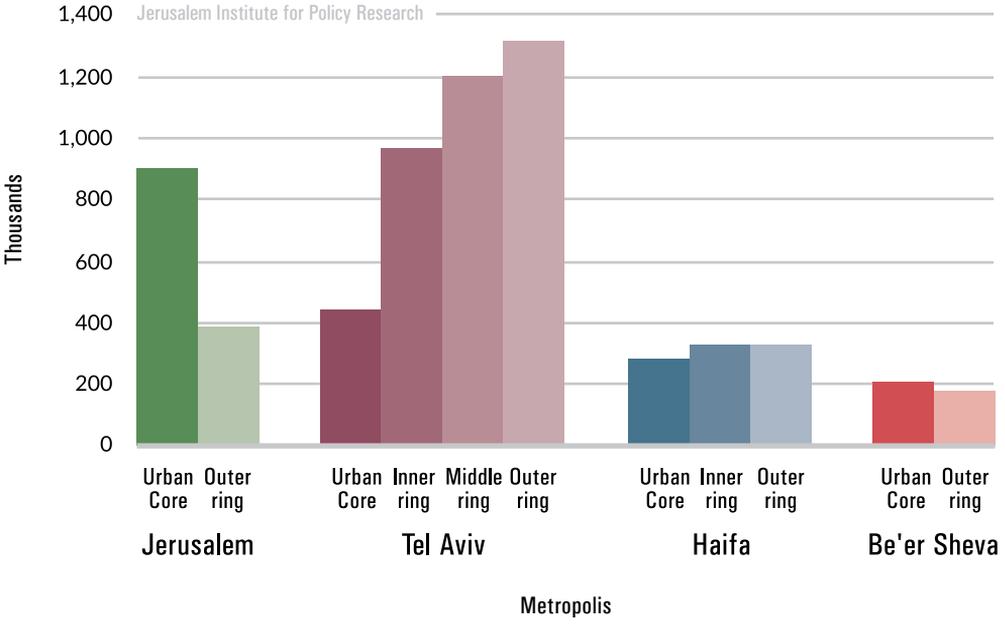
After Tel Aviv, Jerusalem is Israel's second largest metropolis, with 1,284,800 residents, as noted. Metropolitan Tel Aviv had a population of 3,918,800, while Metropolitan Haifa had a population of 936,800 and Metropolitan Be'er Sheva had 384,900 residents.

The relationship between the population of the urban core (main city) and the surrounding population of the metropolitan area reflects the character of the metropolitan area in both spatial terms – is the population scattered or concentrated? – and economic terms – how much weight does the outer ring have and what is its potential economic contribution to the prosperity of the main city? Relations between the core and the outer rings differ greatly across Israel's metropolitan areas. In Metropolitan Jerusalem, the urban population constituted 70% of the total metropolitan population, whereas in Metropolitan Tel Aviv the urban population amounted to 11% of the total metropolitan population. For Metropolitan Be'er Sheva and Metropolitan Haifa the figures were 54% and 30%, respectively.

9 Central Bureau of Statistics, 2017 Statistical Yearbook of Israel, Introduction to the chapter on population, p. 4.



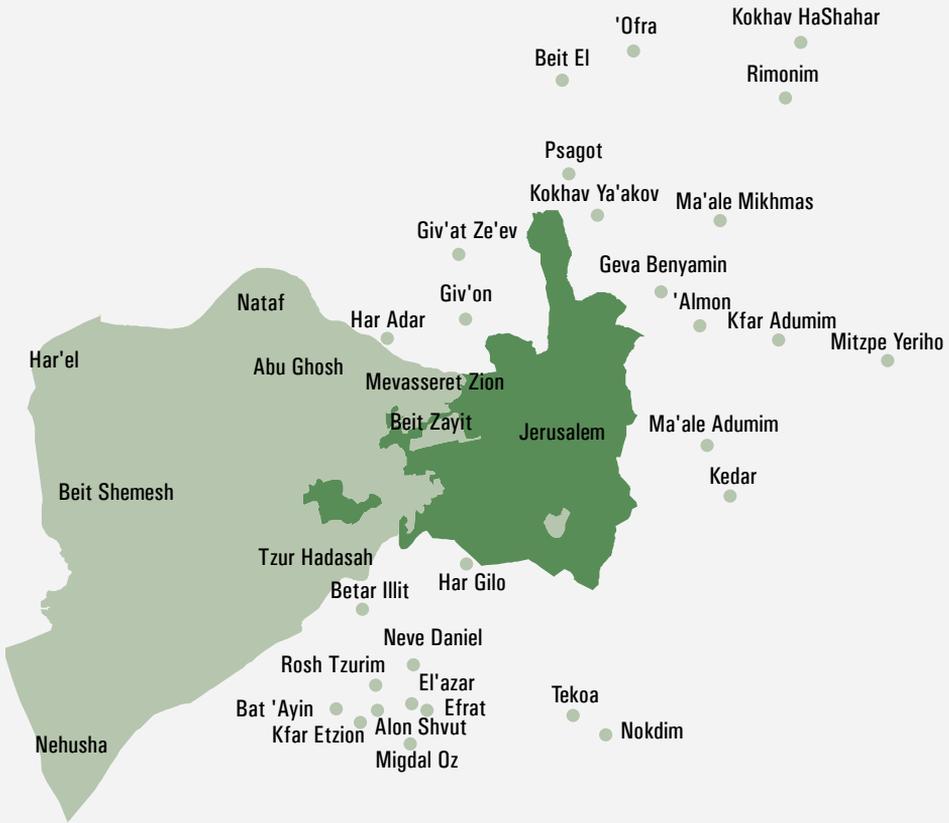
Population by Metropolis and Rings, 2017





Metropolitan Jerusalem

-  Core
-  Outer ring
-  Western sector
-  Area of Israeli localities in Judea and Samaria



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3

Sources of Population Growth

Sources of population growth

Births

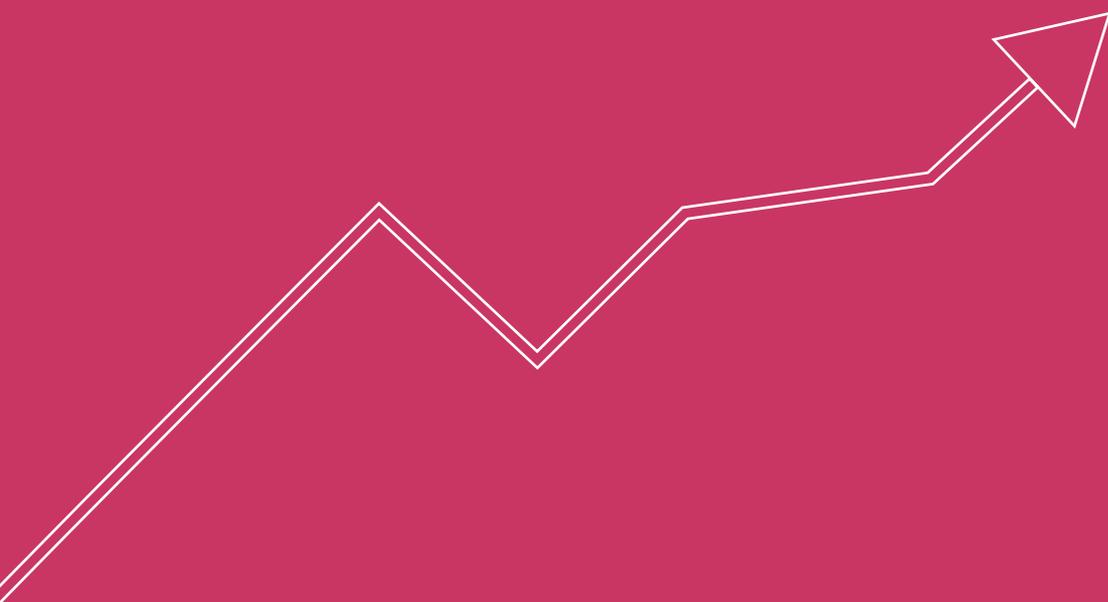
Mortality

Natural increase

Aliya (Jewish immigration)

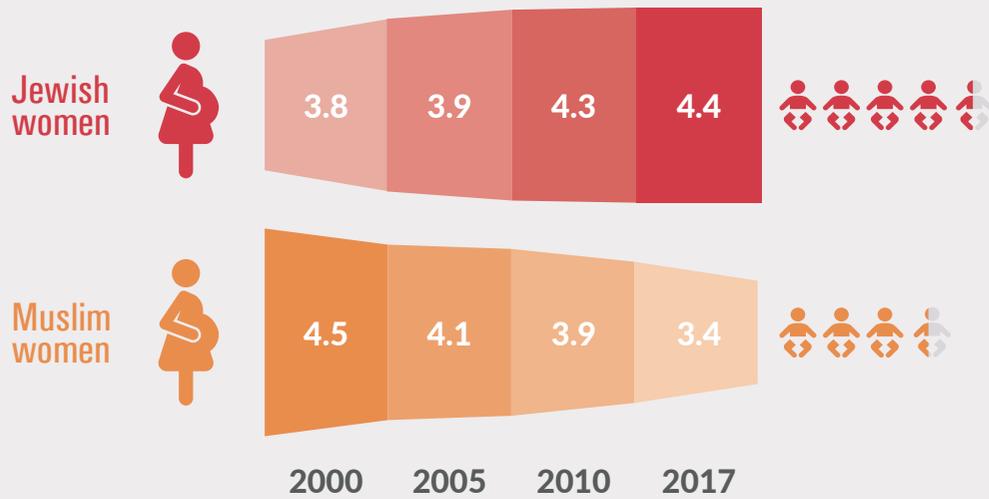
Internal migration

Migration in Metropolitan Jerusalem



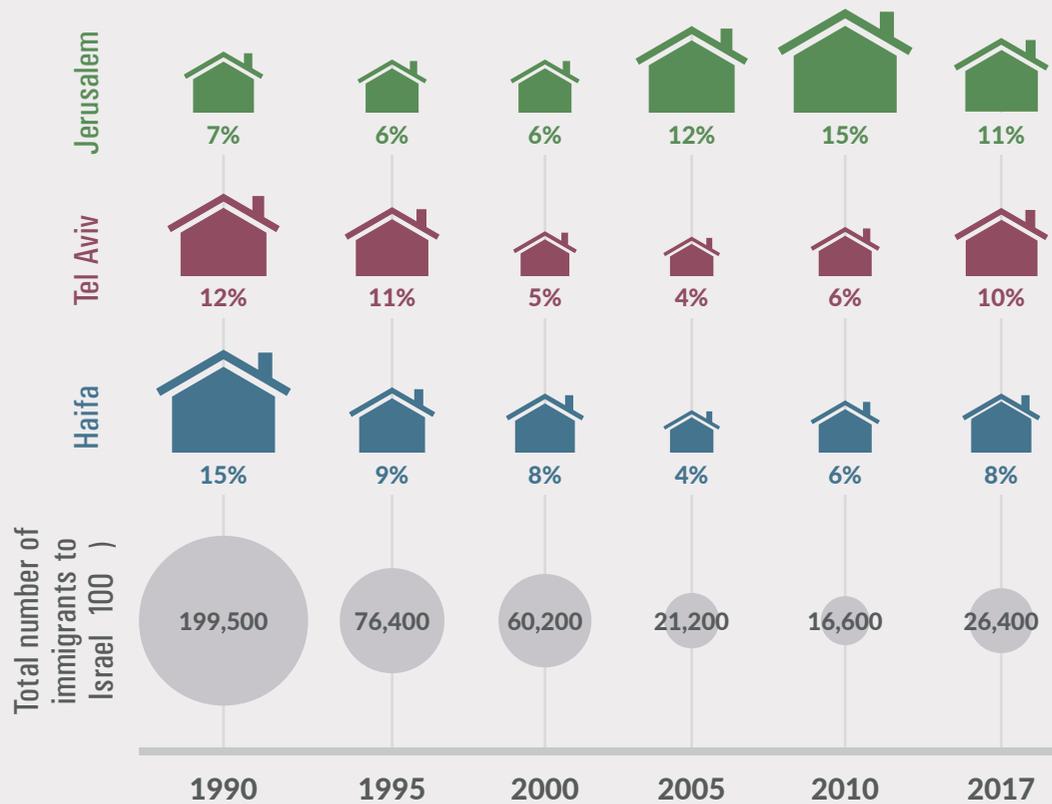
Fertility Rate of Women in Jerusalem, 2000–2017

Jerusalem Institute for Policy Research



First Place of Residence of Immigrants (Olim), 1990–2017

Jerusalem Institute for Policy Research



Migration to and from Jerusalem, 2017

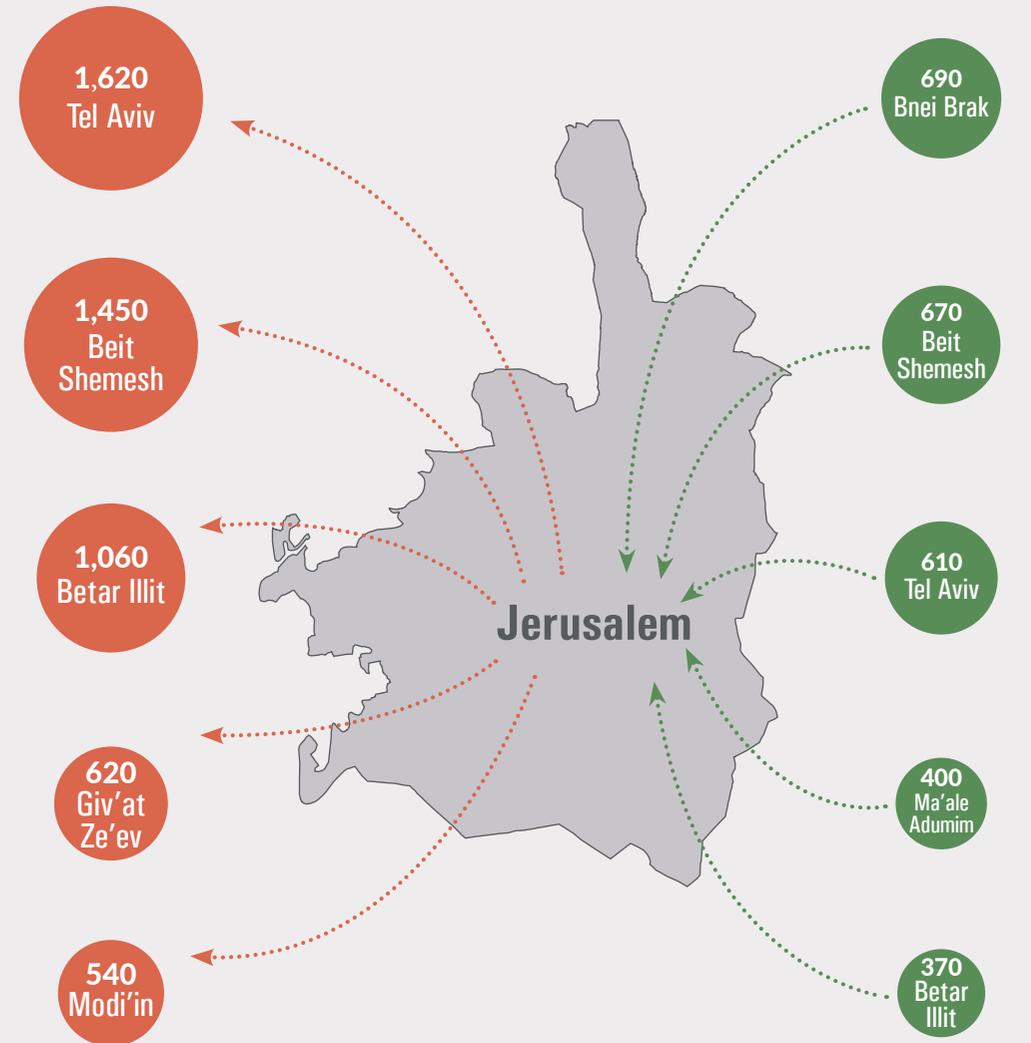
Jerusalem Institute for Policy Research

From Jerusalem

5 main localities

To Jerusalem

5 main localities





Sources of population growth

In 2017 Jerusalem recorded an increase of 21,000 persons, with a total of 3,000 new immigrants who had taken up residence in the city, and a negative migration balance of -6,000.

Three factors contribute to population growth:

- **Natural migration**

The difference between the number of births and the number of deaths;

- **Aliya (Jewish immigration)**

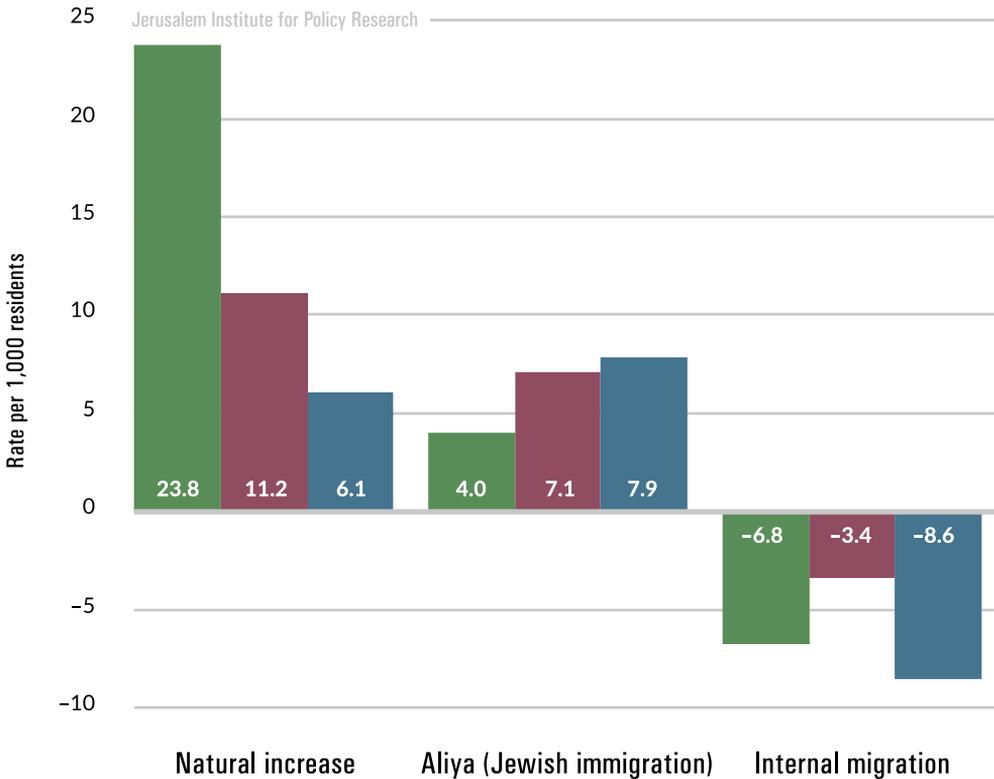
New immigrants who choose Jerusalem as their first place of residence in Israel;

- **Internal migration**

The difference between the number of new residents moving to Jerusalem from other localities in Israel and the number of those leaving Jerusalem for other localities in Israel.

Sources of Population Growth in Jerusalem, Tel Aviv, and Haifa, 2017

■ Jerusalem ■ Tel Aviv ■ Haifa





Births

During 2017 a total of 24,700 infants were born to Jerusalem residents: 15,800 (64%) to Jewish families and 8,900 (36%) to Arab families. Jerusalem's population is characterized by high birthrates. In 2017 the birthrate in Jerusalem was 27.7 births per 1,000 residents, which was higher than the average for Israel, at 21.1 births per 1,000 residents.

The birthrate of Jerusalem's Jewish population was higher than that of its Arab population. In 2017 the birthrate among the city's Jewish population was 28.5 births per 1,000 residents, while the rate among its Arab population was 26.4 births per 1,000 residents. In Israel as a whole, by comparison, the birthrate of the Jewish population (20.3) was lower than that of the Arab population (24.1).

Between 1967 and 2011, the birthrate of Jerusalem's Arab population was higher than that of its Jewish population. Since 2012, however, this trend has been reversed, and for the past six years the Jewish population's birthrate has exceeded that of its Arab population. The increased birthrate among the Jewish population results from a proportional increase in the size of the religiously observant and ultra-orthodox population groups in the city, as well as an increase in their fertility rates. The declining birthrate of the Arab population corresponds with an increase in its overall level of education and increased participation in the labor force on the part of Arab women.

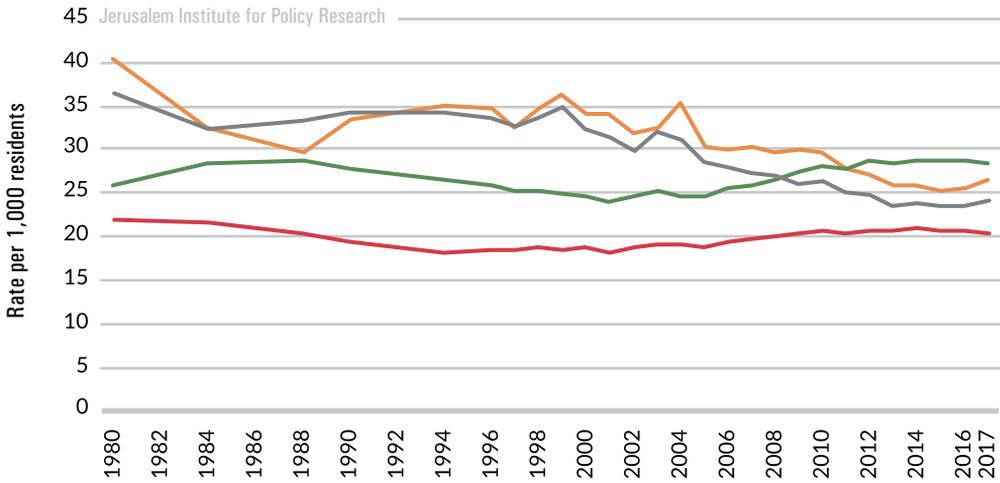
From the 1970s through 2010 there was a gradual decline in the birthrate of Jerusalem's Jewish population. Its average birthrate dropped from 27.7 births per 1,000 residents during 1973–1989 to 25.7 during the years 1990–1999. During 2000–2009 the average birthrate remained comparable, at 25.3. As noted, however, in recent years the birthrate among the Jewish population has increased, reaching an average of 28.5 during the years 2000–2017, which is higher than the average birthrate recorded during the 1970s.

From the early 1970s until 2017 there was a sharp decline in the birthrate of Jerusalem's Arab population. During 1973–1979 its average birthrate stood at 42.5 births per 1,000 residents. The rate fell to 32.9 during the years 1980–1989 and rose slightly to 34.1 during 1990–1999. Since the turn of the century, however, there has again been a decline: the average birthrate stood at 31.7 during 2000–2009 and fell to 26.8 during 2010–2017.



Births in Israel and Jerusalem by Population Group, 1980–2017

■ Arabs – Jerusalem ■ Arabs – Israel ■ Jews – Jerusalem ■ Jews – Israel



Birthrates are determined primarily by age structure and fertility patterns. Fertility patterns, in turn, are determined primarily by cultural characteristics, level of education, and the labor force participation rate among women.

Birthrates in Jerusalem vary by neighborhood, in accordance with the age structure and characteristics of the residents. The Jewish neighborhoods that recorded the highest birthrates in 2017 were ultra-orthodox neighborhoods or areas with a large ultra-orthodox population: Ahva and Yagia Kapa'im (55 births per 1,000 residents), Mea She'arim and Batei Ungarin (50), Kerem Avraham (49), Arzei HaBira (47), and east Neve Ya'akov (46). The neighborhoods that recorded the lowest birthrates were northeast Pisgat Ze'ev (9 births per 1,000 residents), the southern French Hill (9), Ramat Beit HaKerem (10), Arnona and south Talpiot (10), and Ramot Rahel (10).

The Arab neighborhoods that recorded the highest birthrates in 2017 were New 'Anata (36), Shu'afat Refugee Camp (34), Kafr 'Aqab (34), and Jabal al-Mukaber

(33). The neighborhoods that recorded the lowest birthrates were the Christian Quarter of the Old City (12), Bab a Zahara (18), and the Muslim Quarter of the Old City (19).

In 2017 the total fertility rate (the average number of births expected during a woman's lifetime) in Jerusalem was 3.9, significantly higher than the average for Israel (3.1), Tel Aviv (2.1), and Haifa (2.3). The cities that recorded the highest fertility rates in Israel were Modi'in Illit (7.7), Betar Illit (6.8), Bnei Brak (5.9), and Beit Shemesh (5.5).

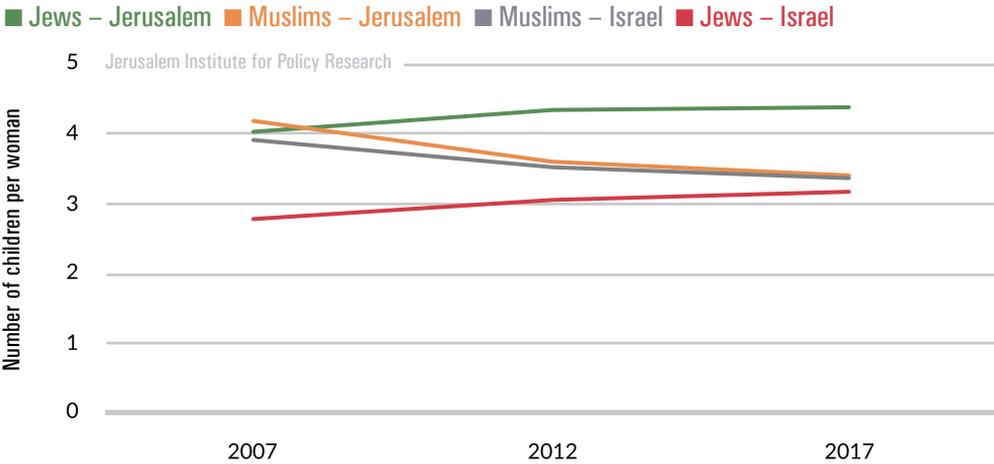
In 2017 the total fertility rate among Jewish women in Jerusalem was 4.3 (3.1 in Israel), higher than the total fertility rate among Arab women in Jerusalem, at 3.3 (3.2 in Israel). The principal contributing factor to the high total fertility rate among Jewish women was the high fertility rates among ultra-orthodox women and religiously observant women. The total fertility rate among Muslim women in Jerusalem was 3.4, identical to the figure for Muslim women in Israel. Over the past decade there has been a



gradual increase in the fertility rates of Jewish women¹⁰ both in Jerusalem and in Israel, while fertility rates among Muslim women have declined. In 2007 the total fertility rate among Jewish women in Jerusalem was 4.0, and in 2017 it rose to

4.4. The rate in Israel at large rose from 2.8 to 3.2 during this period. Within the Muslim population the trend was reversed: in Jerusalem the total fertility rate fell from 4.1 to 3.4, and in Israel from 4.0 to 3.4.

Total Fertility Rates in Israel and Jerusalem by Religion, 2007, 2012, 2017



Mortality

In 2017 Jerusalem recorded 3,600 deaths, of whom 76% were Jewish residents and 24% were Arab residents. The mortality rate for Jerusalem – 4.1 deaths per 1,000 residents – was lower than the rates for Israel (5.1), Tel Aviv (7.3), and Haifa (9.0). This disparity is attributable to Jerusalem’s relatively young population.

The mortality rate among Jerusalem’s Jewish population is significantly higher than the rate among its Arab population. In 2017 the mortality rate among the Jewish population was 4.9 deaths per 1,000 residents, compared with 2.6 among the Arab population.

The mortality rate among Jerusalem’s Jewish population (4.9) was lower than the rates for Israel (5.7), Tel Aviv (7.4),

and Haifa (9.6). The mortality rate among Jerusalem’s Arab population (2.6) was slightly lower than the rate among the Arab population in Israel (2.8).

Over the years the mortality rates among Jerusalem’s Jewish population have gradually declined, whereas the rates among the Arab population dropped sharply and rapidly. The average mortality rate among the Jewish population fell from

¹⁰ This refers only to Jewish women (excluding Christian and Arab women as well as women with no religious classification).



6.4 deaths per 1,000 residents during the years 1973–1979,¹¹ to 5.9 during 1980–1989, to 5.5 during 1990–1999, to 5.2 during 2000–2009, and to 5.0 during 2010–2017. Among the Arab population the average mortality rate dropped sharply from 6.4 deaths per 1,000 residents during 1973–1979 to 4.5 during 1980–1989, to 3.5 during 1990–1999, to 2.8 during 2000–2009, and during 2010–2017 it continued to decline, reaching 2.7.

One of the main reasons for the sharp decline in the mortality rate among the Arab population is the sharp decline in its infant mortality rate.¹² During the years 1972–1979, the average infant mortality rate among the Arab population of Jerusalem was 45.2 (deaths per 1,000 live births). The rate fell to 17.2 during 1980–1989, to 10.7 in 1990–1999, to 6.8 in 2000–2009, and to 5.7 during the years 2010–2017.

During 2015–2017 the average infant mortality rate among the Jewish population of Jerusalem was 2.6, slightly higher than the average for Israel, at 2.2. The infant mortality rate among Jerusalem's Arab population was 5.6, slightly lower than the average for Israel, at 5.8. The higher infant mortality rate among the Arab population stems primarily from the birth defects and genetic diseases that occur relatively frequently within the Muslim population because of inbreeding.¹³

The decreased mortality rates within the Arab population of Jerusalem are the result of improvements in sanitation, healthcare, and preventive medicine during the 1970s and 1980s, as well as improvements stemming from implementation of the National Health Insurance Law in the mid-1990s. Another reason for the relatively low mortality rates is that the Arab population is relatively young. In 2017 residents aged 75 and older accounted for 1% of the Arab population, compared with 6% of the Jewish population.

The highest mortality rates among Jerusalem's Jewish population were recorded in the city's older, longstanding neighborhoods, where the population comprises mainly general Jewish (secular, traditional, and religiously observant) residents and is older on average than that of other neighborhoods. The neighborhoods that recorded the highest mortality rates were Qiryat Wolfson (30 deaths per 1,000 residents), north Bak'a (18), Tzameret Allenby (17), Talbiya (16), and central Talpiot (14).

Within the Arab population, too, the highest mortality rates were recorded in longstanding neighborhoods with older age groups, although the mortality rates recorded in Arab neighborhoods were significantly lower than the rates in Jewish neighborhoods. The Arab neighborhoods that recorded the highest mortality rates were the Armenian Quarter (7 deaths per 1,000 residents), the Christian Quarter (7), and the Muslim Quarter (4) of the Old City, and Wadi Joz (4).

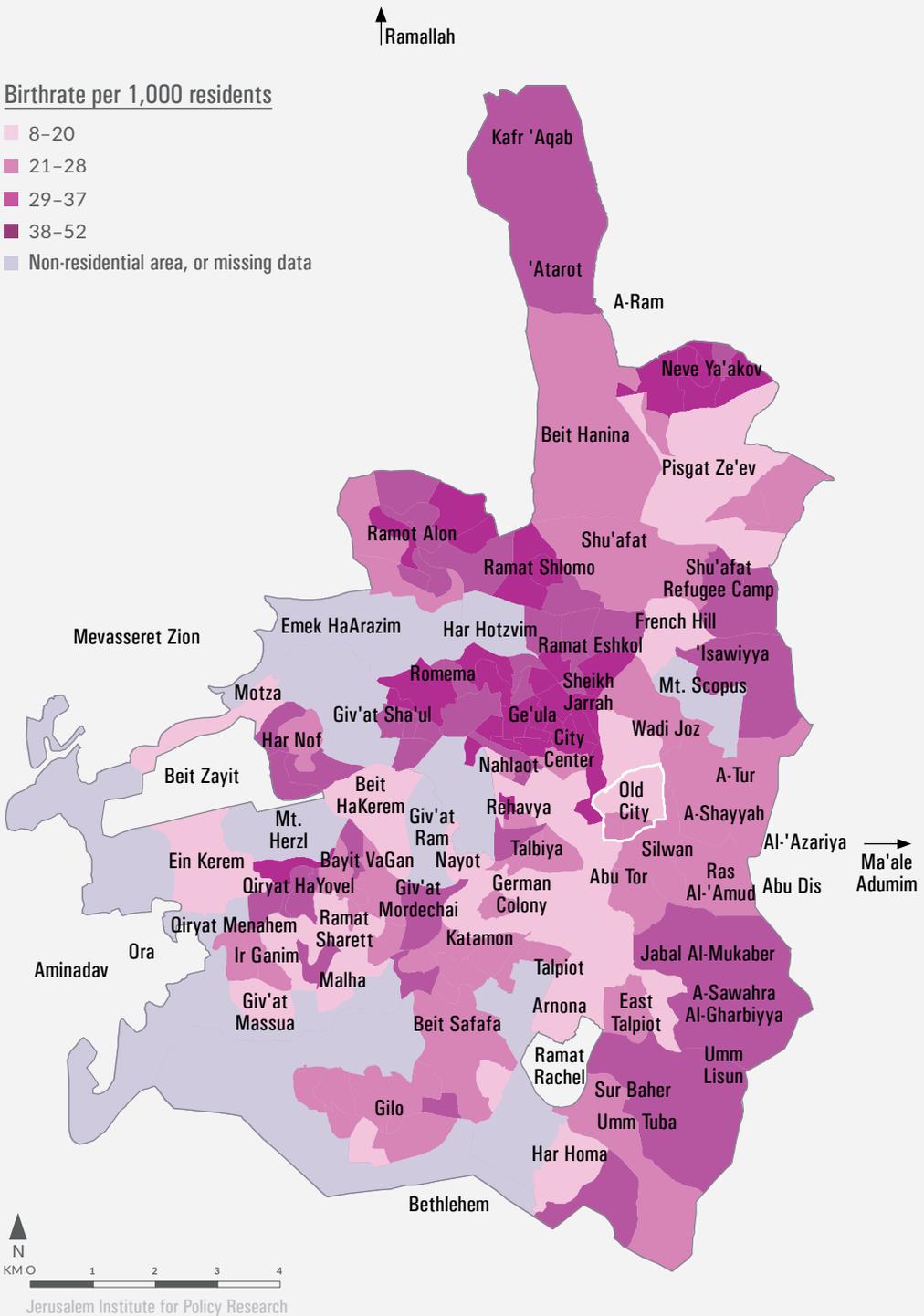
11 It should be noted that during these years the mortality rates for Jerusalem's Arab population dropped from 7.3 deaths per 1,000 residents in 1973 to 5.3 in 1979. Among the Jewish population mortality rates dropped from 6.8 to 6.0 during those years.

12 The rate is based on infants who died before reaching the age of one year.

13 See the report on infant mortality and prenatal mortality in Israel for 2008–2011, Ministry of Health, available in Hebrew at: https://www.health.gov.il/PublicationsFiles/Infant_mortality_rate-2008-2011.pdf

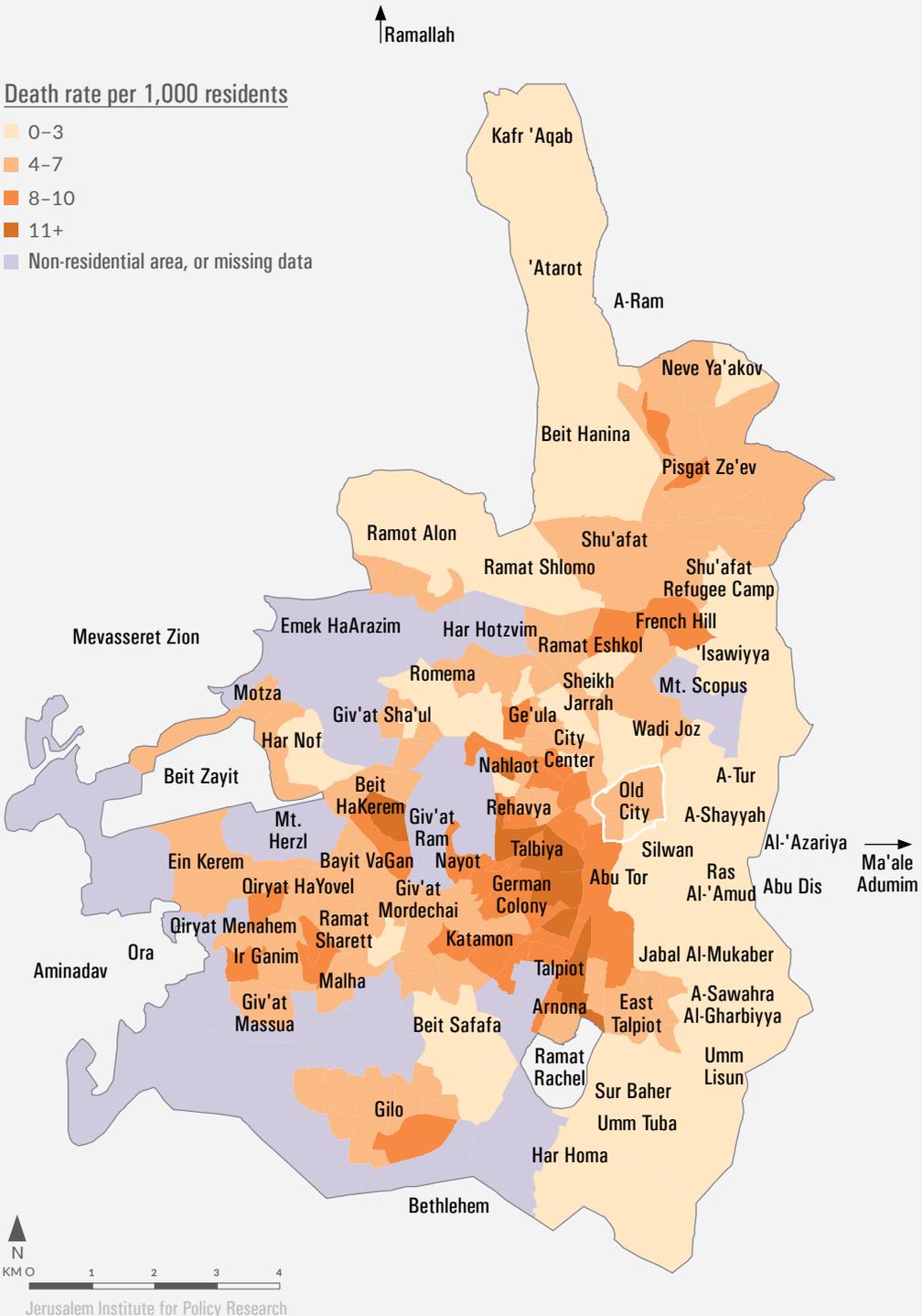


Births in Jerusalem, 2017





Deaths in Jerusalem, 2017





Natural increase

Natural increase (the difference between the number of births and the number of deaths) is the principal contributing factor to Jerusalem's population growth. In 2017 natural increase resulted in the addition of 21,000 persons to the population of Jerusalem: 62% Jews and 38% Arabs. The rate of natural increase in Jerusalem (23.5 per 1,000 residents) was significantly higher than the rates for Israel (15.9), Tel Aviv (11.1), and Haifa (6.1).

For many years the rate of natural increase of Jerusalem's Arab population was higher than that of the Jewish population. During 2014–2016, however, the trend reversed, and the rate of natural increase among the Jewish population exceeded that of the Arab population. The higher rate of natural increase among the Jewish population resulted from an increase in its birthrate. In 2017 the rate of natural increase among Jerusalem's Jewish population was only slightly lower than that of the Arab population – 23.4 and 23.7 per 1,000 residents, respectively.

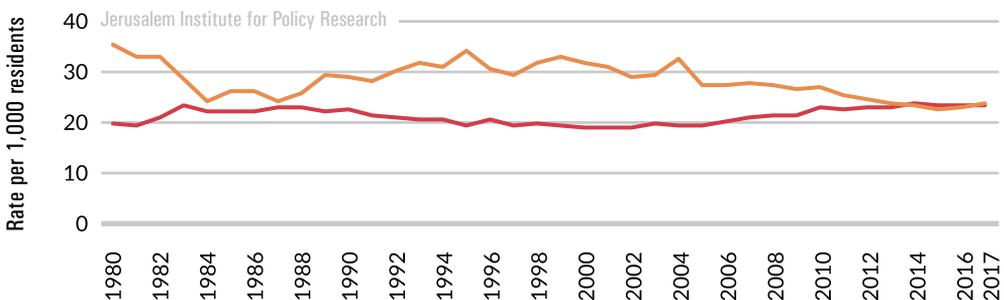
The rate of natural increase among the Jewish population of Jerusalem (23.4) was significantly higher than the rates for Israel (14.4), Tel Aviv (10.9), and Haifa (5.2). Similarly, the rate of natural increase among the Arab population of Jerusalem (23.7) was higher than the figure for Israel (21.2), although the discrepancy was smaller.

From the 1970s until 2014 the rate of natural increase in Jerusalem declined among both the Jewish and the Arab populations. The decrease within the Jewish population was moderate: during the years 1973–1979 and 1980–1989, the average rate of natural increase within the Jewish population was 21.3 and 21.8 per 1,000 residents, respectively. It fell to 20.3 during the years 1990–1999 and remained comparable during 2000–2009 (20.0). During the years 2010–2017 the trend reversed, with the average rate of natural increase in the city rising to 23.3.

Within the city's Arab population, the rate of natural increase dropped sharply over the years. During the 1970s the average rate was 36.2 per 1,000 residents. It fell to 28.5 during the 1980s, rose slightly to 30.3 in the 1990s, and dropped to 29.0 during 2000–2009. The downward trend continued during 2010–2017, reaching a rate of natural increase of 24.1.

Natural Increase in Jerusalem by Population Group, 1980–2017

■ Jews ■ Arabs





Aliya Jewish immigration)

In 2017 approximately 3,000 new immigrants chose Jerusalem as their first place of residence in Israel,¹⁴ accounting for 11% of all the immigrants to Israel. This was comparable to the figure for 2016.

During 2002–2013, the number of immigrants to Israel decreased significantly. In 2002, a total of 33,600 new immigrants arrived in Israel; the figure dropped to 21,200 in 2005, and to 16,900 in 2013. In 2014, however, the trend reversed, and the number of immigrants rose to 24,100. This trend continued into 2015 as well, with the arrival of 27,900 immigrants. In 2016 the number of immigrants to Israel decreased slightly, to 26,000, and in 2017 it increased slightly, to 26,400.

In contrast to the overall trend in Israel, the number of immigrants settling in Jerusalem has remained relatively steady, at an average of 2,500 per year during 2002–2007 and an average of 2,300 per year during 2008–2013. In 2014 the number of immigrants who settled in Jerusalem rose to 2,700, and this trend continued into 2015, when 3,100 immigrants settled in the city. During 2016–2017 approximately 3,000 immigrants per year settled in the city.

For many years Jerusalem has had a strong appeal among new immigrants. During 2002–2012, for example, about 13% of the immigrants to Israel chose Jerusalem as their first place of residence, while Tel Aviv and Haifa (each) were the choice for 5% of the immigrants. Since 2013, however, there has been a gradual increase in both the number and the proportion of immigrants who chose Tel Aviv over Jerusalem.

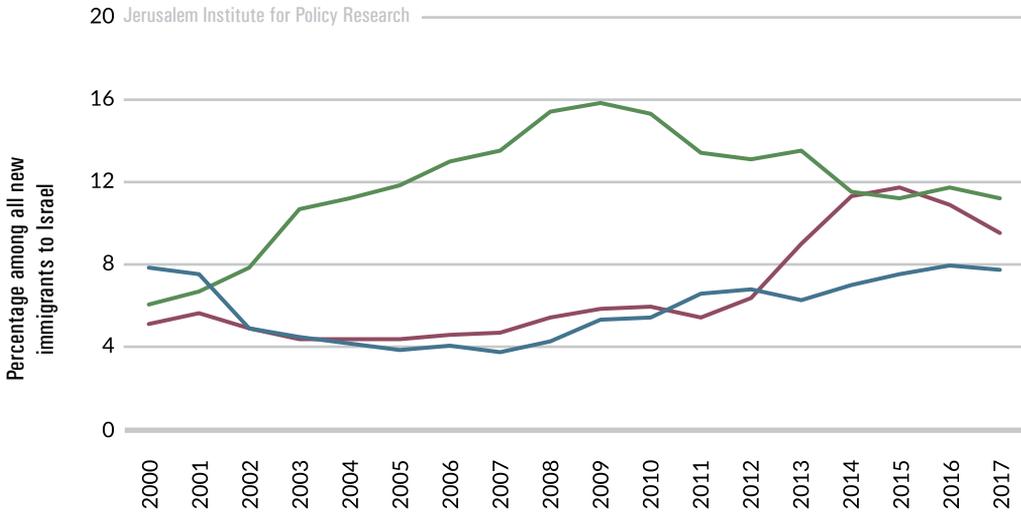
In 2015, for the first time, the number of immigrants who selected Tel Aviv as their first place of residence (3,300 – 12% of all immigrants to Israel) was slightly higher than the number of those who chose Jerusalem (3,100 – 11%). In 2016, however, the number of immigrants who chose Jerusalem (3,000 – 12%) was slightly higher than the number who chose Tel Aviv (2,800 – 11%). This was also the case in 2017, when 3,000 immigrants settled in Jerusalem (11%), 2,500 immigrants settled in Tel Aviv (10%), and 2,000 in Haifa (8%).

¹⁴ This figure does not include Israeli residents returning from abroad.



Jerusalem, Tel Aviv, and Haifa as First Place of Residence among New Immigrants, 2000–2017

■ Jerusalem ■ Tel Aviv ■ Haifa



Among immigrants who chose Jerusalem as their first place of residence in Israel, a markedly high proportion came from the United States (27% of the immigrants who settled in the city) and France (23%). These were followed, in descending order, by Russia (10%), the Ukraine (7%), and Britain (6%). The distribution of immigrants to Israel by country of origin, which differs from the distribution for Jerusalem, was as follows: Russia (27%), the Ukraine (27%), France (12%), the United States (10%), and Brazil (2%).

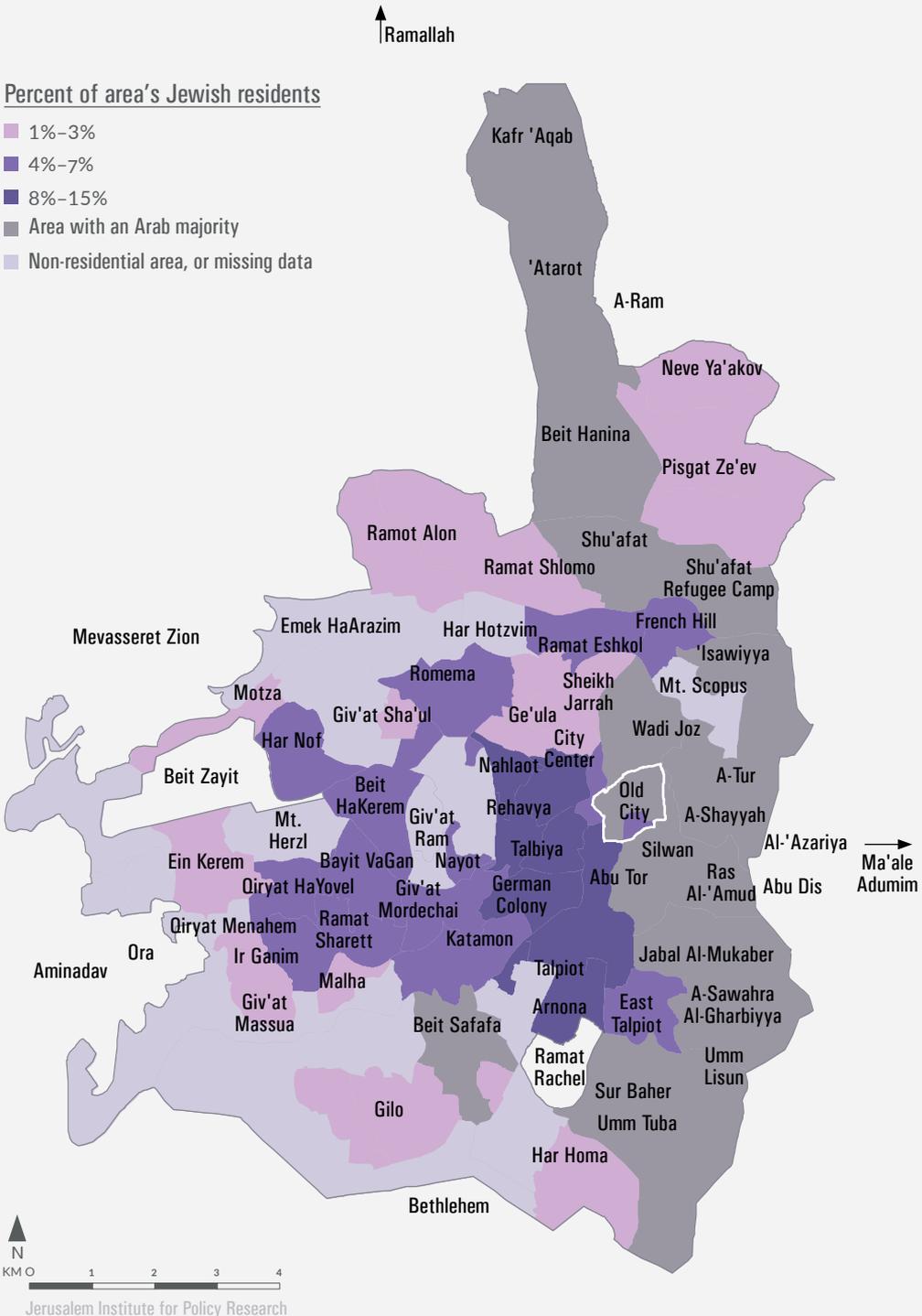
In 2017 the number of Jerusalem’s residents who had immigrated to Israel during 2010–2017 totaled 20,700. The

Jerusalem neighborhoods with the largest numbers of residents who had immigrated to Israel during this period were Talpiot, Arnona, and Mekor Haim (1,440), Bayit VaGan (1,330), Ramot Alon (970), Bak’a, Abu Tor, and Yemin Moshe (960), Nahlaot (940), and the German Colony and Old Katamon (890).

The neighborhoods with the highest proportion of immigrants who had arrived during 2010–2017, relative to the neighborhood’s Jewish population, were Talbiya (15%), the City Center (13%), Rehavya (11%), Nahlaot (10%), Bak’a, Abu Tor, and Yemin Moshe (9%), and the German Colony and Old Katamon (9%).



Immigrants to Israel Who Settled in Jerusalem during 2010–2017, as of 2017





Internal migration

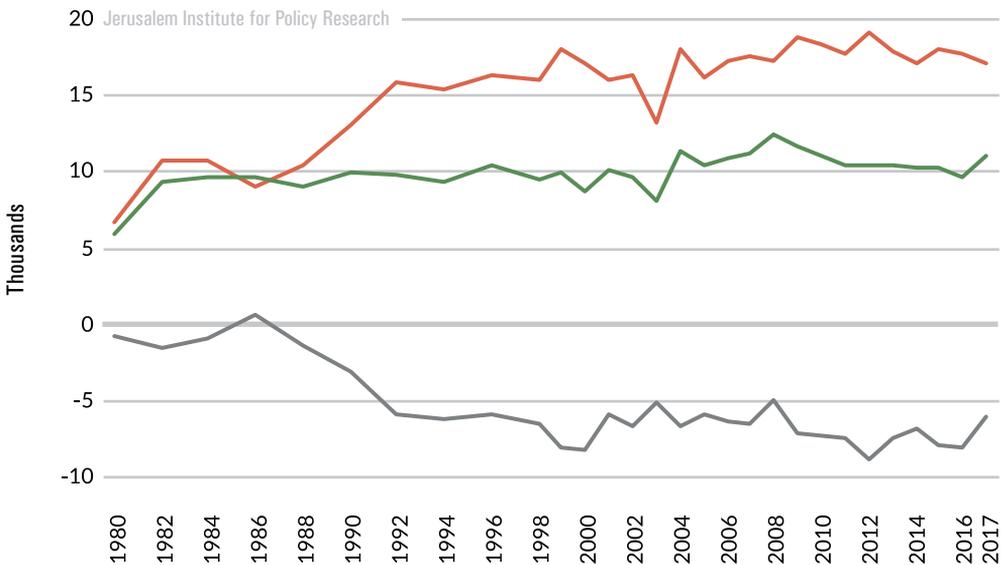
During 2017 a total of 11,100 new residents moved to Jerusalem from other localities in Israel, and 17,100 of Jerusalem’s residents left the city for other localities in Israel. Jerusalem had a negative internal migration balance, at -6,000 residents. Migrants to and from Jerusalem are primarily Jews, with a small minority of Arabs (4%).¹⁵

Internal migration is a salient issue in the public discourse in both Jerusalem and Israel. It is a particularly important consideration for policymakers and decision makers at the local, regional, and national levels, especially in the contexts of the development, branding,

and attractiveness of localities. A local authority’s policies have far more potential influence on the extent of internal migration than on the other factors that contribute to population growth (natural increase and Aliya).

Internal Migration to and from Jerusalem, 1980–2017

■ Outgoing residents ■ Incoming residents ■ Migration balance



¹⁵ Most Arab internal migrants hold Israeli citizenship. East Jerusalem Arabs (who are permanent residents rather than citizens of Israel) rarely migrate within Israel.



Migration to Jerusalem

In 2017 a total of 11,100 new residents moved to Jerusalem from other localities in Israel. This was higher than the figure for 2016, when 9,700 new residents moved to the city. Among the city's new arrivals, a markedly high proportion came from Metropolitan Tel Aviv – 38% (4,200 residents) – and from other parts of Metropolitan Jerusalem – 32% (3,500 residents).

The main localities from which new residents moved to Jerusalem were Bnei Brak (690 – 6% of all new residents), Beit Shemesh (670 – 6%), Tel Aviv (610 – 6%), Ma'ale Adumim (400 – 4%), Betar Illit (370 – 3%) and Giv'at Ze'ev (370 – 3%).

Among these new arrivals, an estimated 2,650 (accounting for 24% of all the new Jewish residents) came from ultra-orthodox localities or localities with large ultra-orthodox populations. The main localities from which ultra-orthodox residents moved to Jerusalem were Bnei Brak, Beit Shemesh, Betar Illit, Modi'in Illit, Kochav Ya'akov, Qiryat Ye'arim, and Elad.

A markedly high proportion of Jerusalem's new residents – 47% – were young (aged 20–34). Over the years there has been a slight decrease in the proportion of young adults moving to Jerusalem relative

to all new arrivals. In 2013 young adults accounted for 51% of all new residents; in 2015 the figure fell to 49%, and in 2017 to 47%. The main age groups among these new arrivals, in units of five years, were 25–29 (19% of all new residents), 20–24 (17%), 0–4 (13%), and 30–34 (11%).

The Jerusalem neighborhoods to which the largest numbers of new residents moved (counting only internal migration) were Ramot Alon (800 – 7% of all new arrivals), Pisgat Ze'ev (630 – 6%), Nahlaot (630 – 6%), Beit HaKerem and Qiryat Moshe (630 – 6%), and Geula and Mea She'arim (480 – 4%). Most of these are very populous neighborhoods, and consequently they recorded the largest numbers of new residents. The highest proportions of new residents (the number of new arrivals relative to the neighborhood's population) were recorded in the following neighborhoods: Mishkenot HaUma (a neighborhood in the process of being populated – 170 new arrivals per 1,000 residents), Nahlaot (67), Rehavya (59), the City Center (57), and Talbiya (50). These neighborhoods (with the exception of Mishkenot HaUma) have large numbers of young adults and students, and therefore they experience a “lively” annual turnover of incoming and outgoing residents.



Migration from Jerusalem

In 2017 a total of 17,100 residents left Jerusalem for other localities in Israel. This was slightly lower than the figure for 2016, when 17,700 residents left the city. A sizable portion of those leaving Jerusalem moved to other localities within Metropolitan Jerusalem – 39% (6,700 residents) – or to Metropolitan Tel Aviv – 38% (6,500 residents).

The six localities that drew the largest numbers of residents from Jerusalem were Tel Aviv (1,620 – 10% of all outgoing residents), Beit Shemesh (1,450 – 9%), Betar Illit (1,060 – 6%), Giv'at Ze'ev (620 – 4%), Modi'in-Maccabim-Reut (540 – 3%), and Bnei Brak (510 – 3%). Thus Jerusalem's outgoing residents evidently constituted a diverse group, comprising secular, religiously observant, and ultra-orthodox residents.

An estimated 5,150 of Jerusalem's outgoing residents (accounting for 30% of the Jews who left the city) moved to ultra-orthodox localities or localities with a large ultra-orthodox population. The main localities to which ultra-orthodox residents moved were Beit Shemesh, Betar Illit, Giv'at Ze'ev, Modi'in Illit, and Bnei Brak.

A markedly high proportion of those who left Jerusalem were young – 44% of the outgoing residents were young adults aged 20–34. Over the years there has been a slight decline in the proportion of young adults who left the city relative to all outgoing residents. In 2013 young adults accounted for 47% of all outgoing residents, in 2016 the proportion dropped to 45%, and in 2017 to 44%.

The main age groups among those who left Jerusalem, in units of five years, were 0–4 years (18% of all outgoing residents), 25–29 (18%), and 20–24 (14%). The age distribution among residents who left Jerusalem differs from the age distribution of its Jewish population.¹⁶ During the same year, the 0–4 age group constituted 13% of the city's Jewish population, while those aged 25–29 years old accounted for 7% and those aged 20–24 accounted for 8%. Accordingly, the proportion of young residents departing the city was higher than the proportion of young residents in the city's total population. It should be noted that internal migrants tend to be young – a phenomenon that is not unique to Jerusalem.

The Jerusalem neighborhoods from which the largest numbers of residents departed (counting only internal migration) were Ramot Alon (1,450 – 8% of all outgoing residents),¹⁷ Pisgat Ze'ev (1,180 – 7%), Geula and Mea She'arim (950 – 6%), Beit HaKerem and Qiryat Moshe (820 – 5%), and Gilo (800 – 5%). These are very populous neighborhoods, and accordingly they recorded the highest numbers of outgoing residents.

The highest proportions of outgoing residents (the number of those who left relative to the neighborhood's population) were recorded in the following neighborhoods: Nahlaot (66 outgoing residents per 1,000 residents), Talbiya (62), the City Center (61), and Rehavya (59). These neighborhoods have large numbers of young adults and students, and consequently they have the highest proportion of outgoing, as well as incoming, residents.

16 The comparison takes only the Jewish population into account because most of the incoming and outgoing residents were Jews.

17 The number of residents who left Ramot Alon North and the number who left Ramot Alon South are comparable.



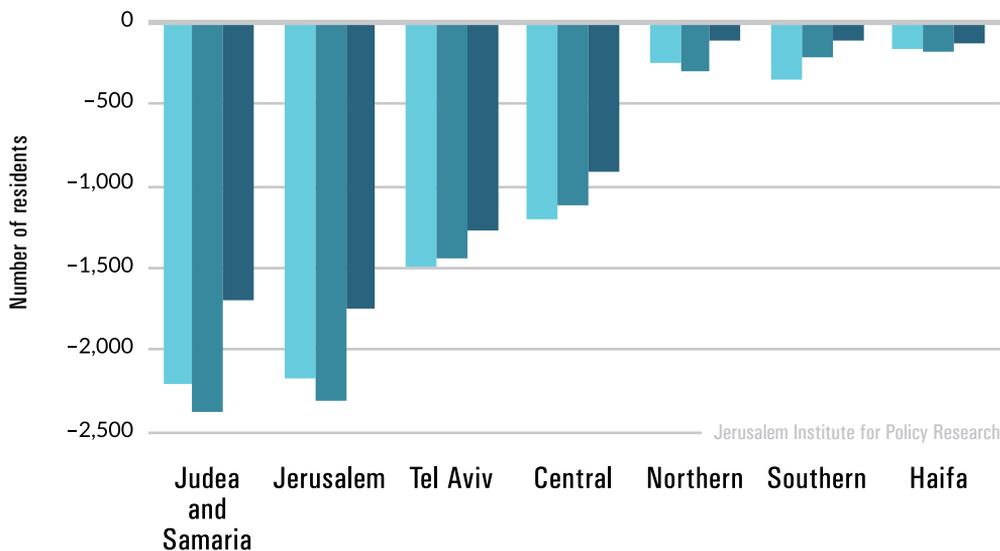
Migration balance

In 2017 Jerusalem had a negative migration balance, at -6,000. This was lower than the figure for 2016 (-8,000), and in fact was the lowest migration balance recorded since 2008. The migration balance between Jerusalem and its metropolitan area was negative, at -3,200 residents (53% of the balance), and the migration balance between Jerusalem and Metropolitan Tel Aviv was -2,300 residents (38%).

The localities with which Jerusalem had the largest negative migration balance were Tel Aviv (-1,010), Beit Shemesh (-780), Betar Illit (-690), Modi'in-Maccabim-Reut (-390), Givat Ze'ev (-250), and Ramat Gan (-230). The character of these localities indicates that Jerusalem's outgoing residents represented the secular and religiously observant population as well as the ultra-orthodox population.

Internal Migration Balance of Jerusalem, by District, 2015–2017

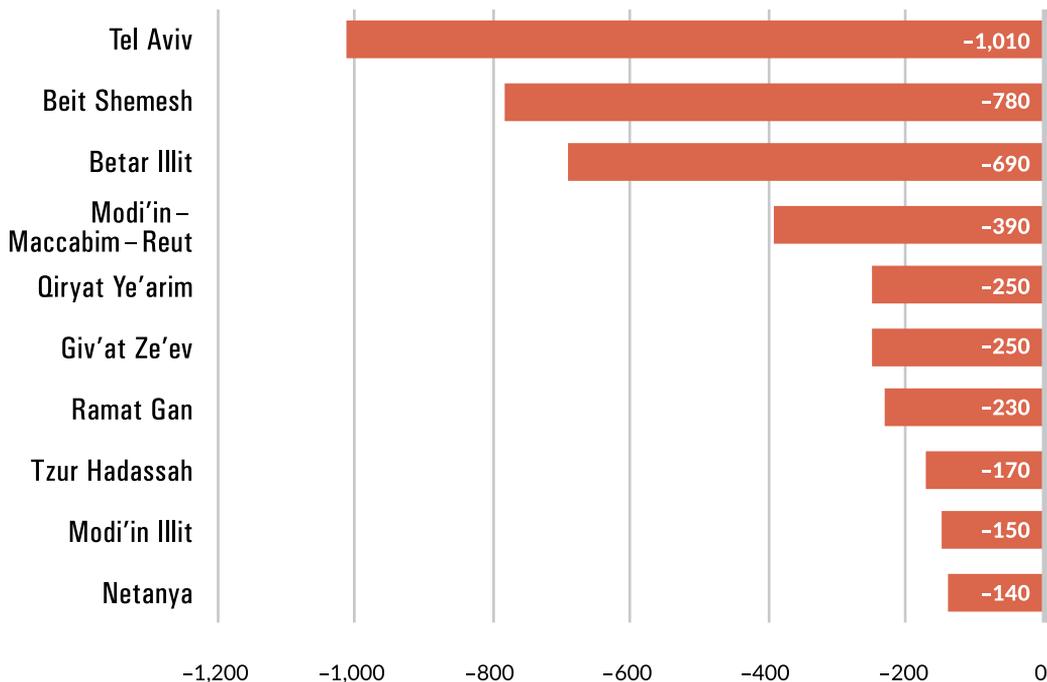
■ 2015 ■ 2016 ■ 2017





Migration Balance between Jerusalem and Other Major Localities, 2017

Jerusalem Institute for Policy Research



The estimated migration balance of Jerusalem's ultra-orthodox population was -2,500, accounting for 42% of the total negative migration balance among the city's Jewish population. Thus, the migration balance of the city's ultra-orthodox population (42%) was comparable to the proportion of the ultra-orthodox population relative to the city's total Jewish population (43%).

The main age groups represented in Jerusalem's negative migration balance, in units of five years, were children aged 0-4, at -1,630 (27%), young adults aged 30-34, at -950 (16%), young adults aged 25-29, at -920 (15%), and children aged 5-9, at -500 (8%).

The neighborhoods in Jerusalem that had the largest negative migration balance (counting only internal migration) were Ramot Alon (-650), Pisgat Ze'ev (-550), Geula and Mea She'arim (-470), Gilo (-410), and Ramat Shlomo (-350). The largest negative migration balances relative to the size of the neighborhood's population were recorded in Ramat Shlomo (-23 residents per 1,000 residents), East Talpiot (-14), Qiryat Menahem and Ir Ganim (-15), Ramot Alon (-14), and Gilo (-13).



Migration in Metropolitan Jerusalem

Metropolitan Jerusalem includes an inner core and an outer ring. The city of Jerusalem constitutes the inner core, and the remaining localities belong to the outer ring. In 2017 a total of 17,100 residents left Jerusalem, the inner core, with 39% of them moving to localities in the outer ring of the metropolis. During the same year, of the 11,100 new residents who settled in the city, 32% came from localities in the outer ring.

There is a significant difference, in terms of the intensity of their relations with the city, between those who leave Jerusalem for other parts of its metropolitan area and those who migrate beyond Metropolitan Jerusalem. The former usually maintain strong economic and cultural ties with the city, whereas the ties of the latter grow weaker. Residents of the surrounding metropolitan areas maintain relations with the urban core in a number of ways, primarily through employment (within the city), schooling and higher education (children attending schools in the city, young adults studying at universities or colleges in the city), culture and leisure, shopping, and various services. Therefore it is necessary to examine migration in both directions, as well as migration to the entire metropolitan area, given that new residents who have moved from a locality outside of Metropolitan Jerusalem to a locality within the metropolitan area are more likely to have ties with the urban core after relocating, even if they have settled in the outer ring.

In 2017, a total of 11,300 new residents settled in the outer ring of Metropolitan Jerusalem (59% arriving from the urban core, the city of Jerusalem, and 41% from localities outside of Metropolitan Jerusalem), and 10,600 residents left the outer ring (33% relocating to the urban core, the city of Jerusalem, and 67% to localities outside of Metropolitan Jerusalem). In all, the outer ring had a positive migration balance of 700 residents.

An examination of the metropolitan area as a whole – which has important implications for the city of Jerusalem – found that 25,400 new residents moved to Metropolitan Jerusalem and 30,750 residents left. Thus the metropolitan area as a whole had a negative migration balance, at -5,300.

4

Welfare and Standard of Living

Extent of poverty

Marital status

Households

Monthly expenditure on consumption

Ownership of durable goods

Housing density





Extent of Poverty* in Israel and Jerusalem, 2017

Jerusalem Institute for Policy Research



* The percentage of the population living below the poverty line

Household Size in Jerusalem by Population Group, 2017

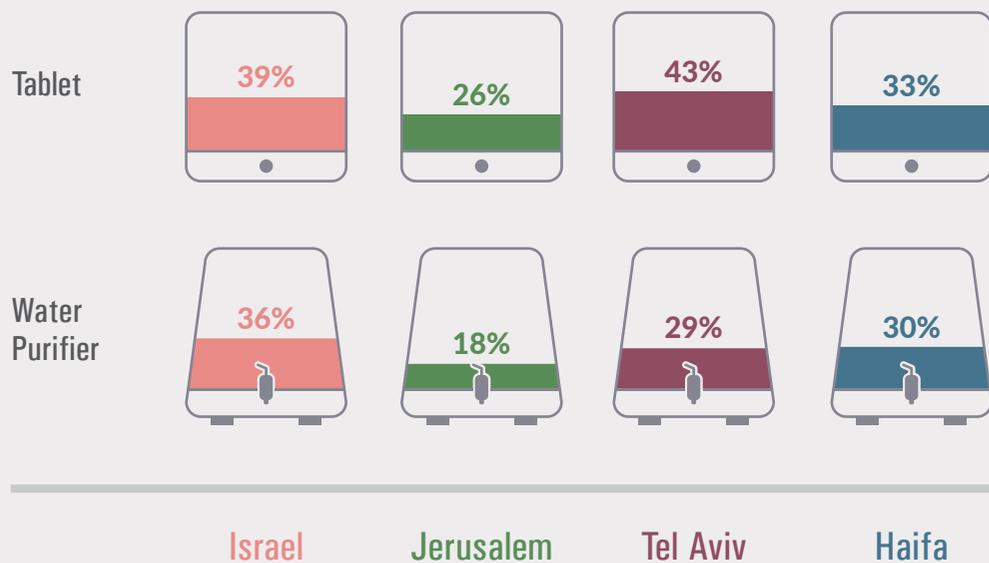
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Average household size

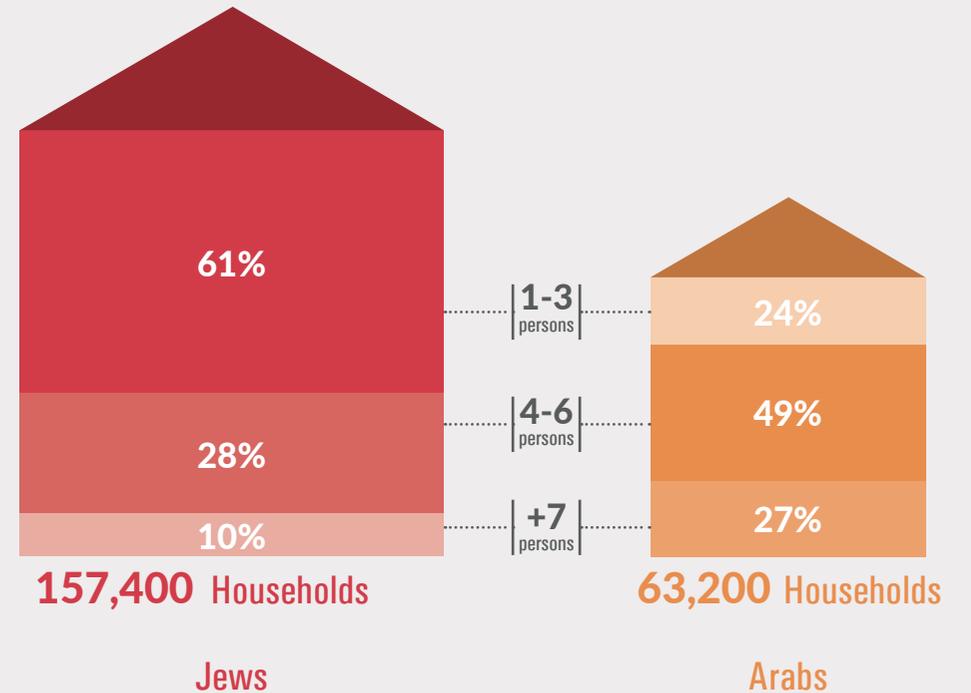


Tablet and Water Purifier Ownership among Households in Israel, Jerusalem, Tel Aviv, and Haifa, 2017

Jerusalem Institute for Policy Research



Households, by number of persons in household





Extent of poverty

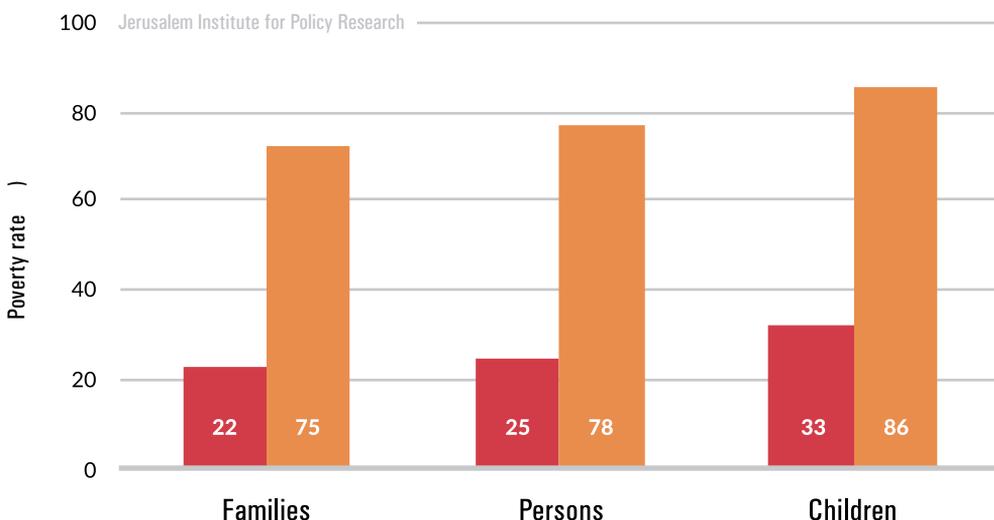
The poverty rate¹⁸ in Jerusalem (45%) is higher than the rates in Israel at large and in its other major cities (4%–23%). In 2017 the poverty rate among the city’s Jewish population (25%) was significantly lower than the rate among its Arab population (78%).

In 2017, 37% of the families (77,600), 45% of the population (388,300), and 55% of the children in Jerusalem (186,900) were living below the poverty line. The poverty

rate in Jerusalem was significantly higher than in Israel, where 18% of the families, 21% of the population, and 30% of the children were living below the poverty line.

Poverty Rate in Jerusalem by Population Group, 2017

■ Jews ■ Arabs



¹⁸ Poverty is a matter of relative economic distress, measured in relation to the entire society. The poverty line in Israel is defined as an income level equivalent to 50% of the median disposable income per person. The extent of poverty is measured by the poverty rate – the percentage of residents living below the poverty line. For detailed definitions and explanations, see the annual report of the National Insurance Institute, Poverty and Social Gaps.



Among Jerusalem's ultra-orthodox population, 40% were living below the poverty line. This was lower than the rate for the ultra-orthodox population of Israel, at 49%. Among Jerusalem's Arab population, in contrast, the poverty rate was higher than in Israel: 78% of the Arab population in Jerusalem were living below the poverty line, compared with 50% of the Arab population in Israel.

The poverty rate in the Jerusalem District¹⁹ is the highest among Israel's districts. Of the population in the Jerusalem District, 42% were living below the poverty line, compared with 29% in the Northern District,

23% in the Southern District, 19% in the Haifa District, and 10% and 11% in the Tel Aviv and Central Districts. The poverty rates among families (34%) and children (52%) in the Jerusalem District were also the highest among Israel's districts.

Among Israel's major cities, Jerusalem recorded the highest number of persons living below the poverty line, at 45%. In Ashdod, which ranked second, 23% of the residents were living below the poverty line, and in Tel Aviv, Haifa, Rishon LeZion, and Petah Tikva, 4%–14% of the residents were living below the poverty line.

Marital status

In 2016, 66% of Jerusalem residents aged 20 and older were married, 23% were single, 6% were divorced, and 5% were widowed. The percentage of married residents of Jerusalem (66%) was slightly higher than the average for Israel (62%), much higher than the average for Tel Aviv (45%), and higher than the average for Haifa as well (55%).

The percentage of married residents among Jerusalem's Jewish population was 63%, lower than the figure for the Arab population, at 71%. The proportion of divorced residents among Jews in Jerusalem (8%) was higher than the proportion of divorced residents among Arabs (3%). The proportions of widowed (5%) and single (23%) residents among Jerusalem's Jews were comparable to the figures for widowed and single residents in the Arab sector (4% and 22%, respectively).

Jerusalemites tend to marry at a relatively young age: 54% of the residents aged 20–34 were married, compared with 45% in Israel, 28% in Tel Aviv, and 37% in Haifa. A total of 8% of Jerusalem's married residents were in the 20–24 age group, which was higher than the figures for Israel (3%), Tel Aviv (1%), and Haifa (2%). Jerusalem's high rates of marriage and its residents' young age at the time of marriage are attributable to the high proportion of religiously observant and ultra-orthodox Jews and Muslim Arabs, who tend to marry at relatively young ages.

¹⁹ A total of 81% of the District's residents live in Jerusalem.



Households

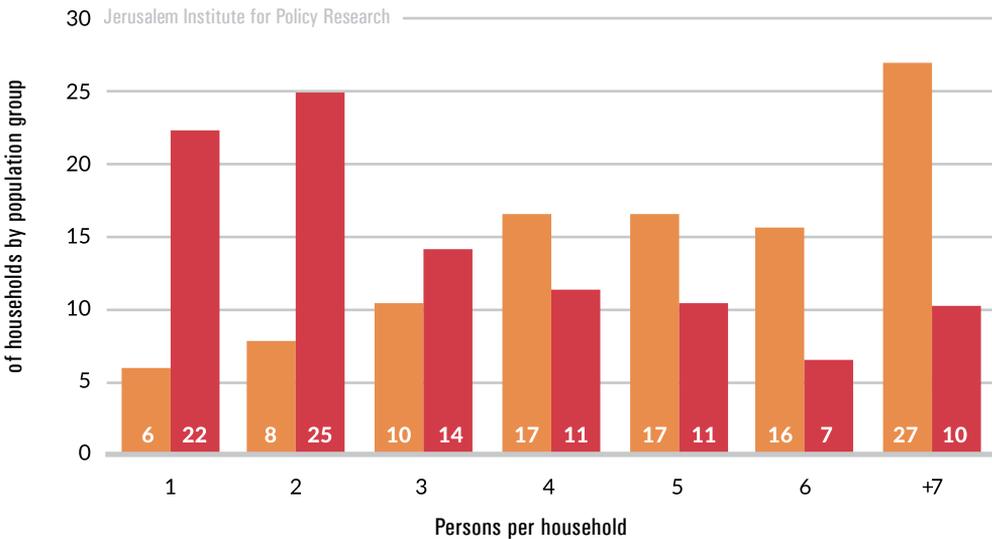
In 2017 Jerusalem had a total of 223,100²⁰ households²¹ as follows: 157,400 Jewish households (71%) and 63,200 Arab households (28%). The Jewish population accounted for a higher share of households (71%) than its portion of the city’s population (62%). This discrepancy is attributable to the relatively large number of small households within the Jewish population. The average size of a household²² within the Jewish population was 3.4, significantly lower than the figure for the Arab population, at 5.2.

Jerusalem’s Jewish population is characterized by large households relative to the Jewish population of Israel’s other major cities. In 2017 the average size of a Jewish household in Jerusalem was 3.4 persons, compared with 3.1 in Israel at

large, 2.4 in Haifa, and 2.2 in Tel Aviv. The average size of an Arab household in Jerusalem (5.2) was larger than the average among the Arab population in Israel generally (4.5).

Households in Jerusalem by Size of Household and Population Group, 2017

■ Jews ■ Arabs



20 These include households belonging to an unknown population group as well as “others” (who are neither Jewish nor Arab).

21 A household is defined as one person or a group of persons who live together in a single home on a permanent basis during most of the week and maintain a joint budget for food. A household may include persons who are not related.

22 This includes households consisting of only one person.



In 2017, 47% of Jerusalem's Jewish households consisted of one or two persons, and Israel recorded a similar figure. Tel Aviv and Haifa had a significantly higher proportion of small households among their Jewish population – 70% and 63%, respectively. Large households with seven or more persons accounted for 10% of the total in Jerusalem, compared with 5% in Israel, 1% in Tel Aviv, and 2% in Haifa.

Among Jerusalem's Arab households, 14% consisted of one or two persons, compared with 20% of the Arab households in Israel. The proportion of large households, with seven or more members, stood at 27% in Jerusalem, compared with 15% in Israel generally.

The distribution of ultra-orthodox households by size in Jerusalem was comparable to the distribution in Israel: a low percentage of households with one or two members (23% in Jerusalem, 18% in Israel), and a high percentage of households with seven or more members (30% in Jerusalem and in Israel).

The data indicate a correlation between the number of earners in a household and the average number of children: the more earners a household has, the lower the average number of children. In 2017 the average number of children in Jerusalem households with no earner stood at 4.0, compared with 3.2 children in households with one earner. Households with two earners had 2.8 children on average, and households with three earners had 2.5 children on average. The figures for Israel at large were comparable.

Monthly expenditure on consumption

The average monthly consumption expenditure²³ per household in Jerusalem was lower than the average for Israel and Tel Aviv, and higher than the average for Haifa. In 2017 the average monthly consumption expenditure per household was NIS 14,700 in Jerusalem, NIS 16,300 in Israel, NIS 17,100 in Tel Aviv, and NIS 13,700 in Haifa.

The average monthly consumption expenditure per person in Jerusalem was particularly low, at NIS 3,600, compared with NIS 4,800 in Israel, NIS 7,800 in Tel Aviv, and NIS 5,500 in Haifa. The expenditure per person in Jerusalem was low because the city's households are relatively large, at an average of 3.9 persons, compared with 3.3 persons in Israel, 2.2 in Tel Aviv, and 2.4 in Haifa.

The following table indicates the distribution of expenditures by households in Israel and its major cities for four major areas of expenditure. The distribution of expenditures was comparable across most of these areas, with the exception of housing expenditures in Tel Aviv, which were disproportionately high, as well as expenditures on transportation and communications in Haifa, which exceeded those of the other cities.

²³ This includes the total of all household payments for the purchase of goods or services, including expenditures for consumption of housing services.



The monthly expenditure on consumption is influenced by a household's monthly income. Because of differences in household income, and differences in income per person in particular, the expenditure per person in each

of the principal areas of consumption was significantly lower in Jerusalem than in Tel Aviv, and was also lower than the expenditure per person in Haifa and in Israel.

Monthly Consumption Expenditure per Household in Israel, Jerusalem, Tel Aviv, and Haifa by Main Areas of Expenditure, 2017

Area of expenditure	Israel	Jerusalem	Tel Aviv	Haifa
Total consumption expenditure (NIS)	16,300	14,700	17,100	13,700
Specific area:	% of total monthly consumption expenditure			
Housing	24%	28%	33%	21%
Food	17%	18%	14%	17%
Transportation and communications	20%	16%	18%	22%
Education, culture, and entertainment	12%	12%	12%	11%

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Ownership of durable goods

Another indicator of socioeconomic status is the extent of a household's ownership of durable goods (key consumer products).

In 2017 a total of 70% of households in Jerusalem owned a personal computer, compared with 78% in Israel, 84% in Tel Aviv, and 80% in Haifa. A total of 54% of households in Jerusalem had an Internet subscription, compared with 74% in Israel, 80% in Tel Aviv, and 82% in Haifa. The percentage of Jerusalem's households that owned a (computer) tablet (26%) was lower than the figures for Israel (39%), Tel Aviv (43%), and Haifa (33%).

The percentage of Jerusalem households that owned a television (66%) was lower than the figures for Israel (87%), Tel Aviv (92%), and Haifa (85%). The percentage of subscribers to cable television was also lower for Jerusalem (26%) than for Israel (59%), Tel Aviv (66%), and Haifa (60%). The relatively low proportion of Jerusalem households with television and cable service, like the low percentage of Internet subscribers, stems, among other factors,

from the large proportion of ultra-orthodox households, which typically do not have a television or Internet service. In contrast, Jerusalem recorded the highest percentage of households that own satellite dishes, at 29% (compared with 5% in Tel Aviv and 11% in Haifa), or digital converters, at 32% (compared with 7% in Tel Aviv and 9% in Haifa). The ownership of satellite dishes, which receive television broadcasts from Arab countries among other places, is primarily characteristic of Arab households.

The percentage of Jerusalem households with at least one vehicle (62%) was lower than the average for Israel (72%) and comparable to figures for Tel Aviv and Haifa (61%–62%). However, the average age of cars in Jerusalem (8.6 years) was higher than the averages for Israel (6.5), Tel Aviv (4.8), and Haifa (5.9).

Housing density

In 2017 the average housing density among the Jewish population of Jerusalem was 1 person per room. For the Arab population the figure was nearly double, at 1.8 persons per room.

The average housing density among Jerusalem's Jewish population (1 person per room) was slightly higher than the average among the Jewish population of Israel (0.8 persons per room) or that of Tel

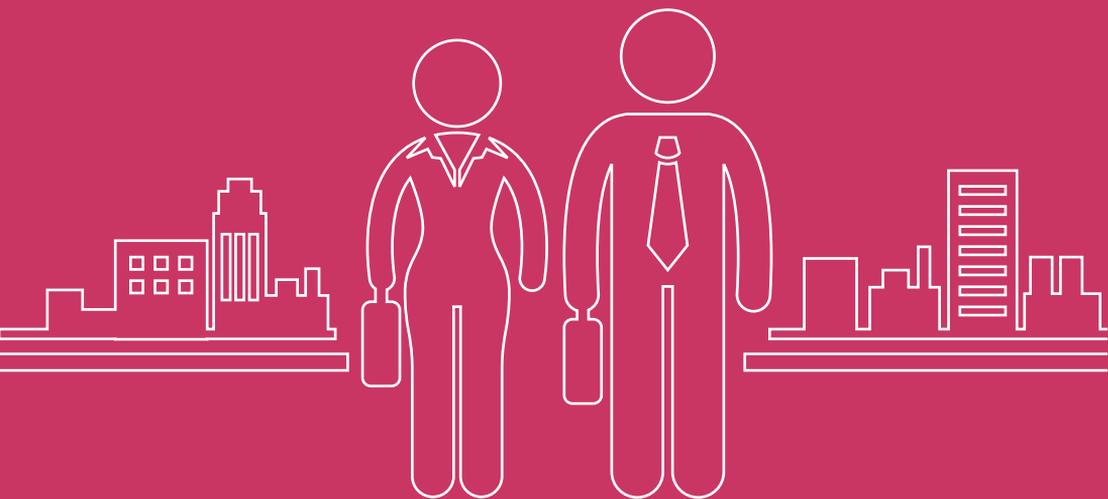
Aviv and Haifa (0.7 persons per room for each city). The average housing density among the Arab population of Jerusalem (1.8) was higher than the average among the Arab population of Israel (1.3).

5 Employment

Participation in the labor force

Employed persons

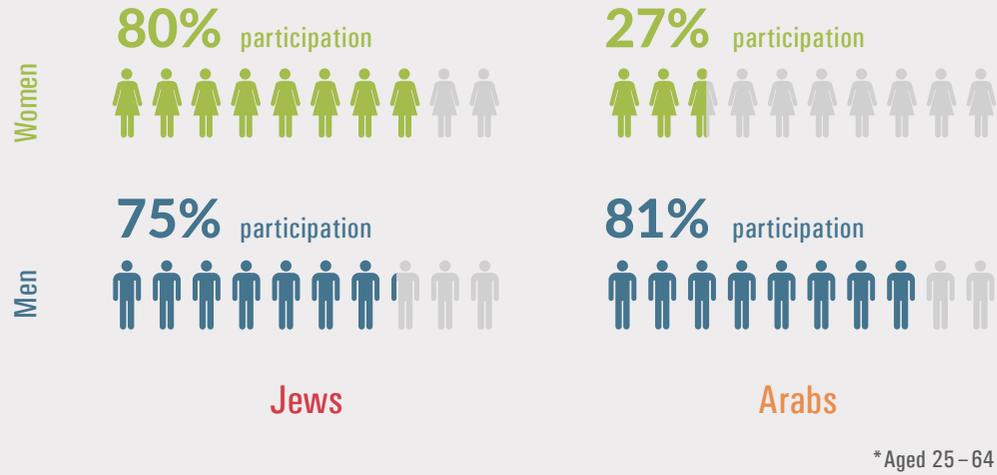
Salary





Participation Rate in the Labor Force* in Jerusalem, by Population Group and Gender, 2017

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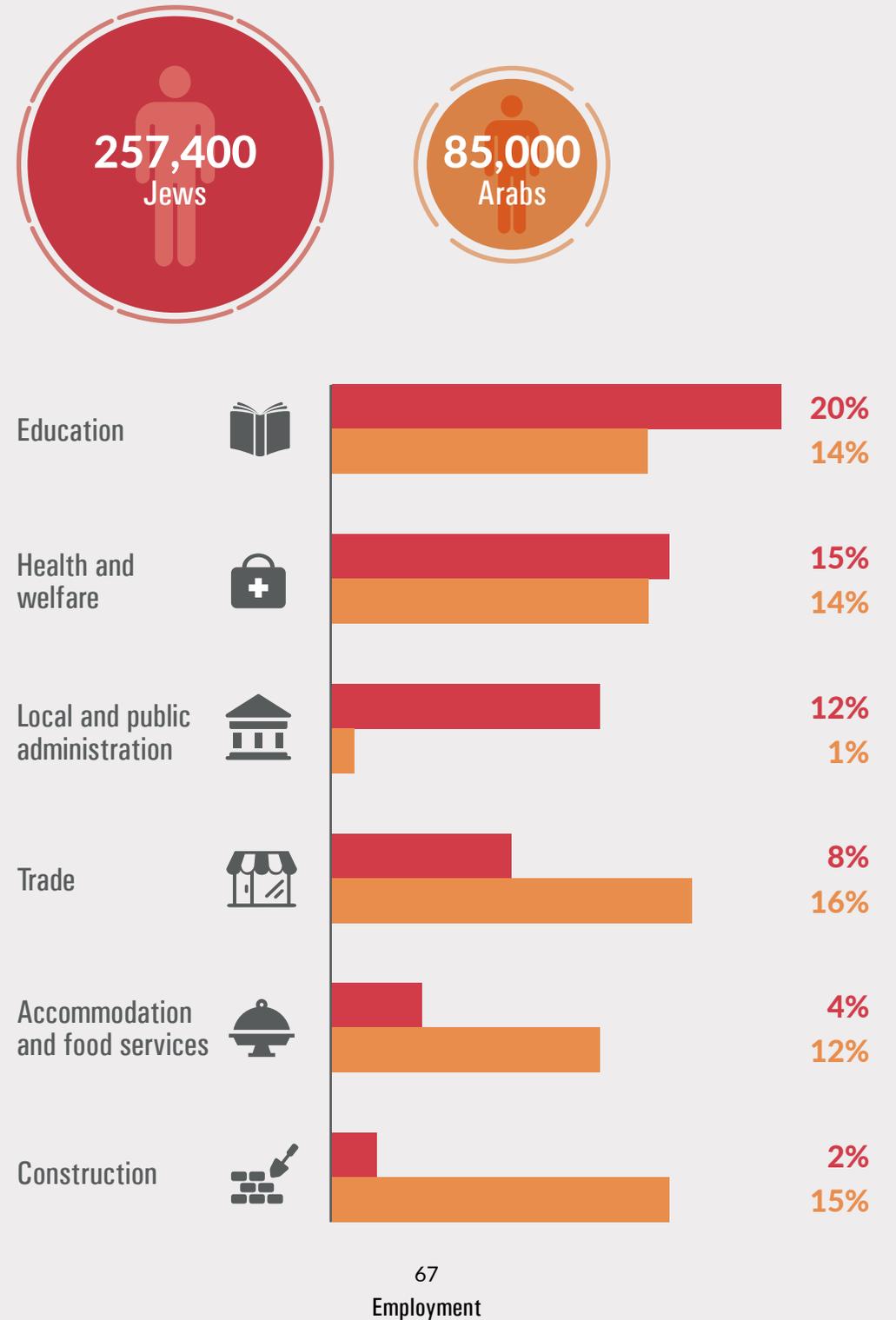
Average Monthly Wage in Israel, Jerusalem, Tel Aviv, and Haifa, by Gender, 2016

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Employed Persons Working in Jerusalem, by Population Group and Selected Economic Sector, 2017

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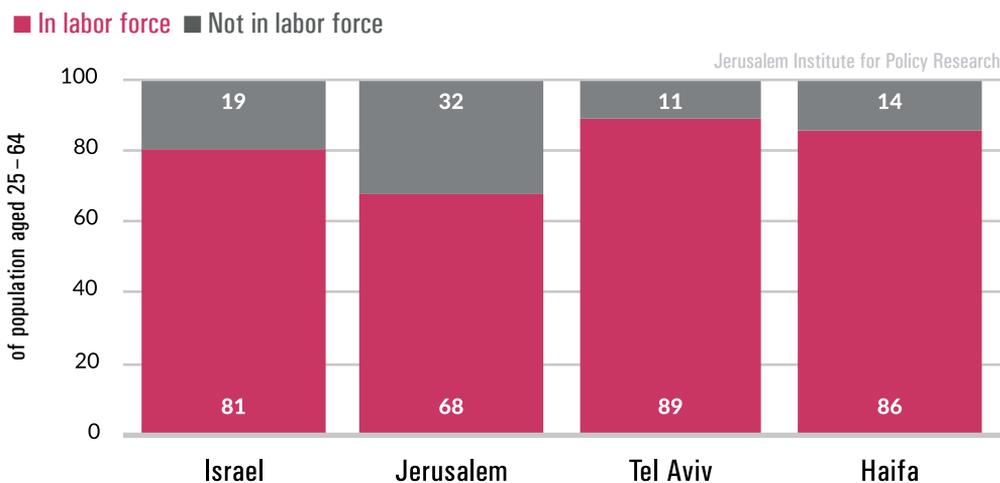
Participation in the labor force

In 2017 the labor force participation rate among Jerusalem residents of peak working ages (25–64) was 68%, significantly lower than the rate in Israel at large (81%), Tel Aviv (89%), or Haifa (86%).

The labor force participation rate among Jerusalem men aged 25–64 (77%) was lower than the rate in Israel (86%), Tel Aviv (92%), or Haifa (89%). The low labor force participation rate among Jerusalem men stems from the relatively low participation rate among ultra-orthodox men, who tend to engage in yeshiva study rather than employment. It should be noted, however, that during the past decade the labor force participation rate among ultra-orthodox men has been rising.

The labor force participation rate among Jerusalem women aged 25–64 (60%) was also lower than the rates for Israel (76%), Tel Aviv (87%), and Haifa (83%). The low labor force participation rate among Jerusalem women is linked to the particularly low rate of participation among Arab women, at 27%, compared with 80% among Jewish women. The low participation rate among Arab women is attributable to a low level of education, traditional and cultural characteristics, and the lack of a supportive infrastructure for working mothers (daycare centers and pre-schools), among other factors.

Labor Force Participation Rate for Population Aged 25–64 in Israel, Jerusalem, Tel Aviv, and Haifa, 2017



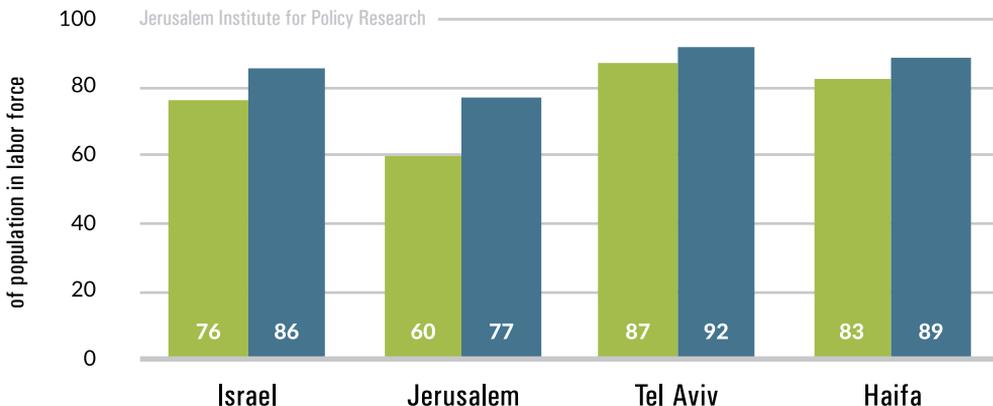
There is a significant discrepancy between the labor force participation rate of men and that of women in Jerusalem. In 2017, as noted, the participation rate among men aged 25–64 in Jerusalem was 77%, compared with 60% among women –

a difference of 17%. In Israel, Tel Aviv, and Haifa the discrepancy between men’s and women’s participation rates was smaller, ranging from 10% for Israel to 5%–6% for Tel Aviv and Haifa.



Labor Force Participation Rate for Population Aged 25–64 in Israel, Jerusalem, Tel Aviv, and Haifa, by Gender, 2017

■ Women ■ Men



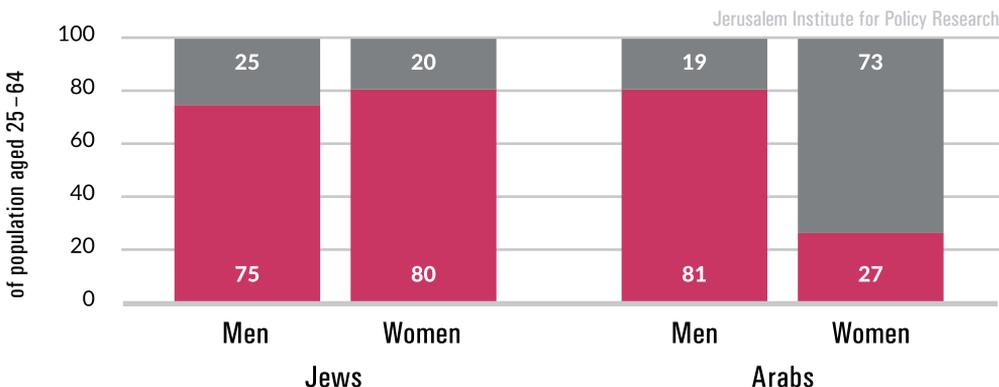
Labor force participation by population group and gender

In 2017 the labor force participation rate among Jerusalem’s Jewish population (aged 25–64) was 78%, higher than the rate among the Arab population (52%). The participation rate among Jewish men (75%) was lower than the rate among Arab men (81%), while the rate among Jewish women (80%) was significantly higher than the rate among Arab women (27%).

In Israel, as in Jerusalem, the labor force participation rate among the Jewish population (86%) was significantly higher than the figure for the Arab population (58%). Similarly, the participation rate for Jewish women (85%) was significantly higher than the figure for Arab women (37%). In contrast to Jerusalem, however, in Israel at large the participation rate among Jewish men (87%) was higher than the rate among Arab men (80%).

Labor Force Participation Rate for Population Aged 25–64 in Jerusalem, by Population Group and Gender, 2017

■ In labor force ■ Not in labor force





Labor Force Participation Rate for Population Aged 25–64 in Israel and Jerusalem, by Population Group and Gender, 2017

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	Israel			Jerusalem		
	Total	Jews	Arabs	Total	Jews	Arabs
Total	81%	86%	58%	68%	78%	52%
Men	86%	87%	80%	77%	75%	81%
Women	76%	85%	37%	60%	80%	27%

An examination of the labor force participation rates in Jerusalem (among the population aged 25–64) during the years 2014–2017 indicates an increase in the rate within the Jewish population, both among men (from 70% to 75%) and among women (from 78% to 80%). Within the Arab population, the rate decreased slightly among men (from 83% to 81%), while it increased significantly among women, from 18% to 27%. In Israel, by comparison, the rate among Arab women remained steady, although it was higher than the rate in Jerusalem, at 37% in 2017.

The increased labor force participation rate among Arab women in Jerusalem stems from a combination of factors, including the processes of modernization that the East Jerusalem Arab population is undergoing, a decrease in the fertility rate of Arab women, and improved access to transportation to areas in West Jerusalem. Moreover, in recent years various government programs have been promoting employment among Arab women, including in Jerusalem. In the context of these programs, a few years ago a Riyan Employment Center – part of a network of occupational training centers for the Arab population – opened in Jerusalem.



Labor Force Participation Rate for Population Aged 25–64 in Israel and Jerusalem, by Population Group and Gender, 2014–2017

	2014	2015	2016	2017
Israel				
Jews	85%	86%	86%	86%
Men	87%	88%	87%	87%
Women	83%	84%	85%	85%
Arabs	58%	57%	58%	58%
Men	80%	80%	81%	80%
Women	36%	35%	35%	37%
Jerusalem				
Jews	74%	76%	77%	78%
Men	70%	73%	74%	75%
Women	78%	79%	79%	80%
Arabs	50%	51%	52%	52%
Men	83%	82%	84%	81%
Women	18%	21%	22%	27%

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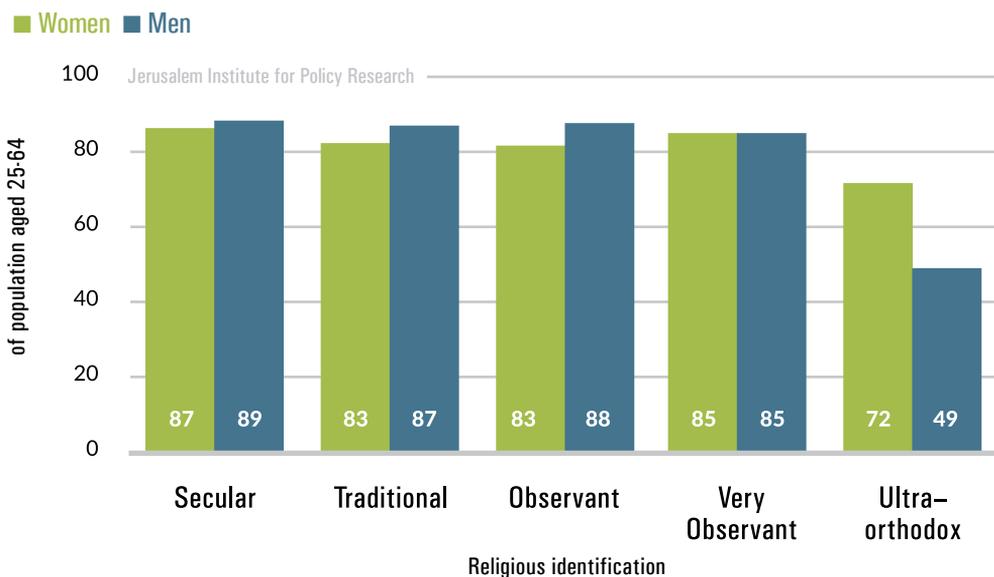
Labor force participation rate by nature of religious identification

Within the Jewish population of Israel as well as that of Jerusalem, there was a significant discrepancy in the labor force participation rate between those who defined themselves as belonging to the general Jewish population (secular, traditional, and religiously observant) and those who identified as ultra-orthodox. The greater the degree of religious identification, the lower the labor force participation rate tended to be.

The labor force participation rate for Jerusalem residents aged 25–64 was 86% among those who identified as secular, 85% among the traditional, religiously observant, and very religiously observant, and 60% among the ultra-orthodox. A comparable distribution was recorded for Israel, although the rate among the ultra-orthodox in Israel (66%) was higher than in Jerusalem (60%).



Labor Force Participation Rate among Jews Aged 25–64 in Jerusalem, by Nature of Religious Identification and Gender, 2017



Labor Force Participation Rate among Jews Aged 25-64 in Israel and Jerusalem, by Nature of Religious Identification, 2017

	Total Jewish population	General Jewish population (Not ultra-orthodox)					Ultra-orthodox population
		Total	Secular	Traditional	Religiously observant	Very religiously observant	
Israel	86%	88%	90%	85%	85%	86%	66%
Jerusalem	77%	86%	86%	85%	85%	85%	60%

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Labor Force Participation Rate among Arabs Aged 25-64 in Israel and Jerusalem, by Nature of Religious Identification, 2017

	Total	Secular	Traditional	Religiously observant	Very religiously observant
Israel	58%	70%	58%	52%	49%
Jerusalem	52%	68%	53%	45%	-

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Similarly, within the Arab population of Israel as well as Jerusalem, there were vast differences in labor force participation rates in accordance with degree of

religious identification: the greater the degree of religious identification, the lower the labor force participation rate tended to be.



Labor force participation rate by level of education

Labor force participation rates in Jerusalem vary greatly in accordance with level of education. The highest participation rates in 2017 were recorded among graduates of institutions of higher education: academic institutions (81%), post-secondary, non-academic educational institutions (76%), and teacher and preschool training colleges (76%). Among high school graduates the rate of participation was 62%. Particularly low labor force participation rates were recorded among residents with an elementary or middle-school level of education (47%) and graduates of yeshivas (43%).

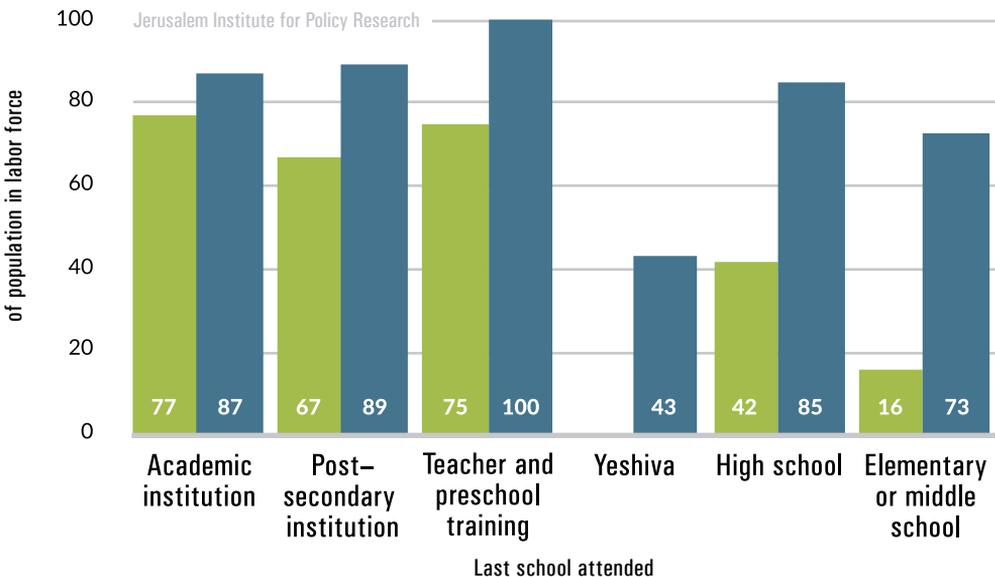
Among Jerusalem men the highest participation rates were recorded for graduates of teacher and preschool training colleges (100%) and graduates of post-secondary or academic institutions (87%–89%). Among women the highest rates were recorded for graduates of

academic institutions (77%) and graduates of teacher and preschool training colleges (75%).

As a rule, there is a correlation between level of education and labor force participation rates: the higher the level of education, the greater the labor force participation rate tends to be. The one exception to this rule in Jerusalem is the category of Arab men, among whom no correlation could be found between level of education and rate of participation in the labor force. The reasons are varied and include, among other factors, cultural factors and barriers such as lack of familiarity with the Hebrew language, which make it difficult for Arab academics to integrate into the labor market in West Jerusalem, into fields that require an academic education generally, and into their own field of study specifically.

Labor Force Participation Rate among Jerusalem Residents Aged 25–64, by Type of School Last Attended and Gender, 2017

■ Women ■ Men





Labor Force Participation Rate among Jerusalem Residents Aged 25–64, by Population Group and Gender, 2017

	Total	Elementary and middle school	High school	Teacher and preschool training college	Post-secondary institution	Academic institution
Jews						
Men	73%	67%	83%	(100%)	89%	91%
Women	80%	57%	70%	76%	79%	86%
Arabs						
Men	81%	74%	87%	..	87%	78%
Women	27%	10%	14%	(52%)	29%	52%

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Employed persons

In 2017 the number of employed persons in Jerusalem (aged 15 and older) totaled 343,100, constituting 9% of the total for Israel. Tel Aviv, Israel's economic and business center, had more employed persons than Jerusalem, at 420,100, accounting for 11% of Israel's total. Haifa had 176,600 employed persons, constituting 5% of the total figure for Israel.

In 2017 the number of employed persons in Jerusalem was equivalent to 38% of the total number of residents in the city (343,100 employed persons and 901,300 residents). In Tel Aviv the number of employed persons was nearly identical to the number of residents, corresponding to 95% of the city's population (420,100 employed persons and 443,900 residents). In Haifa the number of employed persons corresponded to 63% of the city's population (176,600 employed persons and 281,100 residents).

An analysis of the places of residence of persons employed in Israel's three major cities reveals that in 2017 a majority (76%) of persons employed in Jerusalem were residents of the city: 11% resided

in Judea and Samaria, 6% resided in the Jerusalem District (excluding the city of Jerusalem), and 6% resided in the Tel Aviv District and Central District. Tel Aviv presented a completely different picture: 39% of persons employed in Tel Aviv were residents of the city, 26% resided in the Tel Aviv District (excluding the city of Tel Aviv), 26% resided in the Central District, and 1% were residents of the Jerusalem District. In Haifa 53% of employed persons were residents of the city, 28% resided in the Haifa District (excluding the city of Haifa), and 16% resided in the Northern District.

Accordingly, most of the persons employed in Jerusalem were residents of the city, whereas in Tel Aviv slightly more



than a third of those employed in the city were also residents of the city, and about half of those employed in the city resided in localities within Tel Aviv's metropolitan area. In Haifa about half of the persons employed in the city were also residents of the city.

In general, women are more likely than men to work close to home. In 2017,

among employed women who resided in Jerusalem, 93% also worked in the city, while 84% of employed Jerusalem men worked within the city. In Tel Aviv, 68% of employed women who resided in the city also worked in the city, compared with 61% of the men. In Haifa, 76% of employed women who resided in the city also worked in the city, compared with 61% of the men.

Employed persons by economic sector

Jerusalem's status as the capital of Israel and its governmental and administrative center, where government ministries and national institutions are concentrated, results in a very high proportion of persons employed in public service. In 2017 the main economic sectors of employment in Jerusalem were as follows: education – 18% (12% in Israel and 7% in Tel Aviv), human health and social work services – 15% (11% in Israel and 8% in Tel Aviv), and local and public administration – 9% (10% in Israel and 7% in Tel Aviv). Trade accounted for 10% of the employment in Jerusalem (11% in Israel and 9% in Tel Aviv).

A total of 2% of Jerusalem's employed persons worked in financial and insurance services, and 5% worked in professional, scientific, and technical services. In Israel the figures for these sectors were comparable, at 3% and 7%, respectively. Tel Aviv had a notably high percentage of persons employed in these sectors: 9% worked in financial and insurance services, and 16% in professional, scientific, and technical services. The percentage of persons employed in the industrial sector in Jerusalem was low, at 5%, comparable to the figure for Tel Aviv (4%) and lower than the figures for Israel (11%) and Haifa (11%).

Employed persons by population group and gender

In 2017 the main sectors of the economy in which Jews employed in Jerusalem worked were education (20%), human health and social work services (15%), and local and public administration (12%). The main sectors of the economy in which Arabs employed in Jerusalem worked were trade (16%), construction (15%), human health and social work services (13%), and education (13%).

The main economic sectors among men employed in Jerusalem were trade (14%), education (11%), construction (10%), and accommodation and food services (8%). Among Jewish men the main economic

sectors were education (15%), local and public administration (12%), and trade (11%), while among Arab men the main sectors were trade (20%), construction (20%), and accommodation and food services (14%).

The main economic sectors among women employed in Jerusalem were education (26%), human health and social work services (23%), and local and public administration (11%). Among Jewish women employed in Jerusalem the main sectors were education (23%), human health and social work services (21%), and local and public administration (12%). Among Arab

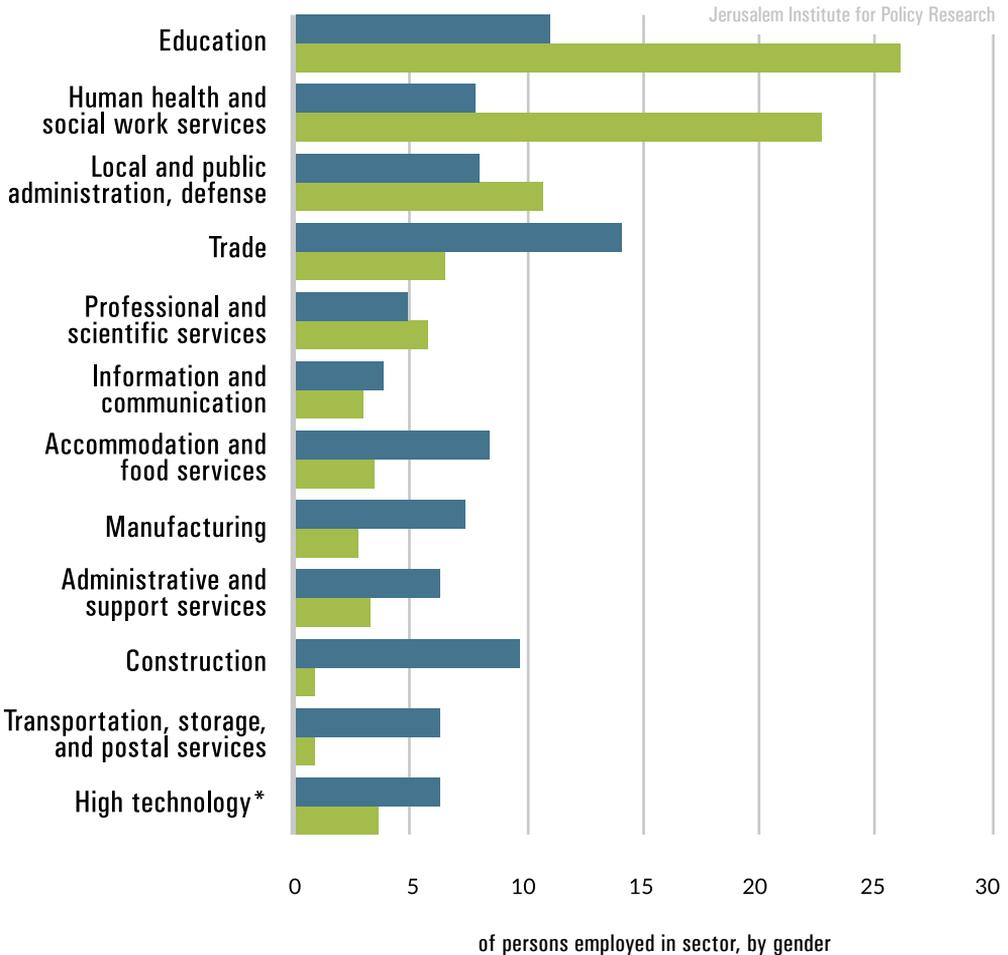


women employed in Jerusalem, markedly high numbers worked in education, at 43%, and in human health and social work services, at 32%. A total of 7% worked in accommodation and food services. The

data indicate that while Jewish women work in a variety of economic sectors, among Arab women there are two predominant sectors – education and human health and social work services.

Persons Employed in Jerusalem by Economic Sector (Main Sectors) and Gender, 2017

■ Men ■ Women



* This category includes several sub-categories classified under different economic sectors



Salary

In 2016 Jerusalem had 276,400 salaried employees and 19,800 self-employed workers. The average (gross) monthly wage of salaried employees in Jerusalem that year was NIS 8,700. This was lower than the averages for Israel (NIS 10,500), Tel Aviv (NIS 12,800), and Haifa (NIS 11,200).

The average monthly salary in Jerusalem was lower than that of adjacent localities, with the exception of localities that have a majority ultra-orthodox or Arab population. In Har Adar the average (gross) monthly salary was NIS 17,000, in Tzur Hadassa it was NIS 14,200, in Mevasseret Zion NIS 13,600, in localities within Mateh Yehuda Regional Council it was NIS 12,200, in Efrat NIS 12,100, in Ma'ale Adumim NIS 10,500, in Giv'at Ze'ev NIS 10,100, and in Beit Shemesh (where approximately half the population is ultra-orthodox) the average salary was NIS 8,200. In localities where the population is primarily ultra-orthodox, the average monthly salaries were lower than the average in Jerusalem: in Qiryat Ye'arim (Telz-Stone) it was NIS 7,300; in Kochav Ya'akov NIS 6,800; and in Betar Illit it was NIS 6,100. In Abu Ghosh and Ein Naquba, Arab localities adjacent to Jerusalem, the average monthly salary was NIS 7,800 and NIS 7,600, respectively.

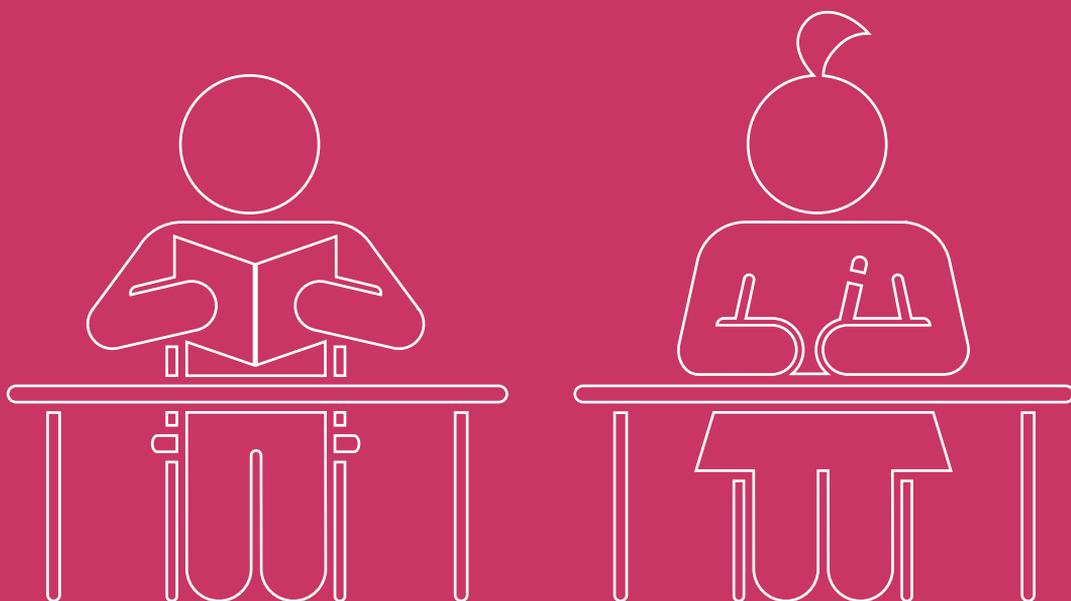
An analysis of salary by gender revealed a significant gap between the salaries of employed men and women, which can be attributed primarily to fewer working hours and lower hourly wages among women as compared with men. In 2016 the average (gross) monthly salary among men in Jerusalem was NIS 9,500, which was 24% higher than the average for women, at NIS 7,700. In Israel at large, the average salary for men was NIS 12,400, which was 47% higher than women's average salary, at NIS 8,500. In Tel Aviv and Haifa the average salary was higher than in Jerusalem, and so too was the discrepancy between men's and women's salaries. In Tel Aviv the average salary was NIS 15,200 for men, which was 45% higher than the average salary for women, at NIS 10,400. In Haifa, the gap between men's and women's salaries was the greatest, at 55%, with men's salaries averaging NIS 13,700 and women's salaries averaging NIS 8,900.

6

Education and Higher Education

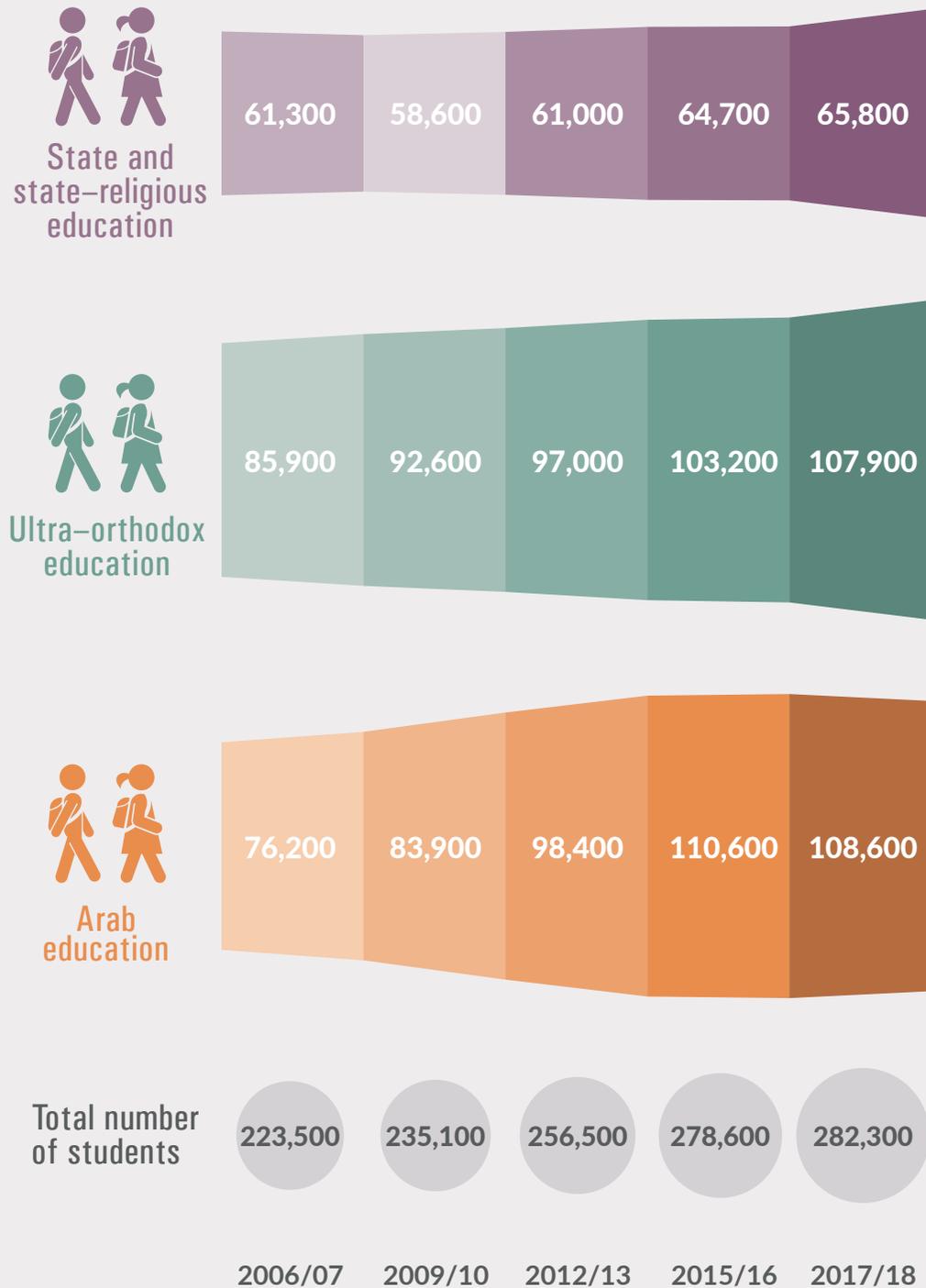
The education system

Higher education



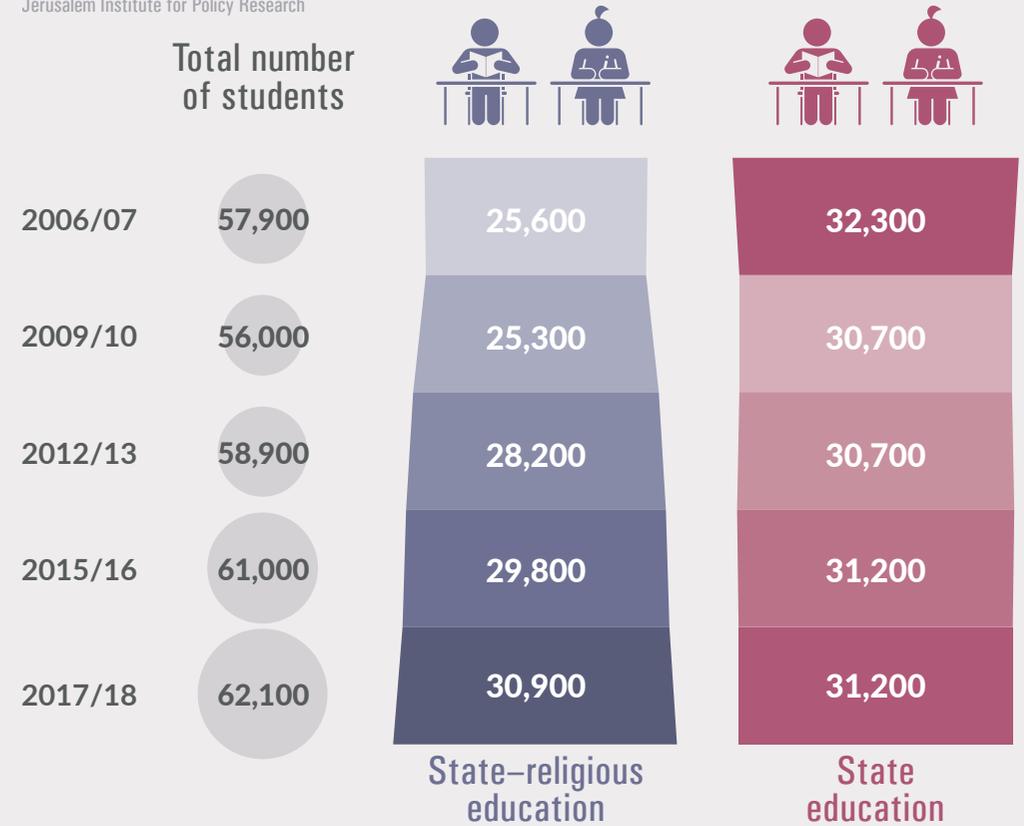
Students in the Education System in Jerusalem, by Sector

Jerusalem Institute for Policy Research



Students* in State and State-Religious Education in Jerusalem

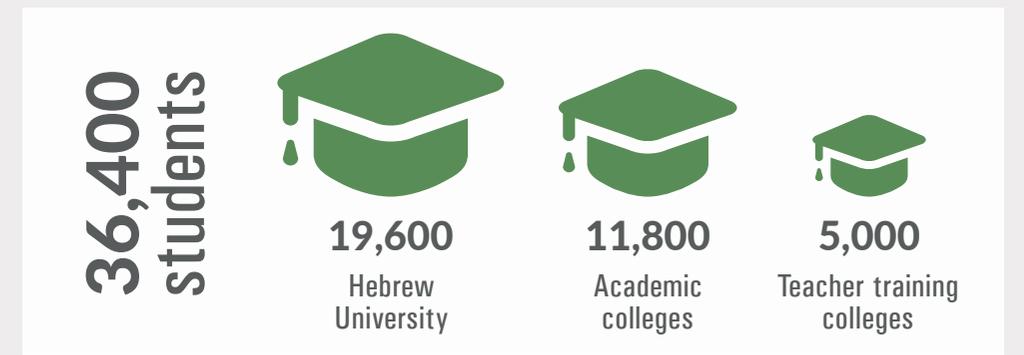
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* Not including grades 13 and 14, special education, and state-ultra-orthodox education

Students in Higher Education Institutions in Jerusalem, 2017/18

Jerusalem Institute for Policy Research





The education system

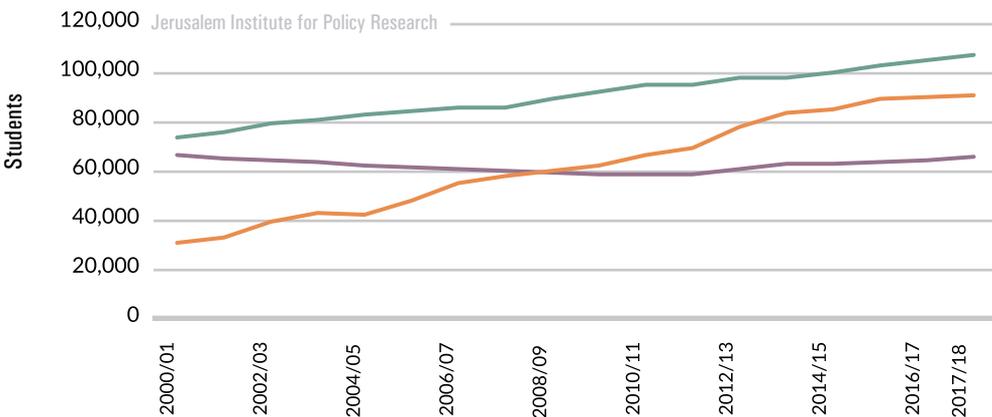
During the 2017/18 academic year, a total of 282,300 students²⁴ were enrolled in Jerusalem’s education system: 65,800 students²⁵ were enrolled in the Hebrew state and state-religious education systems and 107,900 students were enrolled in the ultra-orthodox education system. A total of 108,600 students were enrolled in the Arab education system: 91,600 students in the public education system and 17,000 students in private schools (estimated figure).

Jerusalem’s education system is the largest, most varied, and most complex in Israel. It must meet the needs of diverse population groups with different characteristics. There are four main sectors in Jerusalem’s education system: state, State-religious, ultra-orthodox, and Arab. The city’s educational institutions also differ in terms of their legal status: the education system includes official schools, recognized but unofficial schools, independent schools, and exempted schools.

During the past five academic years (2013/14 – 2017/18), the number of students in Jerusalem’s education system increased by 6%, from 266,700 to 282,300. The number of students increased by 5% in the Hebrew state and state-religious systems (from 62,900 to 65,800²⁶) and by 9% in the ultra-orthodox system (from 98,600 to 107,900). The number of students in the Arab public education system also increased by 9% (from 84,200 to 91,600).

Students in the Education System in Jerusalem, by Sector, 2000/01 – 2017/18

■ Hebrew ultra-orthodox education ■ Arab public education
■ Hebrew state and state-religious education



24 This includes grades 13 and 14 as well as private Arab education.

25 This includes 1,000 students enrolled in state-ultra-orthodox schools.

26 See note 25.



Hebrew education

During the 2017/18 academic year, 173,700 students were enrolled in the Hebrew education system in Jerusalem: 65,800 students²⁷ (38%) were enrolled in state and state-religious schools, and 107,900 (62%) were enrolled in ultra-orthodox schools.

The distribution of students in the Hebrew state and state-religious education systems was as follows: 12,700 children (19%) in kindergarten and nursery school, 26,000 students (40%) in elementary school, and 24,700 students (38%) in secondary school. A total of 2,400 students (4%) were enrolled in schools for special education.

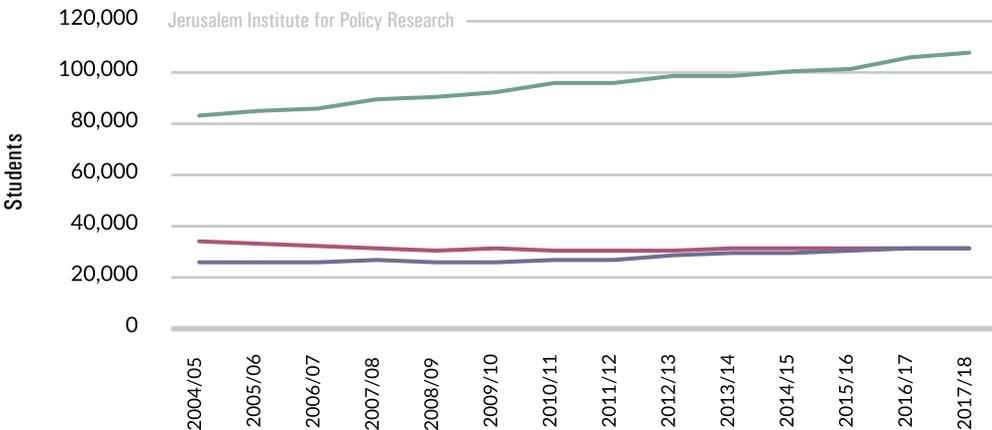
The distribution of students in the ultra-orthodox education system was as follows: 25,400 children (24%) in kindergarten and nursery school, 50,800 students (47%) in elementary school,²⁸ and 29,100 (27%)

in secondary school. A total of 2,600 students (2%) were enrolled in schools for special education.

An analysis of the patterns of change in the number of students indicates different rates of growth among the various educational sectors. During the past five years (2013/14 – 2017/18), as noted, the number of students in Hebrew state and state-religious schools increased by 5%, from 62,900 to 65,800. Separate examinations of the state and state-religious education systems²⁹ reveal that the number of students remained unchanged in the state education system (31,200), while the number of students in the state-religious system increased by 6% (from 29,100 to 30,900). In the ultra-orthodox education system³⁰ the number of students increased by 10% (from 91,400 to 100,200).

Students in the Hebrew Education System in Jerusalem, by Type of Education, 2004/05 – 2017/18

■ Ultra-orthodox education ■ State education ■ State-religious education



27 This includes the state-ultra-orthodox education system.

28 Elementary schools in the ultra-orthodox sector usually include grades 1-8, while elementary schools in the state and state-religious education system span grades 1-6.

29 This does not include special education, grades 13 and 14, or state-ultra-orthodox schools.

30 This does not include special education or grades 13 and 14.



Arab education

During the 2017/18 academic year, 108,600 students were enrolled in Jerusalem's Arab education system: 91,600 students (84%) were enrolled in public schools,³¹ and 17,000 (16%) in private schools (estimated figure). Students in the Arab education system (public and private schools) constituted 38% of all students in Jerusalem's education system.

The distribution of students in public education was as follows: 18,100 children (20%) in kindergarten and nursery school, 40,800 students (45%) in elementary school, and 30,600 students (33%) in

secondary school. Approximately 2,100 students (2%) were enrolled in schools for special education. Since the 2000s there has been a significant increase in the number of students enrolled in the Arab public education system. In 2002/03 there were 39,200 students enrolled in Arab public schools. The number rose to 48,300 in 2005/06, to 84,200 in 2013/14, and to 91,600 in 2017/18. This notable increase resulted from demographic growth as well as a reclassification of private schools as public schools, most of which received the status of recognized but unofficial schools.

Higher education

In 2017/18 Jerusalem's institutions of higher education had a total of 36,400 students, accounting for 14% of all post-secondary students in Israel. Approximately 19,600 students (54% of the total for Jerusalem) were enrolled at the Hebrew University,³² 11,800 students (32%) were enrolled in the city's seven academic colleges, and another 5,000 students (14%) were enrolled in its four teacher training colleges.³³

The proportion of students studying at the Hebrew University as a percentage of all students enrolled in institutions of higher education in Jerusalem (54%) was higher than the proportion of university students in Israel (47%) as a percentage of all students enrolled in Israel's institutions of higher education.

The percentage of students studying at the Hebrew University out of all students in Jerusalem's higher education institutions has decreased over the years (from 58% in 2009/10 to 54% in 2017/18), while

the number of students in Jerusalem's academic colleges has risen slightly (from 29% in 2009/10 to 32% in 2017/18). The percentage of students enrolled in Jerusalem's teacher training colleges remained comparable (13% and 14%, respectively).

The distribution of students by academic degree indicates that of the 36,400 students in Jerusalem's institutions of higher education, 72% were pursuing a first (bachelor's) degree, 22% a second (master's) degree, and 6% a third (PhD) degree.

³¹ This includes official schools and recognized but unofficial schools.

³² This figure takes into account the Faculty of Agriculture, Food and Environment in Rehovot, which recorded 2,300 students that year.

³³ This refers only to institutions recognized by the Council for Higher Education.



The percentage of students pursuing a first degree in Jerusalem (72%) was identical to the figure for Israel. The proportion of students pursuing a second degree (22%) was comparable to the

figure for Israel (23%). The percentage of students pursuing a third degree in Jerusalem was slightly higher than the figure for Israel (6% in Jerusalem and 4% in Israel).

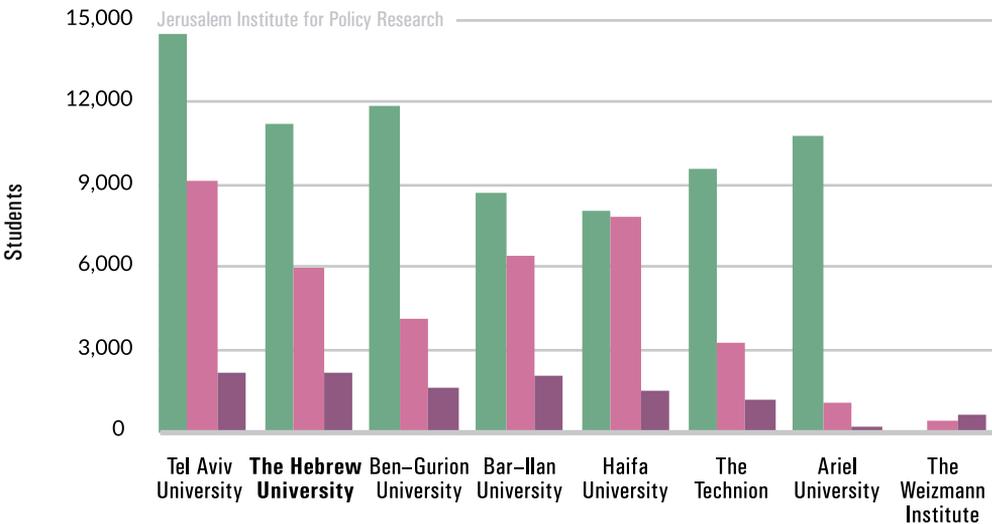
Student distribution by degree and discipline

During the 2017/18 academic year, about 19,600 students were enrolled at the Hebrew University: 57% for a first degree, 31% for a second degree, 11% for a third degree, and 1% for a diploma.

The distribution of students by faculty of study was as follows: 24% in the social sciences, 23% in the natural sciences and mathematics, 19% in the humanities,³⁴ 18% in medicine (including medical support professions), 9% in agriculture, 5% in law, and 2% in engineering.

Students Enrolled in Israel's Universities, by Degree, 2017/18

■ First degree Bachelor's) ■ Second degree Master's) ■ Third degree PhD)



A review of data from the past decade indicates that the proportion of students in the Faculty of Humanities at the Hebrew University has gradually declined, from 26% in 2007/08 to 19% in 2017/18. The Faculty of Medicine, in contrast, recorded an increased enrollment, from 15% to 18%. In the other faculties the percentage of students remained steady. Such a decline in the proportion of humanities students

is not unique to the Hebrew University; it is characteristic of all the humanities faculties across Israel's universities.

In 2017/18 Tel Aviv University had the largest student body in Israel, with an enrollment of 26,000 students, followed in descending order by the Hebrew University, with 19,600 students, and Bar-Ilan University, with 17,500 students.

34 This category includes education and teacher training.



Doctoral PhD) students

In 2017/18 the Hebrew University had 2,200 PhD students, accounting for 19% of all PhD students across Israel's universities. It was followed, in descending order of number of PhD students, by Tel Aviv University and Bar-Ilan University, each of which had 2,100 PhD students, who accounted for 18% of the PhD students across all of Israel's universities.

For many years the Hebrew University has had the largest number of PhD students. Over time, however, all of Israel's other

universities have gradually instituted PhD programs. As a result, there has been a decline in the proportion of PhD students at the Hebrew University as a percentage of all PhD students in Israel. The proportion of PhD students at the Hebrew University as a percentage of all PhD students dropped from 30% in 2000/01 to 25% in 2008/09, and to 19% in 2017/18. Accordingly, the Hebrew University still has the largest number of PhD students, but it is followed closely by Tel Aviv University and Bar-Ilan University.

Students by population group and gender

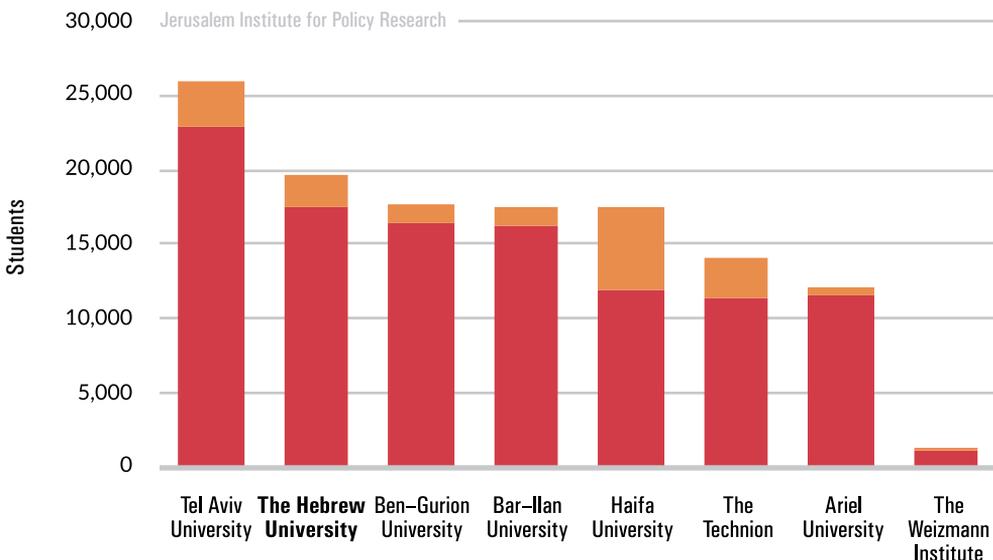
In 2017/18, 90% of the students at the Hebrew University and academic colleges of Jerusalem were Jewish and 10% were Arab. The proportion of Arab students as a percentage of all students at the Hebrew University (11%) was slightly higher than the figure for Jerusalem's academic colleges (9%). The three academic colleges in Jerusalem that recorded the highest percentage of Arab students were Hadassah College (18%), Azrieli College of Engineering (16%), and the Jerusalem Academy of Music and Dance (11%).

In 2017/18, 11% of the students at the Hebrew University were Arab. Across all of Israel's universities, Arabs accounted for 13% of the student body. Haifa University recorded the highest percentage of Arab students (32%), followed by the Technion (19%). The lowest percentages were recorded at the Weizmann Institute of Science (1%) and Ariel University (5%).



Students Enrolled in Israel's Universities, by Population Group, 2017/18

■ Jews ■ Arabs



There are more women than men enrolled in Israel's universities. During the 2017/18 academic year, women accounted for 55% of the student body across Israel's universities. The proportion of women attending the Hebrew University (56%)

was slightly higher than the figure for Israel. Haifa University (66%) and Bar-Ilan University (60%) recorded the highest percentages of women, while the Technion recorded the lowest (37%).

7

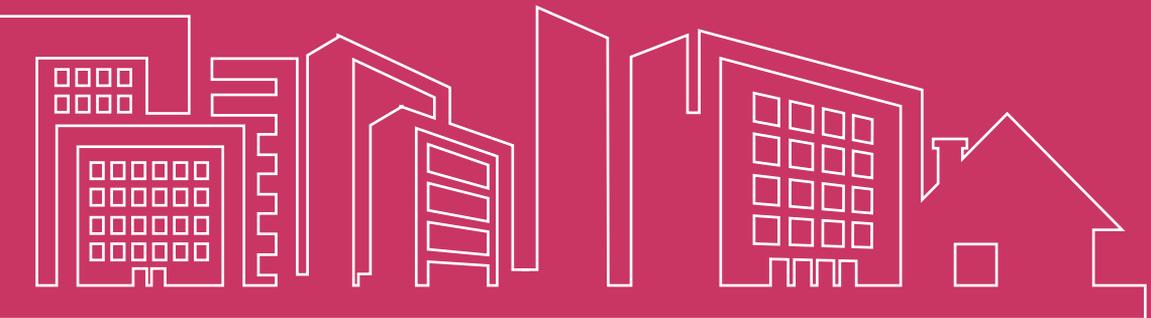
Housing and Construction

Apartments

Apartment prices

Construction starts

Construction completions



Apartment Prices* in Israel, Jerusalem, Tel Aviv, and Haifa, 2007, 2017

Jerusalem Institute for Policy Research



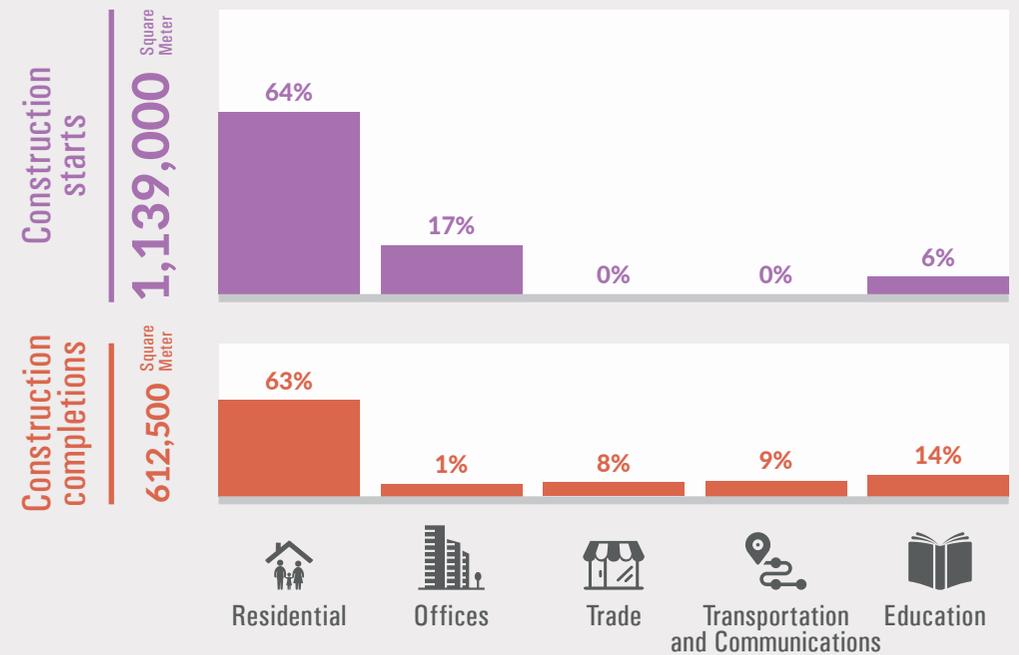
2007 2017

* Average price of a 3.5-4 room apartment, in millions NIS)



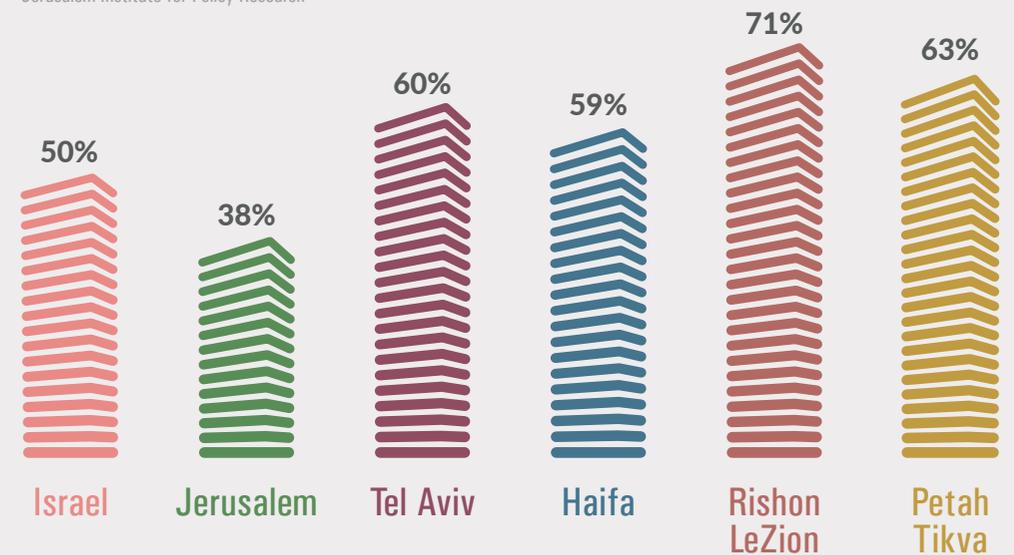
Construction Starts and Completions in Jerusalem, by Selected Purpose, 2018

Jerusalem Institute for Policy Research



Construction Starts of Apartments in Tall Buildings,* 2016-2018

Jerusalem Institute for Policy Research



* Apartments that were built in buildings with 8 or more floors as a percentage of all apartments whose building began in 2016-2018.



Apartments

As of the end of 2018, Jerusalem had 227,700 residential apartments.^{35,36} 170,500 apartments (75%) in Jewish neighborhoods and 57,200 apartments (25%) in Arab neighborhoods. The percentage of apartments in Jewish neighborhoods (relative to the total number of apartments in the city) was higher than the percentage of Jerusalem's Jewish population, which stood at 62% at the close of 2017. The percentage of apartments in Arab neighborhoods was lower than the percentage of Jerusalem's Arab population, at 38%. The reason for this discrepancy lies in the relatively large size of households within the Arab population (5.2 persons) relative to the Jewish population (3.4 persons).

In 2018 the average area of an apartment in Jerusalem was 82 square meters (m²). During 2002–2018 the average area of an apartment in Jerusalem increased by 6 m², from 76 m² to 82 m². The average area of an apartment in neighborhoods with a majority Jewish population was comparable to that in neighborhoods with a majority Arab population – 82 m² and 80 m², respectively.

The Jewish neighborhoods that recorded the smallest average apartment size were Zichron Yosef in Nahlaot (47 m²), Katamon Tet (48 m²), the area around HaMadregot Street in Nahlaot (50 m²), and the area around Shlomtzion HaMalka Street in the City Center (50 m²). The neighborhoods with the largest average

apartment size were recorded in the vicinity of HaHoresh Road in Ramot Alon (146 m²), Malha (130 m²), Motza Tahtit and Ramat Motza (130 m²), the area around Avraham Rafal Street in Pisgat Ze'ev East (128 m²), and the area around Israel Zarhi Street in West Ramot Alon (126 m²).

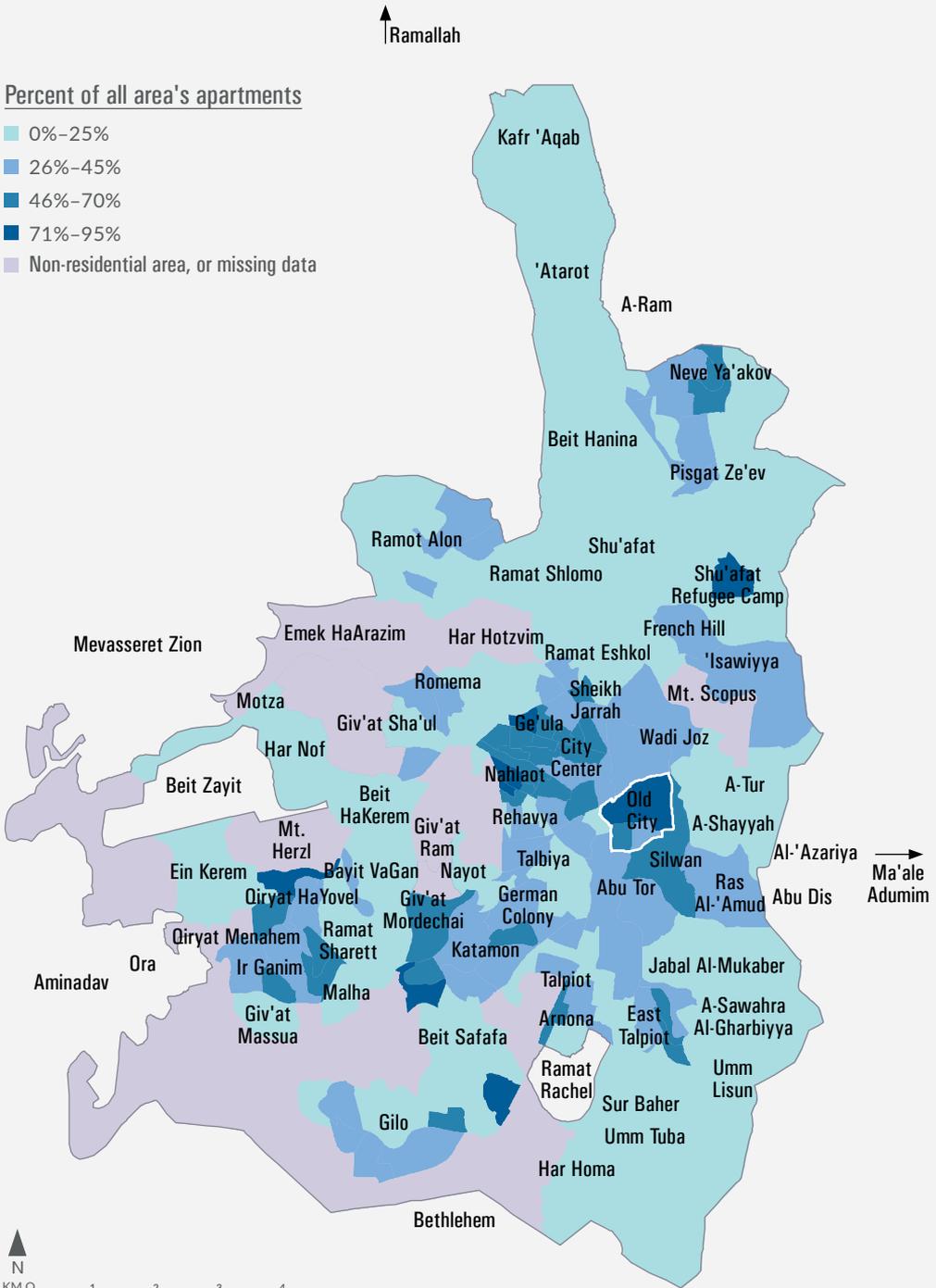
The Arab neighborhoods with the smallest average apartment size were the Shu'afat Refugee Camp (35 m²), the Old City neighborhoods of the Muslim Quarter (46 m²), the Christian Quarter (46 m²), and the Armenian Quarter (63 m²), and Silwan (64 m²). The neighborhoods with the largest average apartment size were Beit Hanina (95 m²), Kafr 'Aqab (89 m²), New 'Anata (87 m²), and Beit Safafa (87 m²).

³⁵ Including apartments not designated as part of a specific neighborhood or geographical area.

³⁶ This figure is based on data for the collection of arnona, the municipal tax.



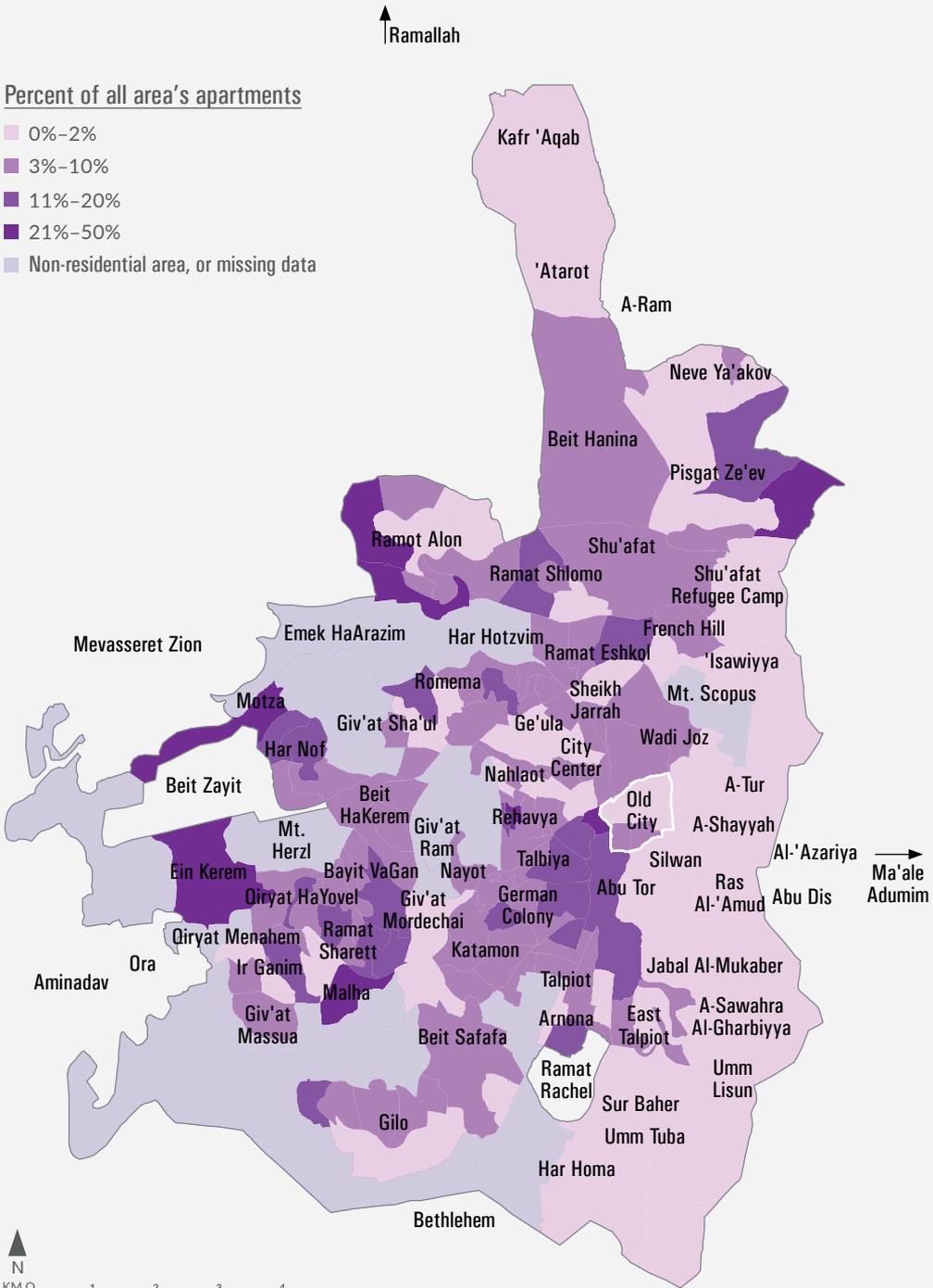
Small* Apartments in Jerusalem, 2018



* Sized 60 square meters or less
 The data on Shu'afat and Kafr 'Aqab are incomplete



Large* Apartments in Jerusalem, 2018





The CBS Social Survey found that during 2015–2017 (on average), 82% of Jerusalem residents aged 20 and older were satisfied or very satisfied with their residential apartment. This was slightly lower than the figures for Israel, Tel Aviv, and Haifa (85%–87%). Regarding the area in which they reside, 74% of Jerusalem residents aged 20 and older were satisfied or very satisfied. The figure for Jerusalem was lower than the figures for Israel (84%), Tel Aviv (90%), and Haifa (83%).

The Social Survey also examined duration of residence in the current apartment (in cities with a population of more than 200,000) and found that during the years 2015–2017 (on average), Jerusalem had the highest percentage of residents who had resided in their current dwelling for more than ten years, at 55%. Israel (50%), Tel Aviv (40%), and Haifa (46%) each recorded a lower percentage of residents who had lived in their current dwelling for more than ten years. A total of 31% of Jerusalem residents had lived in their current dwelling for a period of less than five years, compared with 33% in Israel, 45% in Tel Aviv, and 37% in Haifa.

Apartment prices

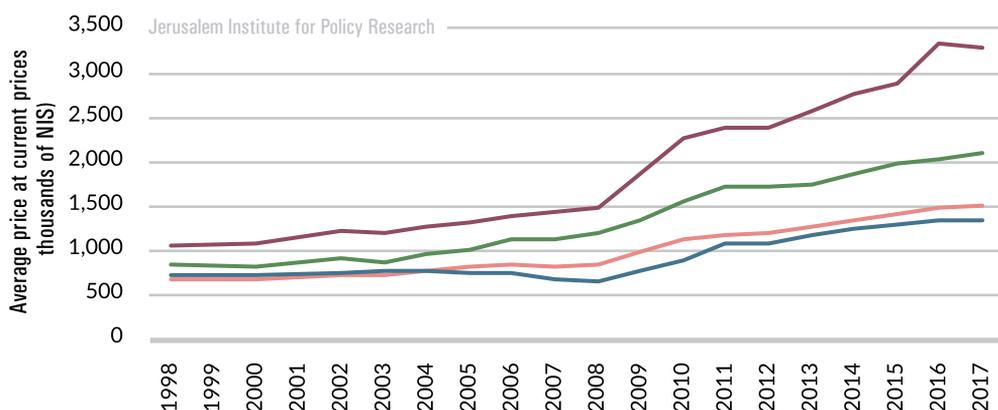
In 2017 the average price for a 3.5–4 room apartment in Jerusalem – NIS 2,095,600 – was higher than the average for Israel (NIS 1,505,200) and Haifa (NIS 1,346,600) but significantly lower than the average price in Tel Aviv (NIS 3,288,600).

An examination of average apartment prices over the past years indicates that prices have risen. For example, the average price for a 3.5–4 room apartment in Jerusalem rose from NIS 1,734,600

in 2013 to NIS 2,095,600 in 2017 – a 21% increase. Israel recorded an increase of 18% while in Tel Aviv prices rose by 28% and in Haifa by 15%.

Average Price of Privately Owned 3.5–4 Room Apartments in Israel, Jerusalem, Tel Aviv, and Haifa, 1998–2017

■ Tel Aviv ■ Jerusalem ■ Israel ■ Haifa





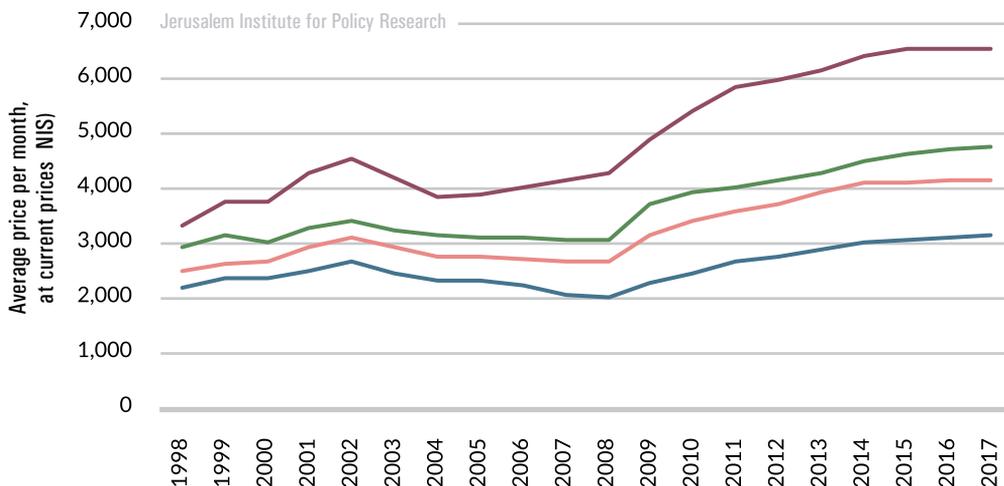
In 2017 the average rent for a 3.5-4 room apartment in Jerusalem – NIS 4,700 – was higher than the average for Israel (NIS 4,200) and Haifa (NIS 3,100) but significantly lower than the price in Tel Aviv (NIS 6,500). Comparable differences in rent can be seen among apartments within other size categories as well. Rental prices have also risen in recent years. For example, the average rent for a 3.5-4 room apartment in Jerusalem rose from NIS 4,300 in 2013 to NIS 4,700

in 2017 – a 10% increase. The increase in Jerusalem (10%) was slightly higher than the average recorded in Israel, Tel Aviv, and Haifa, at 6%-8%.

A comparison between the average rent increase for a 3.5-4 room apartment in Jerusalem and the average price increase for apartments of the same size during 2013-2017 indicates that the average increase in rent (10%) was lower than the average increase in cost of apartments (21%).

Average Monthly Rental Prices for 3.5-4 Room Apartments in Israel, Jerusalem, Tel Aviv, and Haifa, 1998-2017

■ Tel Aviv ■ Jerusalem ■ Israel ■ Haifa





Construction starts

In 2018 construction was started on 2,900 apartments. This was comparable to the figure for 2017, at 2,800 apartments, and higher than the figure for 2016, when construction was started on 2,200 apartments. Presumably, as land reserves diminish and construction in Jerusalem becomes increasingly based on urban renewal, the number of housing construction starts per year can be expected to decline as well.

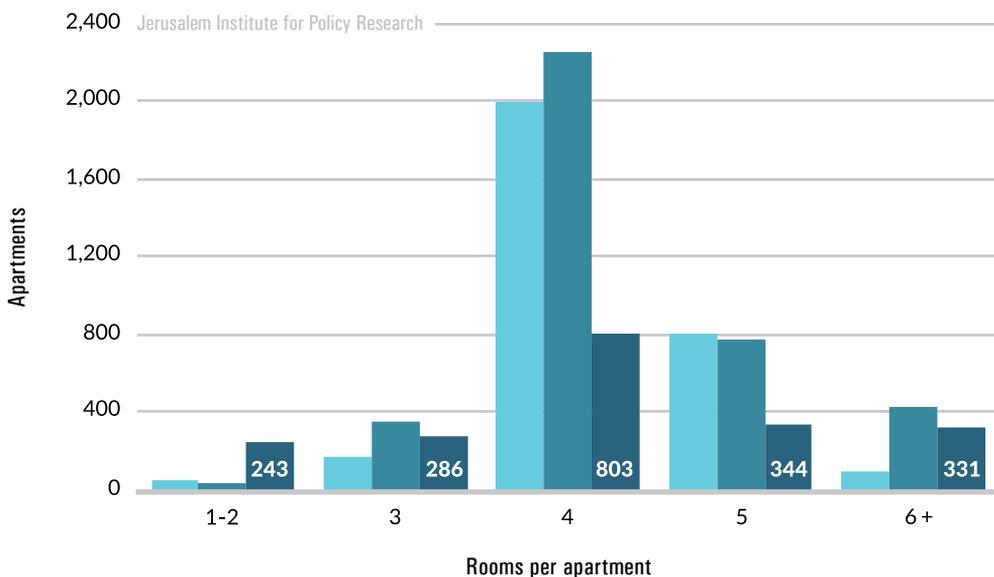
The neighborhoods with the highest numbers of housing starts in 2018 were Ramat Shlomo (500 apartments – accounting for 17% of the total), Har Homa (470 – 16%), Bak’a, Abu Tor and Yemin Moshe (430 – 15%), Mekor Baruch (180 – 6%), and North Beit Hanina (170 – 6%).

The distribution of housing starts in 2018 by number of rooms indicates that most of these were large apartments, whereas small apartments were a rare commodity. Only 8% of the housing starts in Jerusalem

were small apartments with 1-2 rooms. Israel recorded a lower figure, at 5%, and for Haifa the figure was 10%. Tel Aviv recorded a particularly high percentage of small apartments, at 40%. The proportion of 3-room apartments stood at 17% in Jerusalem, and likewise in Tel Aviv. In Haifa 13% of the housing starts were 3-room apartments, and in Israel the figure was 7%. In Jerusalem 4-room apartments accounted for 19% (39% in Israel), and apartments with 5 or more rooms accounted for 56% (49% in Israel).

Housing Starts in Jerusalem by Number of Rooms, 2016–2018

■ 2016 ■ 2017 ■ 2018





Housing Starts in Israel, Jerusalem, Tel Aviv, and Haifa by Number of Rooms, 2018

Jerusalem Institute for Policy Research

	Total number of apartments	Total	1-2 rooms	3 rooms	4 rooms	5 or more rooms
Israel	47,400	100	5	7	39	49
Jerusalem	2,900	100	8	17	19	56
Tel Aviv	2,700	100	40	17	20	23
Haifa	1,200	100	10	13	46	31

For many years Jerusalem maintained a policy of refraining from construction in valleys as well as construction of tall buildings. In recent years, however, the lack of available space for construction, reluctance to build in open spaces close to the city, and changing perspectives on planning have led to an increase in the number of approvals for construction of tall buildings.

In 2018, 23% of the housing starts in Jerusalem constituted apartments in buildings with 8 or more stories. This was lower than the figures for Israel (50%), and Tel Aviv and Haifa (62%). The relatively low figure for Jerusalem stems from a planning policy aimed at preserving the city's historical contours and the panoramic view of and from the Old City.

The total area covered by construction starts for all purposes in Jerusalem in 2018 was 1,139,000 m², constituting 9% of the total area of construction starts in Israel. This was higher than the total for Tel Aviv (454,400 m² – 4%) and significantly higher than the total for Haifa (217,800 m² – 2%).

In 2018, 64% of the area covered by construction starts in Jerusalem was for residential purposes, lower than the figures for Israel (71%) and Haifa (72%), and comparable to the figure for Tel Aviv, where 65% of the area covered by construction starts was for residential purposes. Other constructions starts in Jerusalem were for the purposes of office space (17%) and industry (6%). In Tel Aviv the main purposes, aside from housing, were office space (15%) and public buildings (7%).



Construction completions

The number of housing completions in Jerusalem recorded in 2018 was the lowest since 2012. During 2018 construction was completed on 2,000 residential apartments, compared with 3,900 in 2016 and 3,100 in 2017.

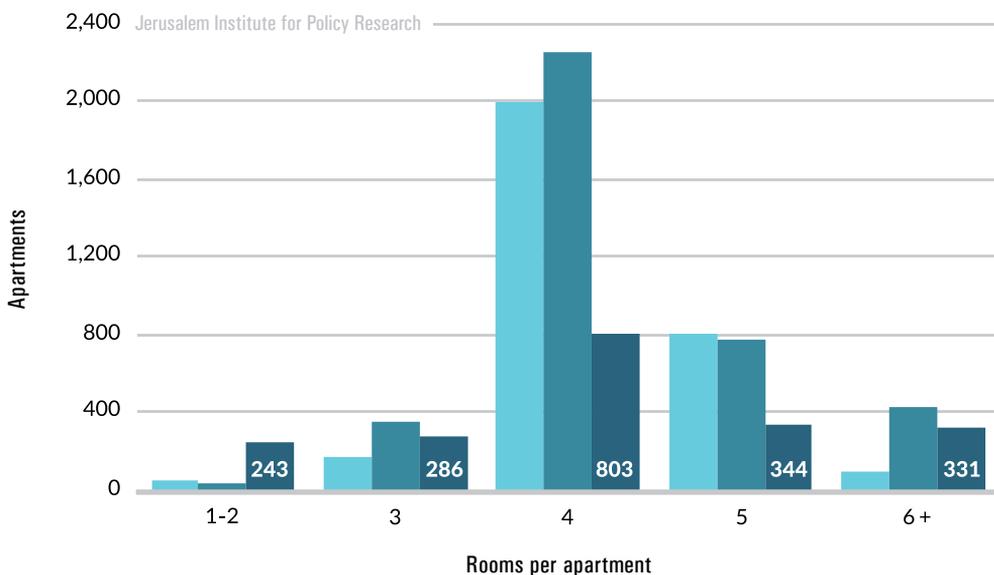
The neighborhoods that recorded the highest numbers of housing completions in 2018 were Romema (340 apartments – 17% of the total), North Pisgat Ze’ev (170 – 8%), North Ramat Alon (160 – 8%), the City Center (160 – 8%), Ramat Sharett, Ramat Denya, and Holyland (120 – 6%), and Sur Baher and Umm Tuba (120 – 6%).

As in the case of housing starts, the distribution of housing completions by number of rooms indicates that large apartments accounted for most of the housing completions, whereas small apartments accounted for a small proportion. In 2018, 12% of the housing

completions constituted apartments with 1-2 rooms and 14% were 3-room apartments. Apartments with 4 rooms accounted for 40% of the total, and apartments with 5 or more rooms accounted for 34%. In Israel 39% of the apartments had 4 rooms and 48% had 5 or more rooms. Haifa also had a very high proportion of large apartments, with 96% of the housing completions comprising apartments of 4 or more rooms. Tel Aviv, in contrast, had a markedly high proportion of small apartments compared with the other cities: 23% of the housing completions were apartments with 1-2 rooms and 27% were 3-room apartments.

Housing Completions in Jerusalem by Number of Rooms, 2016–2018

■ 2016 ■ 2017 ■ 2018





Housing Completions in Israel, Jerusalem, Tel Aviv, and Haifa by Number of Rooms, 2018

	Total number of apartments	Total	1-2 rooms	3 rooms	4 rooms	5 or more rooms
Israel	48,000	100	4	9	39	48
Jerusalem	2,000	100	12	14	40	34
Tel Aviv	3,000	100	23	27	30	20
Haifa	1,000	100	1	3	43	53

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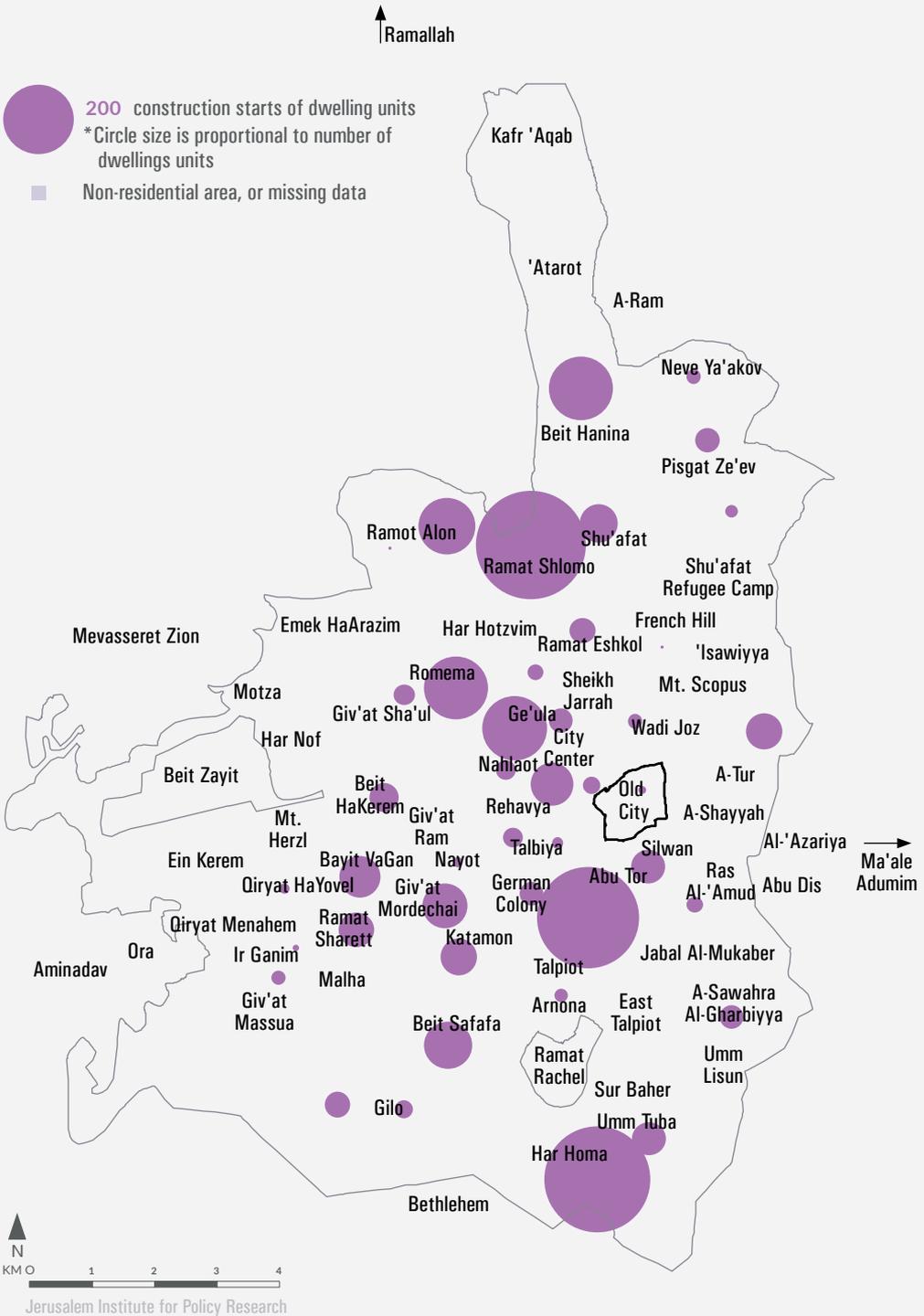
The total area covered by construction completions for all purposes in Jerusalem in 2018 was 612,500 m², accounting for 5% of the area covered by all construction completions in Israel. This was slightly higher than the figure for Tel Aviv, at 582,500 m² (5%), and 3 times the figure for Haifa, at 198,400 m² (2%).

In 2018, 63% of the area covered by construction completions in Jerusalem

was for residential purposes. In Israel 77% of the area covered by construction completions was for residential purposes, and in Tel Aviv the figure was 69%. Other purposes of construction in Jerusalem, in descending order, were education (14%), transportation and communication (9%), and commerce (8%). In Tel Aviv the purposes other than residential were office space (20%), commerce (5%), and education (4%).

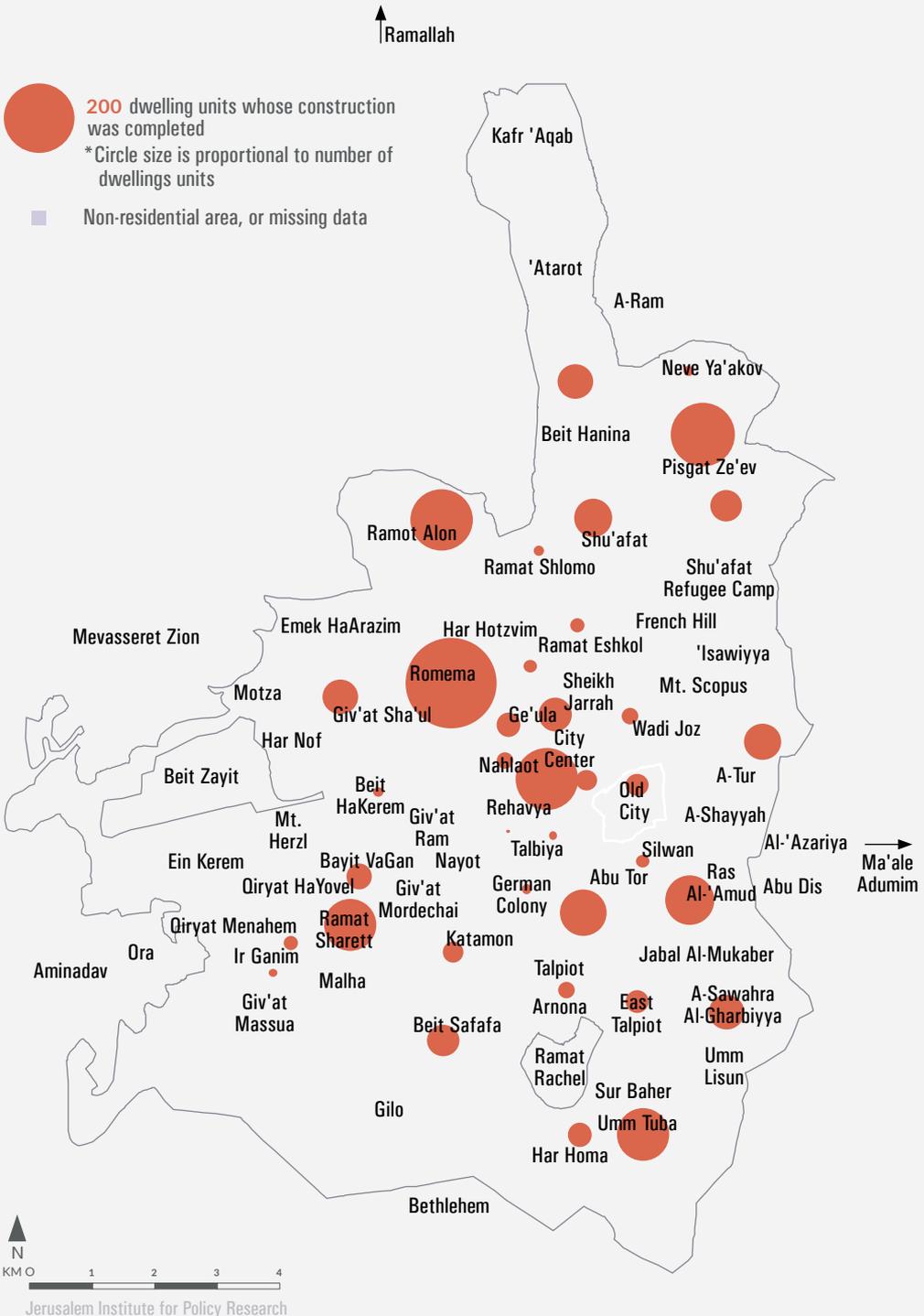


Housing Starts in Jerusalem, 2018





Housing Completions in Jerusalem, 2018



8

Tourism

Guests and overnight stays

Jerusalem compared to select Israeli cities

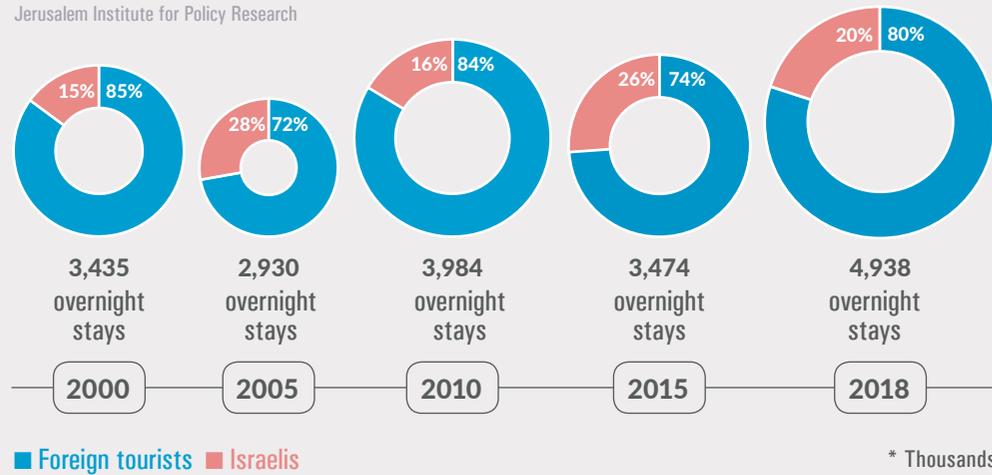
Profile of the tourists





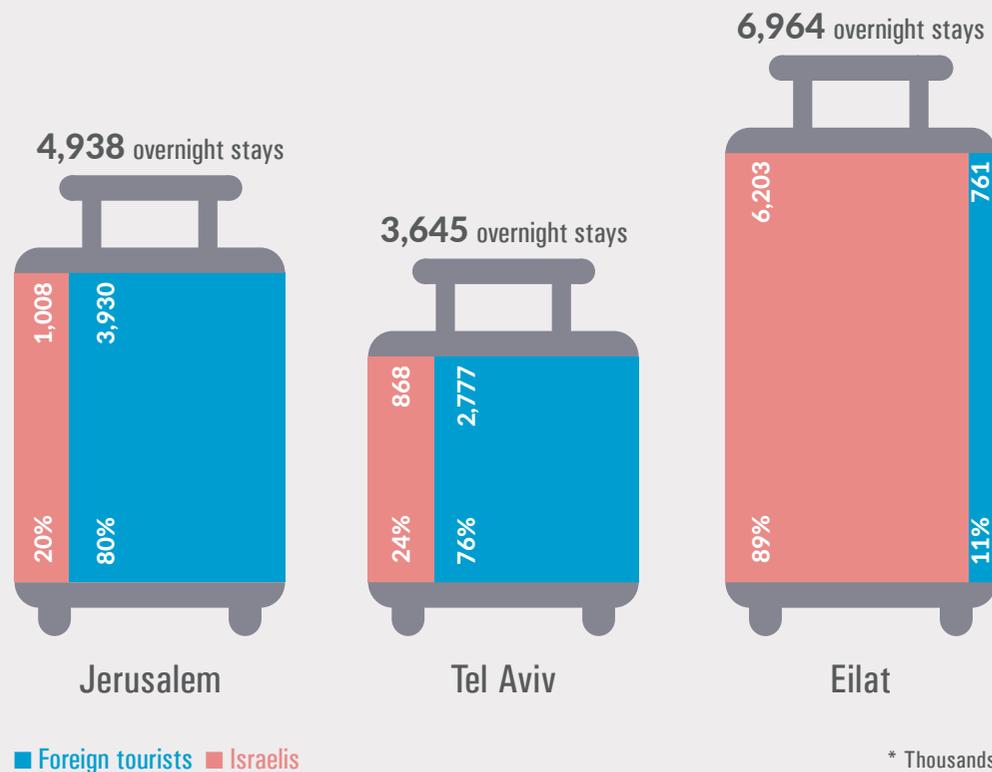
Overnight Stays of Foreign Tourists and Israelis* in Hotels in Jerusalem, 2000 – 2018

Jerusalem Institute for Policy Research



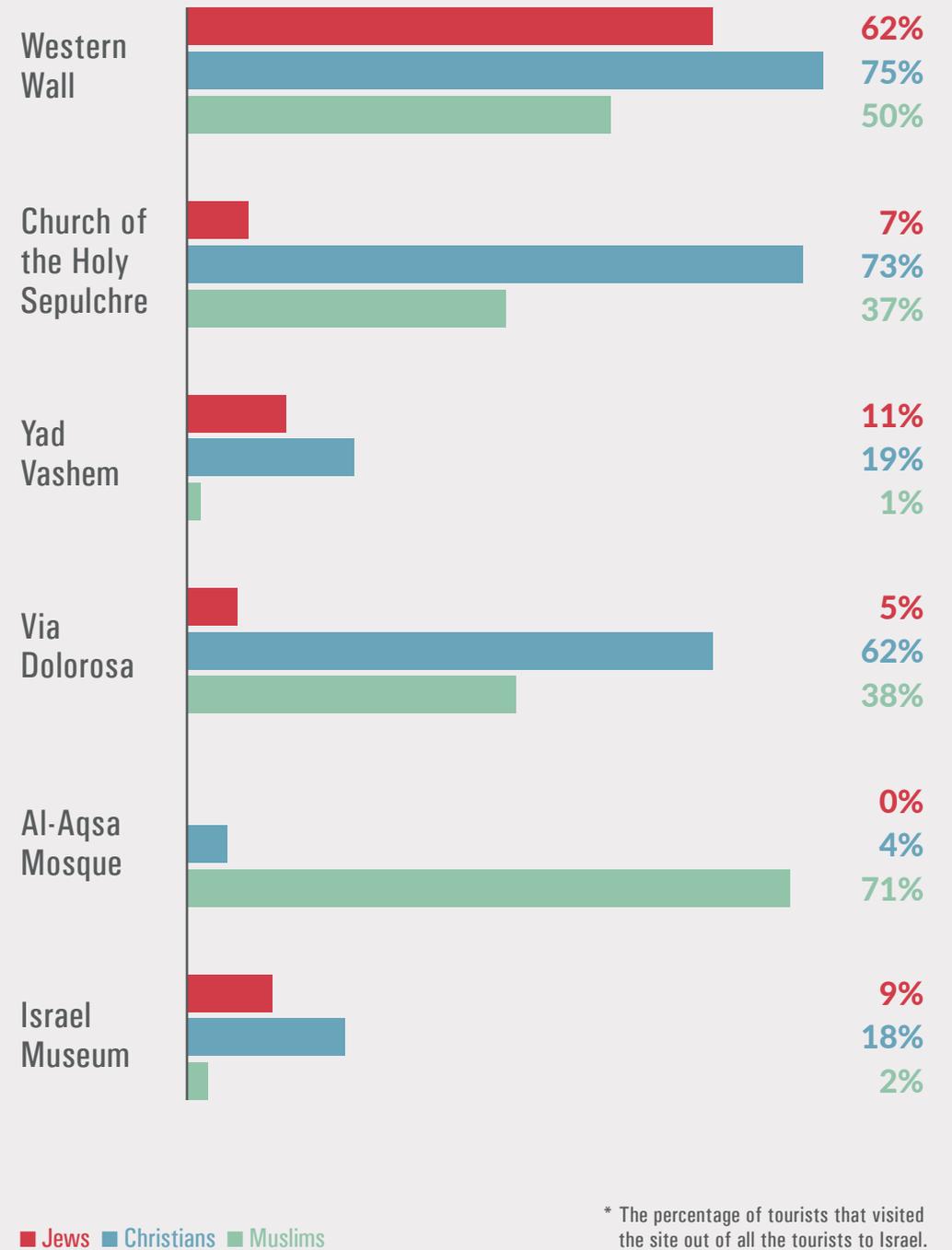
Overnight Stays of Foreign Tourists and Israelis* in Hotels in Jerusalem, Tel Aviv, and Eilat, 2018

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Tourist Visits to Selected Sites in Jerusalem*, by Religion, 2017

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Guests and overnight stays

Jerusalem attracts visitors from across the country and the around world because of its unique cultural and religious heritage, its status as Israel's capital city, its centrality for the Jewish people as well as its sanctity for the three monotheistic religions, and the historical and archeological sites and cultural centers it has to offer. The past three years have seen a gradual increase in the numbers of guests and overnight stays in tourist hotels³⁷ in Israel generally and Jerusalem specifically. In 2018 the number of guests and the number of overnight stays in Jerusalem's tourist hotels were the highest ever recorded – 1,792,900 guests (17% of all hotel guests in Israel) and 4,937,600 overnight stays (20% of all overnight stays in Israel's tourist hotels).

In 2018 Jerusalem had 89 tourist hotels with a total of 10,800 rooms, accounting for 20% of all the rooms in Israel's tourist hotels. Jerusalem had the highest number of hotel rooms in Israel that year, with the exception of Eilat, which had slightly more, at 11,000 rooms (21%). Tel Aviv recorded 8,600 rooms (16%), Tiberius had 4,400 (8%), the Dead Sea area had 4,100 (7%), and Haifa had 1,600 (3%).

The past three years (2016–2018) have seen a gradual increase in the number of guests in Jerusalem's hotels. The number of guests in Jerusalem's tourist hotels in 2018 was the highest ever recorded – 1,792,900. During 2015–2017 the number of hotel guests ranged between 1,243,600

and 1,653,900. The large increase in the number of guests in Jerusalem's hotel stems mainly from an increase in the number of visitors from abroad, which reached 1,180,900 in 2018 (66% of all hotel guests). The number of Israeli guests rose as well – 612,000.

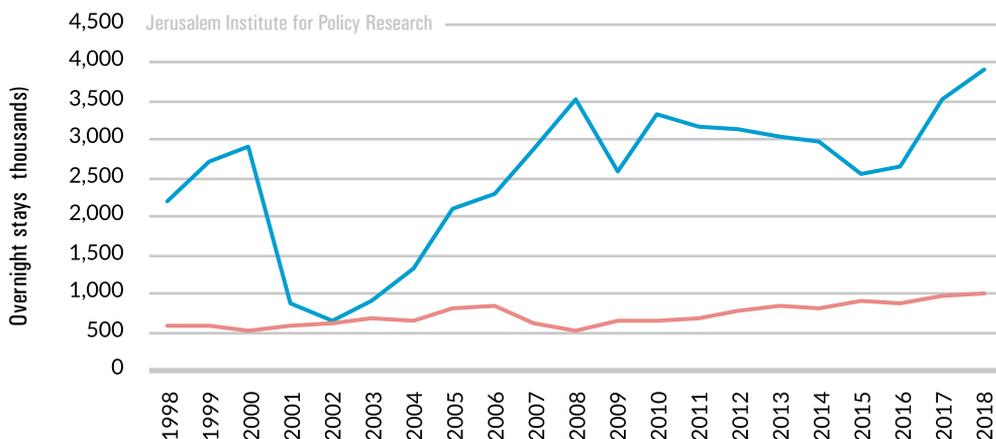
During the past three years (2016–2018) there has also been a gradual increase in the number of overnight stays in Jerusalem's hotels. In 2018 the number of overnight stays in the city's tourist hotels reached an all-time high, at 4,937,600. During 2015–2017 the number of overnight stays ranged between 3,474,100 and 4,504,400.

³⁷ The term "tourist hotels" as used in this chapter refers to hotels and guest houses registered with the Ministry of Tourism.



Overnight Stays in Tourist Hotels in Jerusalem, 1998–2018

■ Foreign tourists ■ Israelis



The average number of overnight stays per guest (for foreign tourists as well as Israelis) in 2018 stood at 2.8. For foreign visitors the average was 3.3, double the figure for Israeli hotel guests, at 1.6.

In 2018 Jerusalem recorded the highest numbers of overnight stays by foreign tourists during the months of October (439,100), November (408,300), and May (392,700). The highest numbers of overnight stays by Israelis were recorded during the months of August (171,500), July (104,100), and December (94,600).

The room occupancy in Jerusalem's hotels in 2018 reached 69%. The rate was comparable across hotels of different levels: the highest-ranked hotels (levels I and II) had an occupancy rate of 69%, mid-level hotels had a rate of 70%, and the lowest-ranked hotels had a rate of 71%. The occupancy rate in 2018 was higher than the rates during 2015–2017, when it reached 54%–65%.



Jerusalem compared to select Israeli cities

Jerusalem has a strong power of attraction for foreign visitors relative to Israel's other leading tourist destinations. In 2018, 29% of the foreign visitors who stayed at Israel's hotels stayed at hotels in Jerusalem, and 34% of the overnight stays by foreign tourists visiting Israel were recorded in Jerusalem's hotels.

The number of foreign guests who stayed at hotels in Jerusalem in 2018 stood at 1,180,900 (29% of the total for Israel), compared with 24% in Tel Aviv, 11% in Tiberius, 6% at the Dead Sea, 5% in Eilat, and 3% in Haifa.

The number of overnight stays in Jerusalem by foreign tourists stood at 3,930,000, accounting for 34% of the total number of overnight stays by foreign tourists visiting Israel, compared with 24% in Tel Aviv, 9% in Tiberius, 7% in Eilat, 5% at the Dead Sea, and 2% in Haifa. The number of overnight stays in Jerusalem by Israelis stood at 1,007,600, accounting for 7% of all overnight stays in Israel by Israelis, compared with 46% in Eilat, 11% at the Dead Sea, 6% in Tiberius, 6% in Tel Aviv, and 2% in Haifa. Evidently the top two tourist destinations for foreign tourists are Jerusalem and Tel Aviv, while Israelis prefer Eilat and the Dead Sea.

Foreign tourists accounted for a very high proportion of overnight stays in Jerusalem, at 80%, slightly higher than the figure for Tel Aviv (76%) and significantly higher than the figures for Tiberius (55%), Haifa (48%), Israel (46%), the Dead Sea (26%), and Eilat, where foreign tourists accounted for 11% of the overnight stays.

The foreign tourists who stayed at Jerusalem's hotels came primarily from

the following countries: the United States (38%), France (5%), Germany (5%), Russia (5%), and China (4%). The distribution of countries from which tourists came was comparable across Israel's hotels: the United States (38%), France (7%), Russia (6%), Germany (6%), and China (4%).

The three countries from which the largest numbers of foreign guests at Israel's hotels came were the United States (1,388,500 hotel guests), France (250,700), and Russia (236,000). An analysis of the distribution of locations of overnight stays among hotel guests from these three countries indicates that Jerusalem is a leading tourist destination. The four main destinations among American guests at Israel's tourist hotels were Jerusalem (of the American visitors to Israel, 33% stayed in hotels in Jerusalem), Tel Aviv (24%), Tiberius (11%), and the Dead Sea (6%). Among French hotel guests, 27% stayed at hotels in Tel Aviv, 25% in Jerusalem, 10% in Eilat, and 8% at the Dead Sea. Jerusalem was also a leading tourist destination among hotel guests from Russia, approximately a quarter of whom (23%) stayed at hotels in Jerusalem, 20% in Tel Aviv, 17% in Eilat, and 12% at the Dead Sea.

In 2018 the room occupancy rate in Jerusalem was 69%, slightly lower than the figures for Tel Aviv (75%) and Eilat (73%) and comparable to the figures for Israel (68%), Haifa (68%), and the Dead Sea (70%).

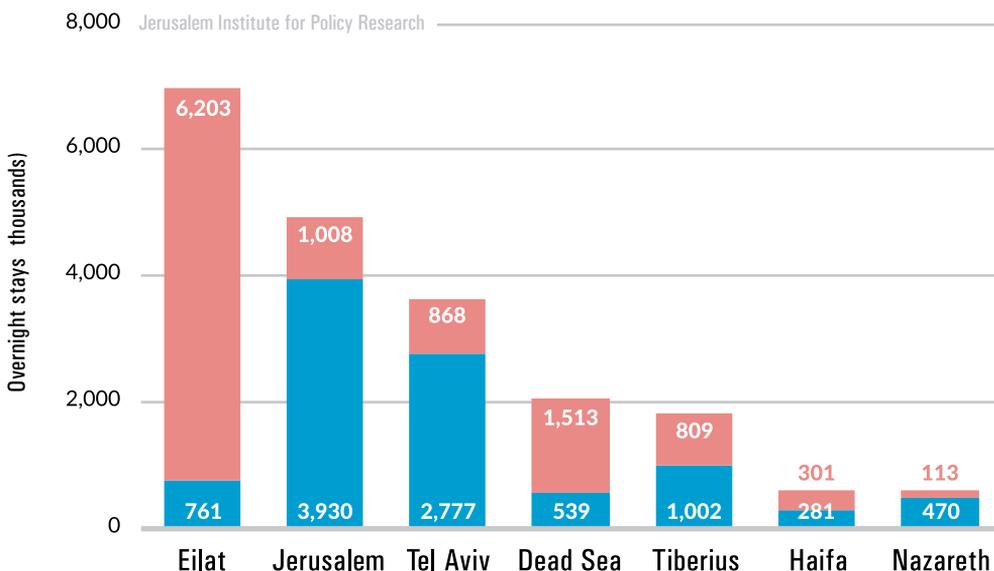


The average number of overnight stays by foreign tourists in Jerusalem (3.3) was higher than the average for other leading tourist destinations in Israel, with the exception of Eilat (3.6). Haifa recorded an average of 2.6, Tel Aviv recorded 2.8, the Dead Sea recorded 2.2, and Tiberius

recorded 2.1. The average number of overnight stays by Israelis in Jerusalem (1.6) was identical to the averages for Tel Aviv and Haifa but lower than the averages for Eilat (2.7), the Dead Sea (2.2), and Tiberius (2.0).

Overnight Stays at Tourist Hotels in Jerusalem and Select Cities in Israel, 2018

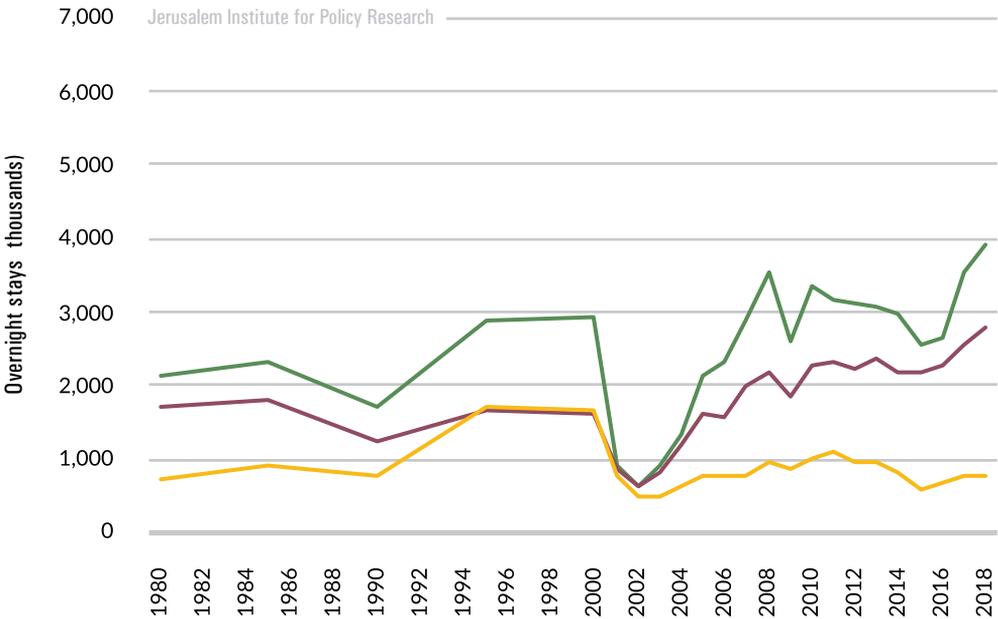
■ Foreign tourists ■ Israelis





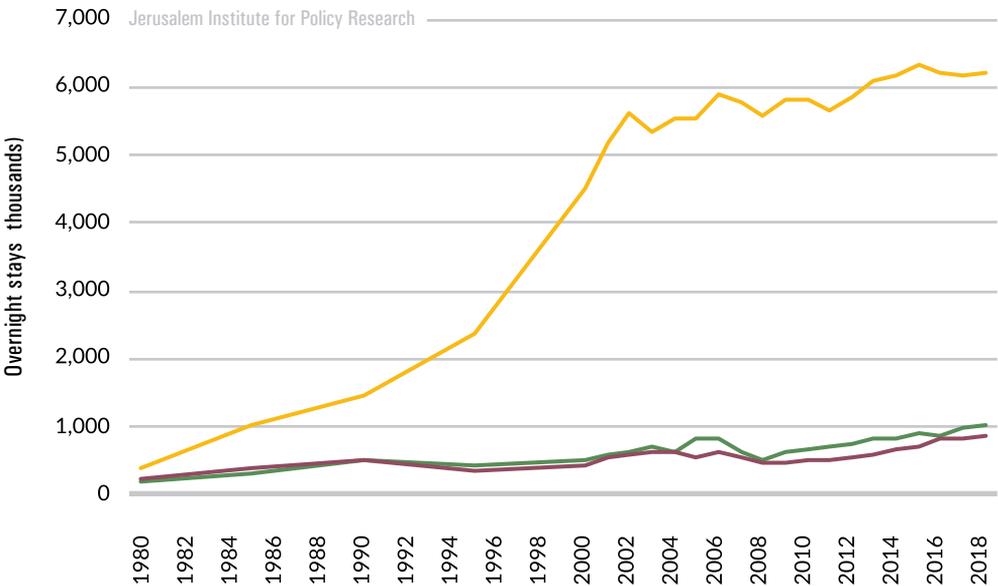
Overnight Stays by Foreign Tourists at Tourist Hotels in Jerusalem, Tel Aviv, and Eilat, 1980–2018

■ Jerusalem ■ Tel Aviv ■ Eilat



Overnight Stays by Israelis at Tourist Hotels in Jerusalem, Tel Aviv, and Eilat, 1980–2018

■ Eilat ■ Jerusalem ■ Tel Aviv





Over the past decade or so, there has been a change in the patterns of tourist accommodation across the world, including in Israel. Growing numbers of tourists are opting not to stay at hotels and instead are choosing other types of accommodation, primarily short-term rental apartments or rooms. Overnight stays for tourists has become possible thanks to the development of infrastructures for online information sharing and advertising, chief among which is Airbnb. As of April 2019, there were approximately 3,100 short-term rentals available in Jerusalem – 81% of which were apartments and 19% of which were rooms within apartments. The main neighborhoods in which short-term rentals were available were the City

Center, Nahlaot, Rehavya, and Talbiya. Tel Aviv, by comparison, had 9,000 rentals available – 83% of which were apartments. Haifa and Eilat had significantly lower numbers of rentals, at 800 and 1,100, respectively.³⁸

The Ministry of Tourism conducts an annual survey on incoming tourism in order to examine the scope of tourism to Israel and the characteristics of tourists. The survey found that in 2017, 9% of the overnight stays in Israel were in short-term rentals. The figure for Jerusalem was slightly lower, at 7%, while in Tel Aviv the proportion of overnight stays in short-term rentals was higher, at 12%. In Eilat 10% of the overnight stays were in rentals and in Haifa 9%.

³⁸ <https://www.airdna.co>



Profile of the tourists

In 2017 a total of 2,723,200 foreign tourists visited Jerusalem, accounting for 75% of all tourists to Israel. Of the tourists who visited the city, 63% did so independently. The main reasons for visiting Jerusalem were touring, visiting relatives and friends, and religious worship.

Christians accounted for a markedly high proportion of the tourists who visited Jerusalem – 58%. Jews accounted for 23% of these tourists and Muslims for a small fraction (3%). In Tel Aviv, 51% of the tourists were Christian, 25% were Jewish, and 2% were Muslim.³⁹

Among the tourists who visited Jerusalem, the main purposes cited for their visit to Israel were touring (27%), visiting relatives and friends (26%), religious worship (25%), and leisure and recreation (11%). Among the tourists who visited Tel Aviv, the main purposes cited for their visit to Israel were visiting relatives and friends (28%), touring (26%), religious worship (13%), business and research (14%), and leisure and recreation (12%).

The main destinations among tourists who visited Jerusalem in 2017 were the Western Wall (89%), the Jewish Quarter (76%), the Church of the Holy Sepulcher (68%), the Mount of Olives (54%), and the Via Dolorosa (57%). The distribution of destinations varies in accordance with a tourist's religion. Among Jewish tourists the main destinations were the Western Wall (62%), the Jewish Quarter (54%), and Yad VaShem (11%). Christians primarily visited the Western Wall (75%), the Church of the Holy Sepulcher (73%), and the Jewish Quarter (63%), while the sites most visited by Muslims were Al-Aqsa Mosque (71%), the Western Wall (50%), and the Mount of Olives (49%).

Of the tourists who visited Jerusalem, 63% were traveling independently, 31% arrived as part of an organized tour group, and 6% had purchased a package tour. In Tel Aviv, 74% were independent tourists, 20% arrived as part of an organized tour group, and 6% had purchased a package tour.

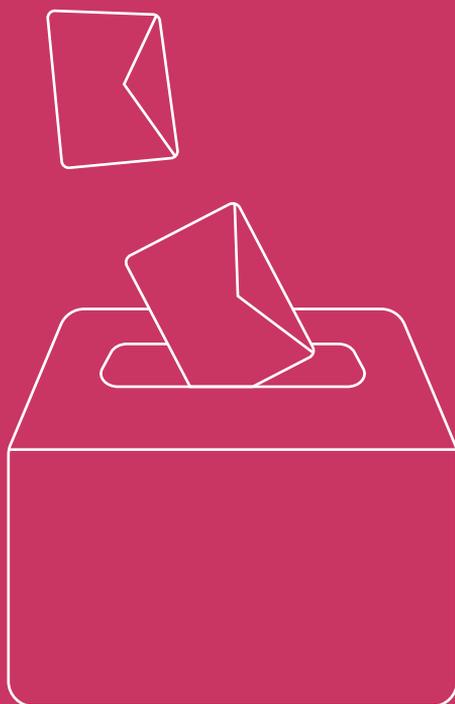
³⁹ Of the tourists who visited Jerusalem and Tel Aviv, 14%–19% had no religious affiliation and 3% were followers of other religions.

9

Elections

Jerusalem Mayoral and City Council Elections

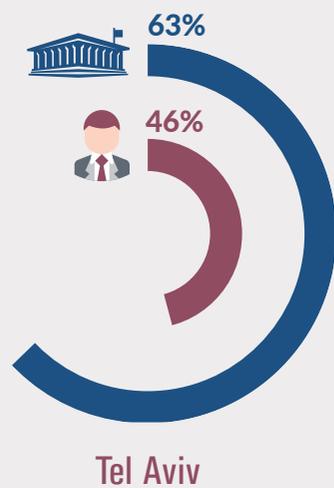
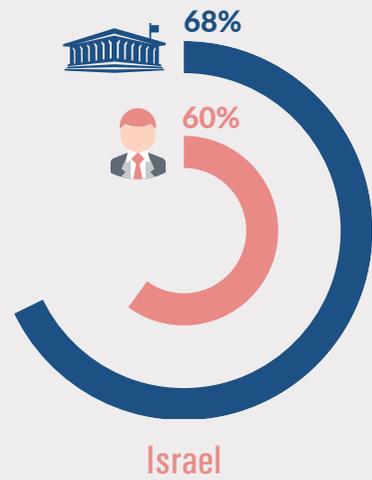
Knesset Elections





Voter Turnout in Municipality Elections* and 21st Knesset Elections in Israel and in the Major Cities

Jerusalem Institute for Policy Research

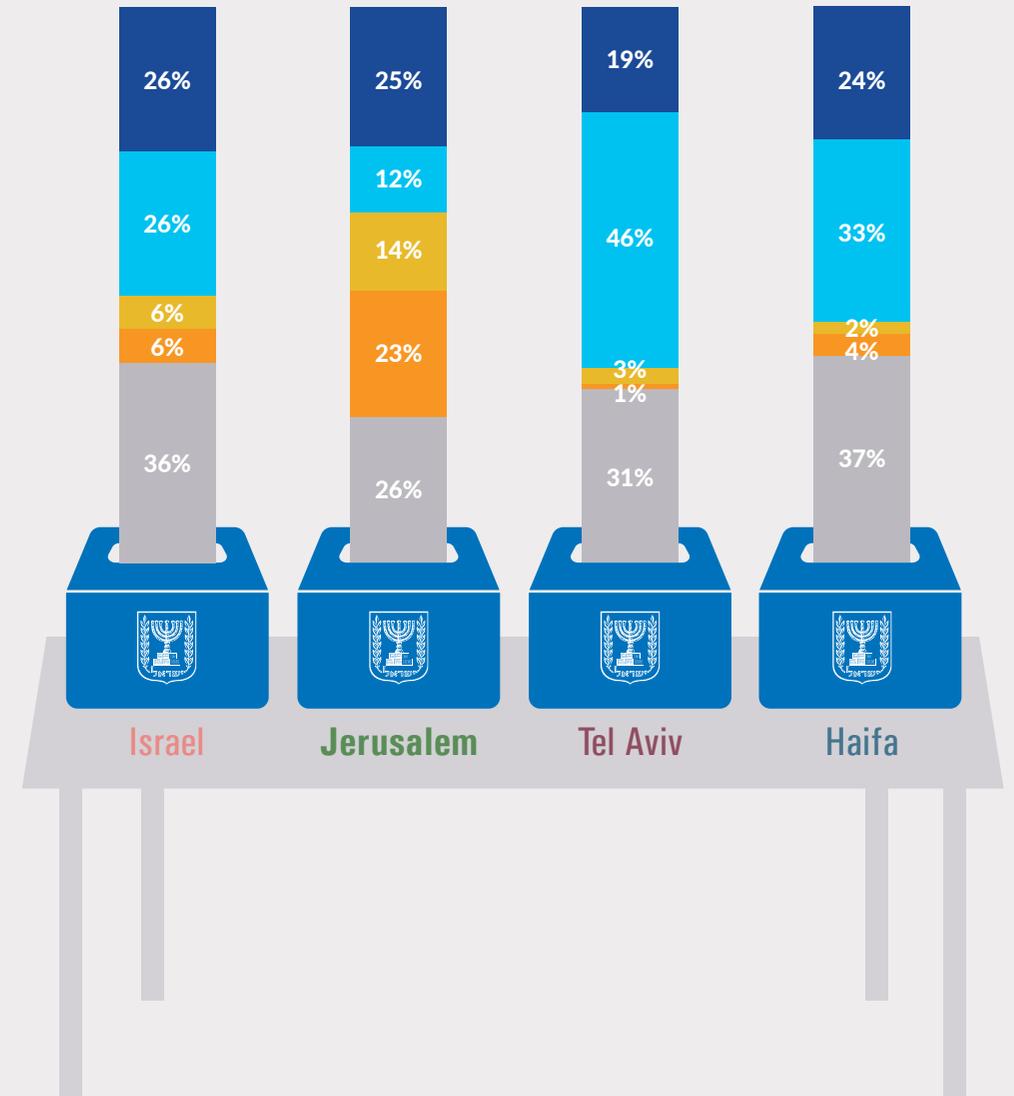


The 21st Knesset Municipalities, 2018

* In the first round of elections

Voting Distribution to the 21st Knesset Elections, in Israel and in the Major Cities, by Party, 2019

Jerusalem Institute for Policy Research



Likud Kahol Lavan Shas Yahadut HaTorah Other parties



Jerusalem mayoral and city council elections

On October 30, 2018, elections were held for the municipalities and local and regional councils in Israel, including Jerusalem. The number of eligible voters in Jerusalem totaled 638,100. Five candidates ran for the position of mayor. Because none of them received at least 40% of the votes, a second round of voting was held between Ofer Berkovitch and Moshe Lion, the two candidates who had received the largest numbers of votes. In the second round, Moshe Lion received 51% of the votes. In the city council elections, the Hit'orerut (Awakening) party gained 7 seats, followed by Degel HaTorah and Shas, with 6 and 5 seats, respectively.

Mayoral elections

Five candidates ran for mayor of Jerusalem: Moshe Lion, Ofer Berkovitch, Ze'ev Elkin, Yossi Deutsch, and Avi Salman.

A total of 254,300 voters (40% turnout) of the 638,100 eligible voters participated in the first round of elections. Of the total number of votes cast, 248,600 were valid (98%) and 5,700 were invalid (2%).

In the first round of voting, Moshe Lion received the largest number of votes – 81,400 (33% of the votes). The second runner-up was Ofer Berkovitch, with 73,100 votes (29%). Ze'ev Elkin received 49,700 votes (20%), Yossi Deutsch

received 42,300 (17%), and Avi Salman received 2,100 (1%). Because none of the candidates received at least 40% of the votes, the two candidates with the largest numbers of votes ran in a second round.

The second round of voting, between Moshe Lion and Ofer Berkovitch, had a smaller voter turnout than the first round, with 223,400 voters (35% of all eligible voters). A total of 221,700 votes were valid (99% of the votes cast) and 1,700 were invalid (1%). Moshe Lion received a majority of the votes, at 112,700 (51%), compared with 109,000 votes for Ofer Berkovitch (49%).

City Council Elections

A total of 40% of eligible voters participated in the city council elections. Of the votes cast, 250,700 (99%) were valid and 3,700 (1%) were invalid. By law the Jerusalem City Council has 31 seats. The Hit'orerut BeYerushalayim (Jerusalem Awakening) party, headed by Ofer Berkovitch received the largest number of votes and therefore gained the most seats on the council (7). The other parties, in descending order

of number of seats, were Degel HaTorah (Banner of the Torah) – 6; Shas (Shomrei Torah Sephardim – “Torah-Observant Sephardim”) – 5; and Yahadut HaTorah (United Torah Judaism) – 3. The parties HaBayit HaYehudi (The Jewish Home), Yerushalayim Tatzli'ah (Jerusalem Will Succeed, the party of Ze'ev Elkin), and Meuhadim (United) each gained two seats, and the parties Meretz, Havilio –



Metzlim Et Yerushalayim (Havilio – Saving Jerusalem), Bnei Torah (Sons of the Torah), and Likud each gained one seat. The party of mayor-elect Moshe Lion, Yerushalayim Shelanu (Our Jerusalem) did not pass the minimum threshold for a seat. Nevertheless, because he was the elected mayor, the minister of the interior appointed him to the council, making for a total of 32 council members.

These elections marked the first time that a party of East Jerusalem residents, Yerushalayim Iri (My Jerusalem) ran in the municipal elections. It received 3,000 votes and thus did not pass the threshold.

Jerusalem City Council, by Party and Number of Seats, 2018

Number of seats ■ 0-1 ■ 2-4 ■ 5-7

Hit'orerut	7	Yahadut HaTorah	3	Meuhadim	2
		Yerushalayim Tatzli'ah	2	HaBayit HaYehudi	2
Degel HaTorah	6	Meretz	1	Bnei Torah	1
		Likud	1	Metzlim Et Yerushalayim	1
Shas	5			Moshe Lion	1

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Voter turnout

The voter turnout during the first round of Jerusalem's 2018 municipal elections was, as noted, 40% of the eligible voters. This is comparable to the figure recorded for the 2013 elections (39%) and slightly lower than the figure for 2008 (43%). The voter turnout in Jerusalem's elections (40%) was lower than the figures for Israel (60%), Tel Aviv (46%), and Haifa (49%). The low voter turnout in Jerusalem stems, among other factors, from the near-total lack of participation in elections by the Arab population of East Jerusalem. East Jerusalem Arabs have the status of permanent residents of Israel, and as such are entitled to participate in Jerusalem's municipal elections, to run as candidates, and to vote. In practice, however, most choose not to participate in elections, and the voter turnout among this population group was estimated at only 2%. Among the Jewish population, by comparison, the voter turnout was 57%.

The Jewish neighborhoods that recorded the highest voter turnout were neighborhoods in which a majority of the population is ultra-orthodox: Ramat Shlomo (83%), Ramot Alon North (75%), Giv'at Sha'ul (74%), Romema (72%), and Har Nof (70%). The neighborhoods that recorded the lowest voter turnout were the French Hill (24%), the City Center (34%), Musrara (39%), Talbiya (40%), and Geula and Mea Sha'arim (41%).

The voter turnout in Arab neighborhoods was, as noted, only 2%. The neighborhoods that recorded the highest voter turnout were Sur Baher, where the head of the party Yerushalayim Iri resides (9%), Umm Tuba (3%), and Beit Safafa (3%). The neighborhoods that recorded the lowest voter turnout were Kafr 'Aqab (0.2%), Wadi Joz and Sheikh Jarrah (0.5%), and 'Isawiyya (0.5%).



Knesset elections

On April 9, 2019, Israel held elections for the 21st Knesset. The number of eligible voters in Jerusalem stood at 410,300. Of the eligible voters, 64% exercised their right to vote. The parties that received the most votes were Likud (25%), Yahadut HaTorah (23%), Shas (14%), Kahol Lavan (12%), and Ichud MiFlagot HaYamin (7%).

The voter turnout (percentage of eligible voters who voted) in Jerusalem was 64%, lower than the figure for Israel (68%), comparable to the figure for Tel Aviv (63%), and slightly higher than the figure for Haifa (59%).

The localities in Jerusalem's environs recorded a higher voter turnout than Jerusalem, with the exception of Beit Shemesh, which recorded a comparable figure (65%). The ultra-orthodox cities of Modi'in Illit and Betar Illit, as well as the localities of Kochav Ya'akov and Beit El, recorded the highest voter turnout – 81%–85%. Ma'ale Adumim, Giv'at Ze'ev, Mevasseret Zion, Efrat, and Tzur Hadassa had voter turnouts in the range of 73%–79%. In the Arab localities adjacent to Jerusalem – Abu Gosh, Ein Rafa, and Ein Naquba – the voter turnout was lower than the figure for Jerusalem, at 39%–45%.

The party that received the highest number of votes in Jerusalem was Likud (25%), followed in descending order by

Yahadut HaTorah (23%), Shas (14%), Kahol Lavan (Blue and White) (12%), Ichud MiFlagot HaYamin (Union of Right-Wing Parties) (7%), and HaYemin HaHadash (The New Right) (4%). The distribution of parties in Israel differed completely from that in Jerusalem, although Likud received the highest number of votes in both. The parties that received the highest numbers of votes in Israel were Likud (27%), Kahol Lavan (26%), Shas (6%), Yahadut HaTorah (6%), Hadash and Ta'al (Democratic Front) (5%), and HaAvoda (Labor) (5%). Cumulatively, the religiously observant and ultra-orthodox parties that passed the minimum threshold for a seat (Yahadut HaTorah, Shas, and Ichud MiFlagot HaYamin) received a total of 44% of the votes cast in Jerusalem. In Israel these parties received 16% of the votes.

The 2 parties that received the highest numbers of votes in Tel Aviv and Haifa were Kahol Lavan and Likud. In Tel Aviv Kahol Lavan received 46% of the votes and Likud received 19%, and in Haifa the figures were 33% and 24%, respectively.



Results of Elections to the 21st Knesset in Israel, Jerusalem, Tel Aviv, and Haifa, 2019

	Israel	Jerusalem	Tel Aviv	Haifa
Eligible voters	6,339,729	410,258	426,398	247,866
Voter turnout (%)	68	64	63	59

Party	Percentage			
Likud	26	25	19	24
Kahol Lavan	26	12	46	33
Shas	6	14	3	2
Yahadut HaTorah	6	23	1	4
Hadash & Ta'al	5	1	2	5
HaAvoda	5	3	9	6
Israel Beytenu	4	2	1	7
Ichud MiFlagot HaYamin	4	7	1	2
Meretz	4	3	9	5
Kulanu	4	2	2	5
Ra'am and Balad	3	0	1	1
HaYemin HaHadash	3	4	2	2
Zehut	3	3	2	2
Other Parties	4	1	2	2

Jerusalem Institute for Policy Research

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The Jerusalem Institute for Policy Research (formerly Jerusalem Institute for Israel Studies) is the leading institute in Israel for the study of Jerusalem's complex reality and unique social fabric. Established in 1978, the Institute focuses on the unique challenges facing Jerusalem in our time and provides extensive, in-depth knowledge for policy makers, academics, and the general public.

The work of the Institute spans all aspects of the city: physical and urban planning, social and demographic issues, economic and environmental challenges, and questions arising from the geo-political status of Jerusalem. Its many years of multi-disciplinary work have afforded the Institute a unique perspective that allowed it to expand its research and address complex challenges confronting Israeli society in a comprehensive manner. These challenges include urban, social, and strategic issues; environmental and sustainability challenges; and innovation and financing.

Jerusalem: Facts and Trends provides a concise, up-to-date picture of the current state of affairs and trends of change in the city across a wide range of issues: population, employment, education, construction, tourism, and other areas.

The main source of data for the publication is 'The Statistical Yearbook of Jerusalem', produced annually by the Jerusalem Institute for Policy Research.

Jerusalem Institute for Policy Research

20 Radak St., Jerusalem 9218604

Tel +972-2-5630175 | Fax +972-2-5639814 | Email INFO@JERUSALEMINSTITUTE.ORG.IL

WWW.JERUSALEMINSTITUTE.ORG.IL | WWW.JERUSALEMINSTITUTE.ORG.IL/JEN