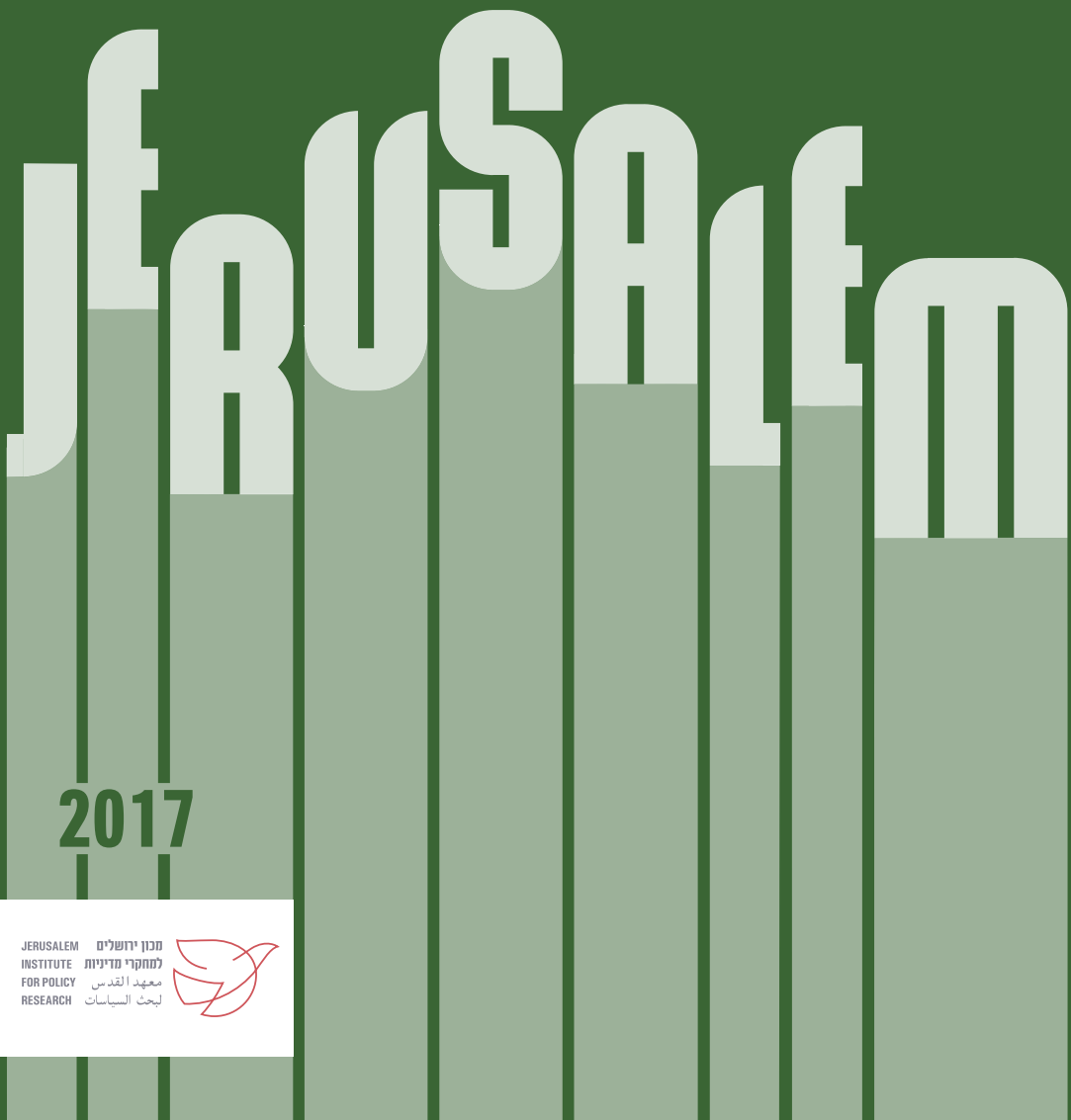
JERUSALEM
FACTS AND TRENDS

Maya Choshen, Michal Korach



2017

JERUSALEM INSTITUTE FOR POLICY RESEARCH
מכון ירושלים למחקרי מדיניות
معهد القدس لبحث السياسات

JERUSALEM INSTITUTE FOR POLICY RESEARCH
מכון ירושלים למחקרי מדיניות
معهد القدس لبحث السياسات

Jerusalem: Facts and Trends 2017

The State of the City and Changing Trends

Maya Choshen, Michal Korach

Jerusalem Institute for Policy Research
2017

Jerusalem Institute for Policy Research – Publication no. 476

Jerusalem: Facts and Trends 2017

The State of the City and Changing Trends

Dr. Maya Choshen, Michal Korach

Assistance in Preparing this Publication: Yair Assaf–Shapira, Omer Yaniv, Shaya Rosenblum, Dafna Shemer
Cover Design and Illustration: Ira Ginzburg
Graphic Design: Yael Shaulski
Translation from Hebrew to English: Merav Datan

The publication of this report was made possible thanks to the generous support of The Jerusalem Foundation of Canada

The Hay Elyachar House
20 Radak St., 9218604 Jerusalem
www.jerusaleminstitute.org.il
www.en.jerusaleminstitute.org.il

Jerusalem: Facts and Trends 2017

The State of the City and Changing Trends

Table of Contents

About the Authors

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, public services, and the connections among these fields, as well as evaluation studies. She edits the Statistical Yearbook of Jerusalem, advises the research teams, and directs numerous projects in the aforementioned fields.

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.

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.

This year we have redesigned the publication. We are grateful to The Jerusalem Foundation of Canada for the generous support it provided that enabled us to do so.

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 Yair Assaf-Shapira and Dafna Shemer for their helpful partnership since the start of the publication's work until its end. 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.

Dr. Maya Choshen, Michal Korach

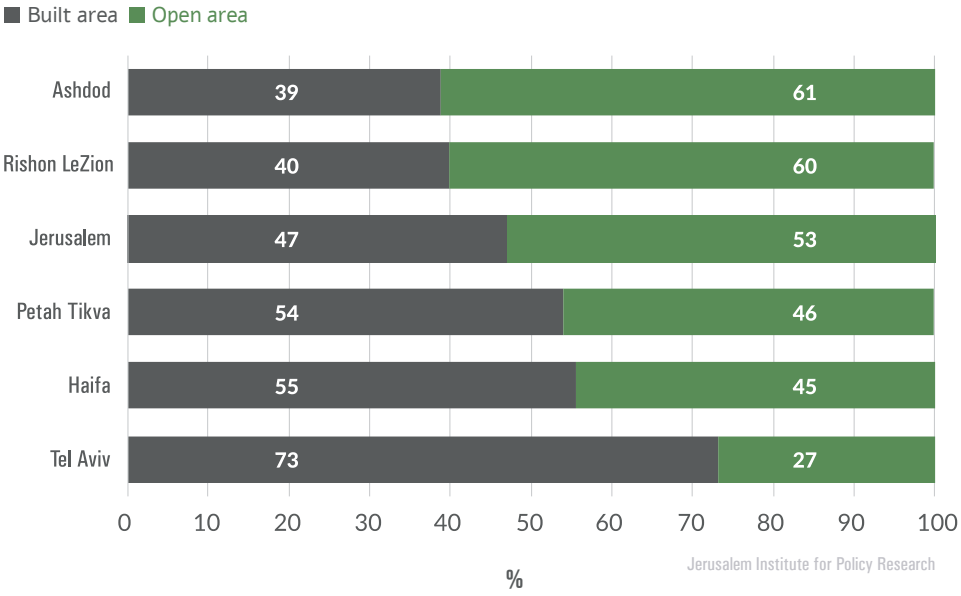
1 Area

Area

Jerusalem's area is the largest in comparison to the other major cities in Israel. Jerusalem's area of jurisdiction covers 126 square kilometers (sq. km.). By way of comparison, Be'er Sheva spans 117 sq. km., while Haifa has 69 sq. km., Rishon LeZion has 59 sq. km., Tel Aviv[1] has 52 sq. km., and Ma'ale Adumim has 49 sq. km.

Jerusalem's built-up area (as of 2013) constitutes 47% of its land and the remainder is open space. The high percentage of open space in Jerusalem results, among other factors, from the city's topography and a longstanding policy that prohibits construction in the valleys in order to maintain them as open areas. Consequently, Jerusalem is characterized by neighborhoods that are physically separated from one another by open space.

Built Area and Open Area as Percent of Total Municipal Area in Jerusalem and Cities with Populations Greater than 200,000, 2013



1 All data relating to Tel Aviv refer to the city of Tel Aviv–Yafo.

2 Population

Population size

Nature of religious identification

Geographical distribution of the population

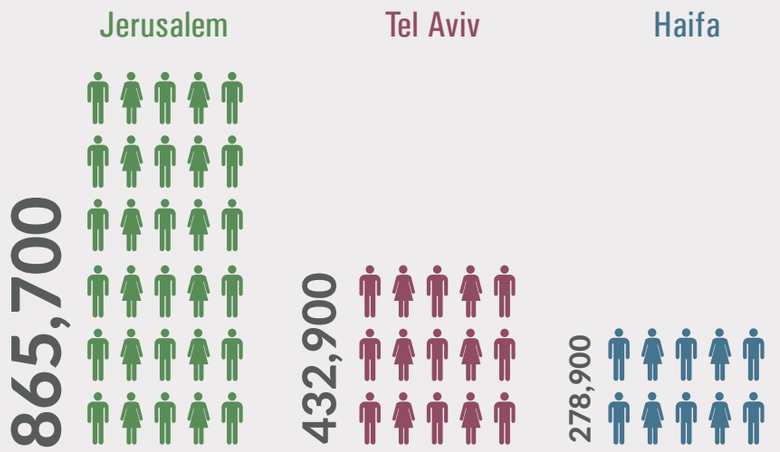
Population growth

Population age

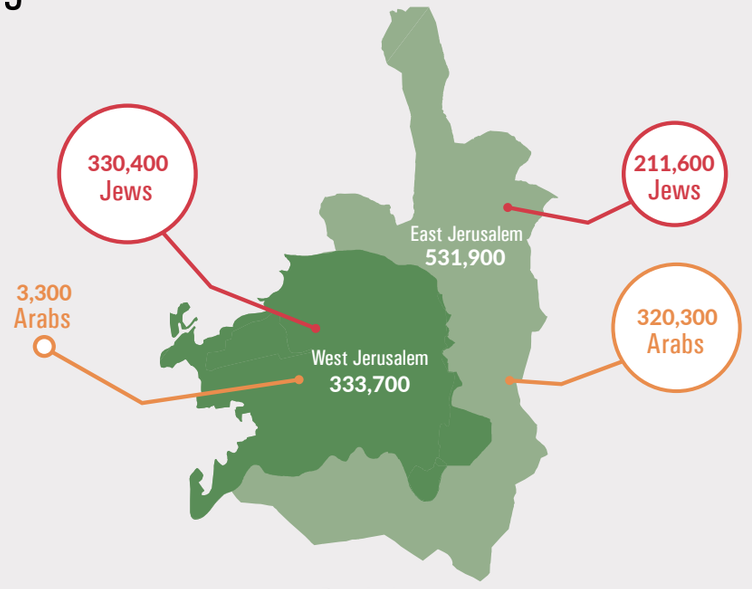
Metropolitan Jerusalem

Population

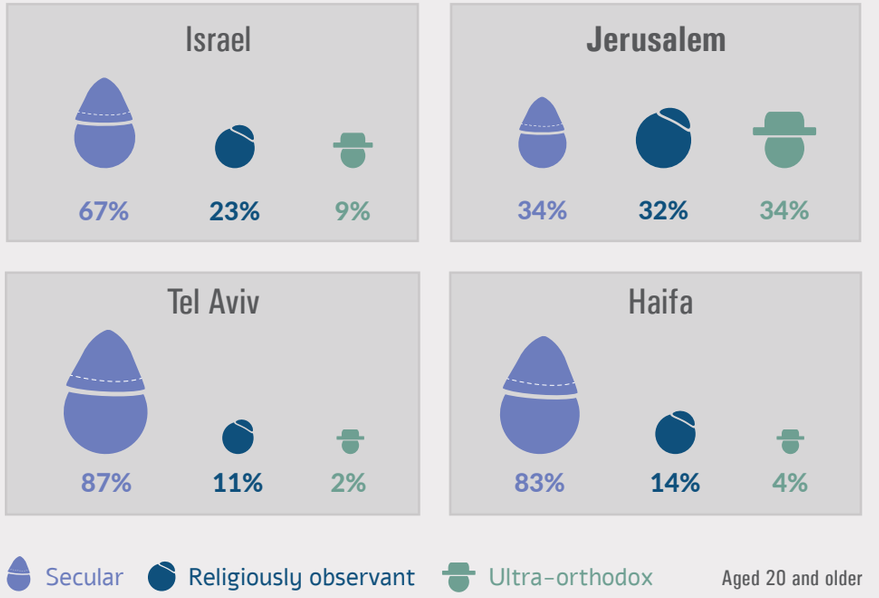
Population of Jerusalem, Tel Aviv, and Haifa, 2015



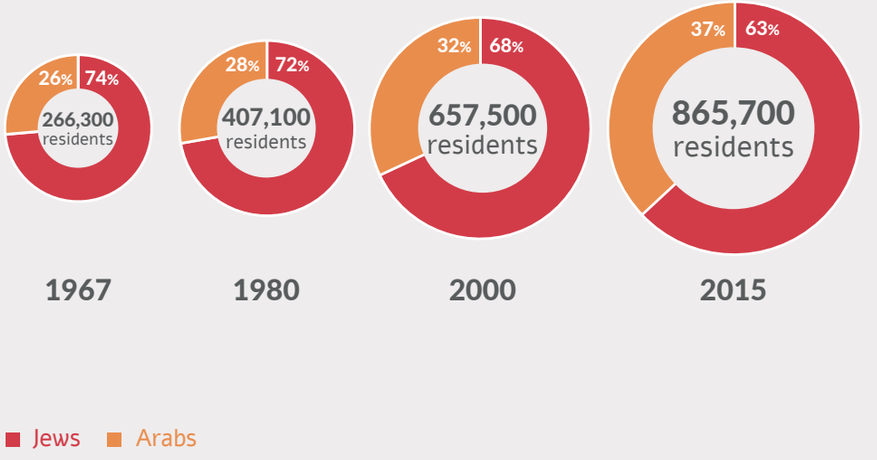
Geographical Distribution of the Jerusalem Population, 2015



Nature of Religious Identification of the Jewish Population, 2013–2015 (Average)



Jewish and Arab Population in Jerusalem, 1967–2015



Population size

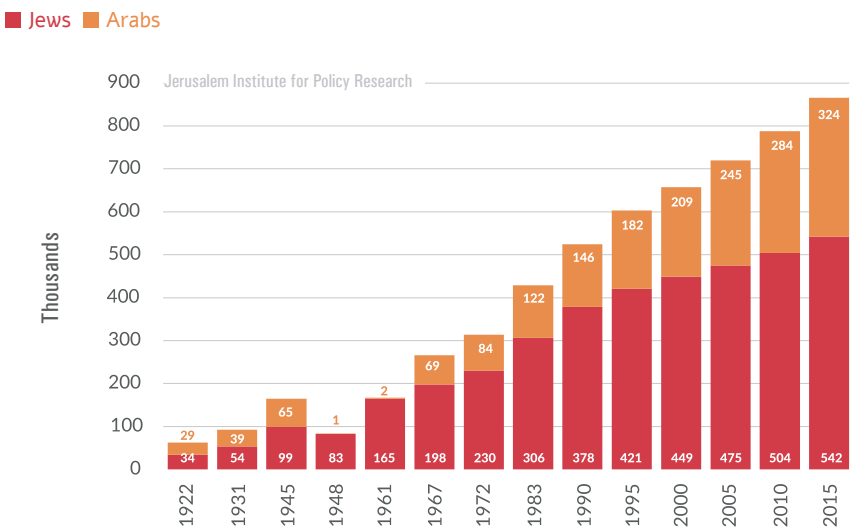
Jerusalem is the largest of Israel's cities in terms of population. At the end of 2015 its population numbered 865,700 residents, double the population of Tel Aviv, Israel's second-largest city (432,900 residents). The third-largest city, Haifa, had a population of 278,900.

Jerusalem is a mixed city. In 2015 its population comprised 528,700 Jews and 323,700 Arabs (95% Muslim and 5% Christian), 3,200 non-Arab Christians, and 10,100 residents with no religious classification.

In 2015 Jerusalem's population constituted some 10% of Israel's total population. Its Jewish population[2] amounted to 8% of Israel's total Jewish population, while its Arab population amounted to 18% of Israel's total Arab population.

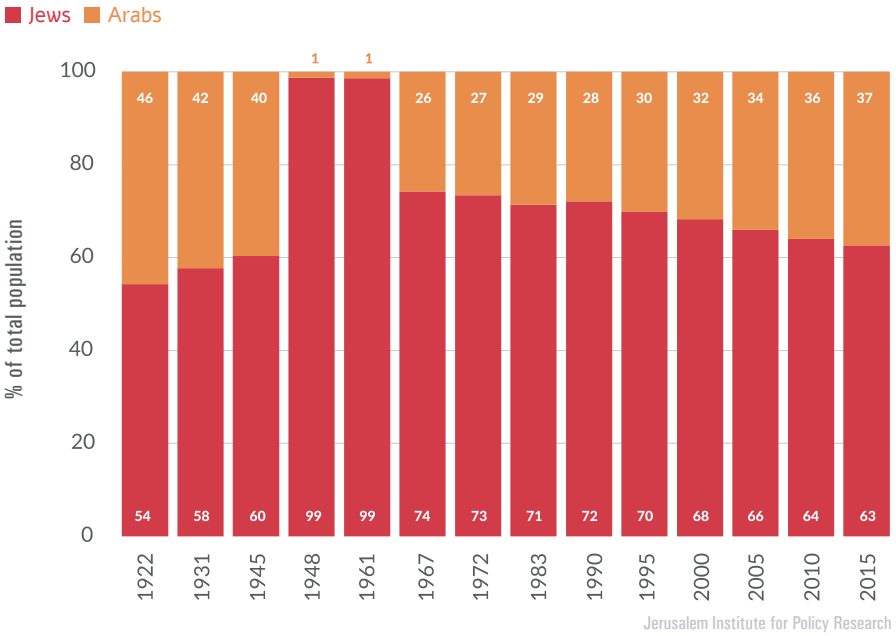
Over the years, there has been a decline in the relative size of Jerusalem's Jewish population, with a concomitant increase in the proportion of the Arab population. The proportion of the Jewish population fell from 74% in 1967 to 72% in 1980, to 68% in 2000, and to 63% in 2015. Simultaneously, the Arab population rose from 26% in 1967 to 28% in 1980, 32% in 2000, and 37% in 2015.

Population of Jerusalem by Population Group, 1922–2015



2 Unless otherwise indicated, wherever the Jewish population is mentioned, it refers to the population group of "Jews and Others," that is, the entire non-Arab population including Jews, non-Arab Christians, and persons not classified by religion.

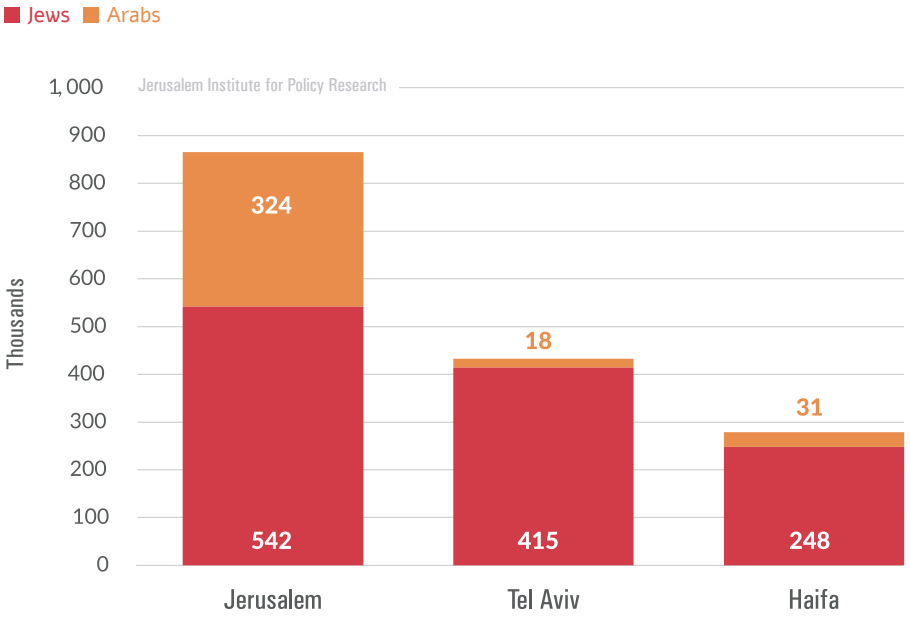
Population of Jerusalem by Population Group (percentage), 1922–2015



Jerusalem has the largest Jewish population among Israel's cities. In 2015 Jerusalem's Jewish residents numbered 542,000, a total of 31% more than the Jewish population in Israel's second-largest city, Tel Aviv (414,600). Jerusalem also has the largest number of ultra-orthodox (Haredi) Jews in Israel. According to population estimate based on the Central Bureau of Statistics (CBS) Labor Force Survey, the city had a total of 210,000 ultra-orthodox residents. In Bnei Brak, the largest ultra-orthodox city in Israel, by comparison, the population totaled 182,800, although this figure includes non-ultra-orthodox residents as well.

Jerusalem also has the largest Arab population in Israel, with 323,700 Arab residents as of 2015. This is significantly larger than the Arab population in Israel's other major Arab cities: Nazareth (75,700), Rahat (62,400), Umm al-Fahm (52,500), Taibe (40,900), and Shfaram (40,000).

Population of Jerusalem, Tel Aviv, and Haifa by Population Group, 2015



The relative size of Jerusalem's Arab population (37%) is also significantly greater than the proportion of the Arab population in Israel (21%) and the major mixed cities of Haifa (11%) and Tel Aviv (4%). In Lod and Acre, 37% to 38% of the population is Arab, and for Ramle the figure is 27%.

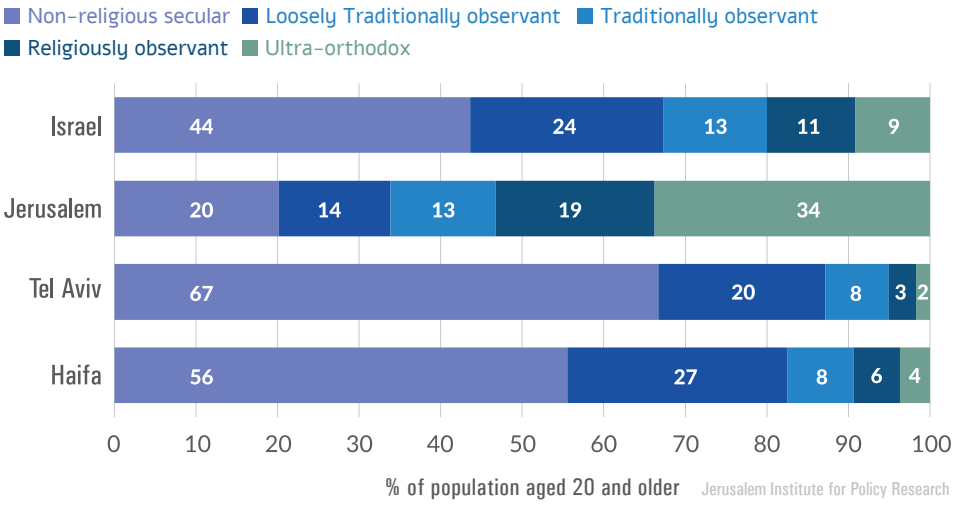
Nature of religious identification

The population of Jerusalem is the most diverse and multifaceted among Israel's cities. One of the factors that distinguishes among 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 2013-2015 (on average), 20% of the Jews in Jerusalem defined themselves as secular, 27% as traditional (traditionally observant and loosely traditionally observant), 19% as religiously observant, and 34% as ultra-orthodox.

The proportion of secular Jews in Jerusalem (20%) was lower than the figure for Israel (44%), Tel Aviv (67%), and Haifa (56%). The proportion of traditionally observant residents in Jerusalem was 27%, lower than the percentage for Israel (37%) and Haifa (35%), and comparable to the figure for Tel Aviv (28%). The proportion of those who identify as religiously observant in Jerusalem (19%) was higher than in Israel at large (11%). The percentage who identified as ultra-orthodox (34%) was also the highest among Israel's major cities. In Tel Aviv, 2% identified as ultra-orthodox and in Haifa and Israel, 4% and 9%, respectively.

Jewish Population Aged 20 and Older in Israel, Jerusalem, Tel Aviv, and Haifa by Religious Identification, 2013 – 2015 (Average)



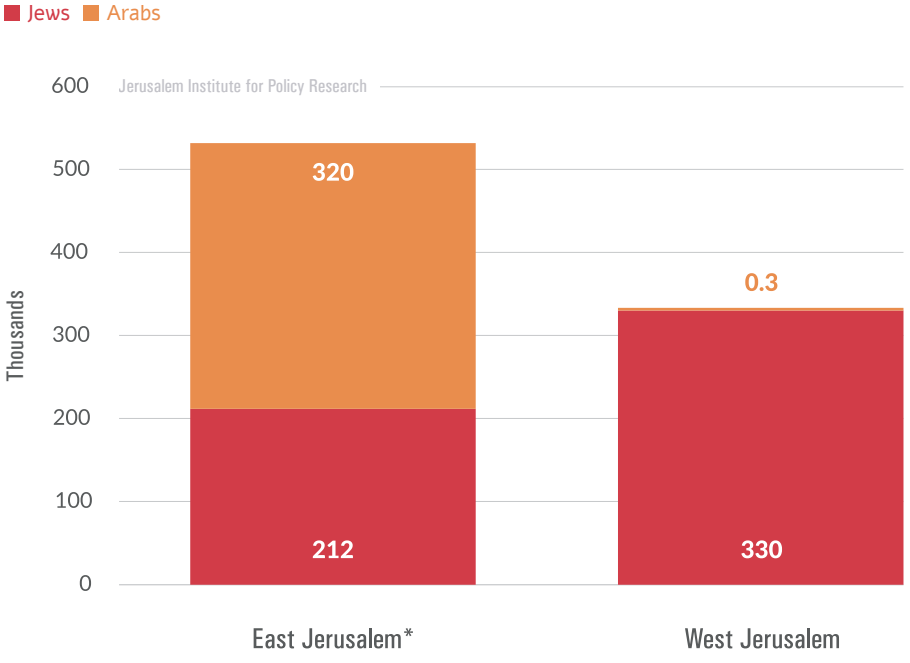
The 2015 CBS Labour Force Survey included a question about religious identification by household. Analysis of this data found that the number of secular households in Jerusalem in 2015 was 39,500, constituting 26% of the Jewish households in the city. In Israel at large, the percentage of secular households was 50% – nearly double the figure for Jerusalem.

Geographical distribution of the population

At the end of 2015 Jerusalem's population totaled 865,700, of whom 61% resided in East Jerusalem (in areas added to the city after 1967) and 39% in West Jerusalem. Both Jews (40%) and Arabs (60%) resided in areas added to the city after 1967, whereas in West Jerusalem most of the residents (99%) were Jewish.

In 2015, a total of 531,900 of Jerusalem's residents (Jewish and Arab) resided in areas added to the city after 1967, constituting 61% of the city's total 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 after 1967 was 29% of the city's total population; this proportion rose to 46% in 1983, to 59% in 2005, and to 61% in 2015.

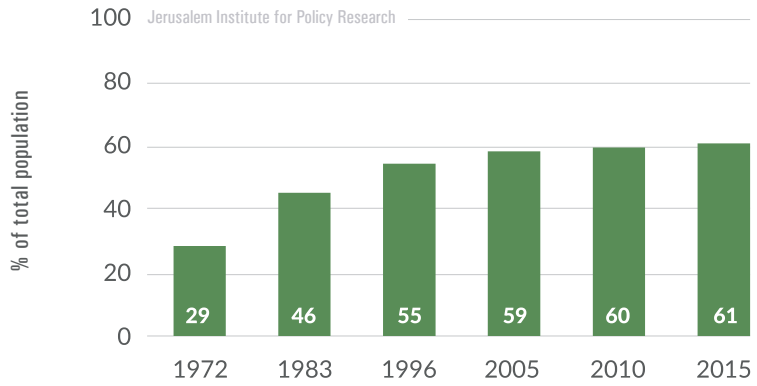
Population of Jerusalem by Geographical Distribution and Population Group, 2015



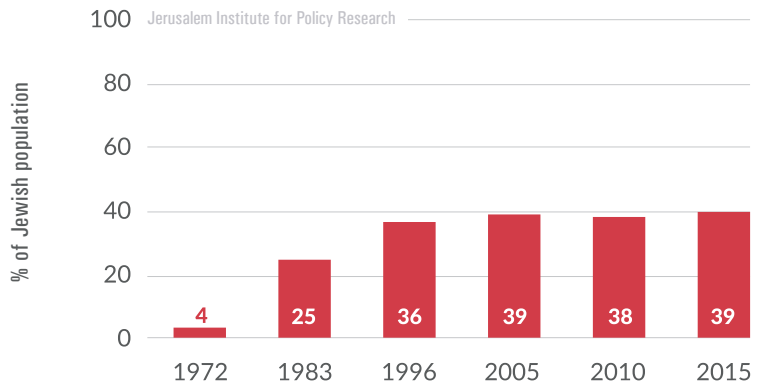
* Population of areas added to the city after 1967

In 2015 a total of 211,600 Jews lived in areas added after 1967, constituting 40% of all residents in those areas and 39% of the city's Jewish population. In the 1970s and 1980s, as large Jewish neighborhoods were being built in these areas, the number of Jewish residents rose significantly. In 1972, areas added after 1967 had 8,700 Jewish residents, accounting for only 4% of Jerusalem's Jewish population. In 1983 the figure reached 25%, in 1996 it was 36%, and in 2015 it stood at 39%.

Total Population in Areas Added to Jerusalem after 1967, as Percentage of Total Population of Jerusalem, 1972–2015



Jewish Population in Areas Added to Jerusalem after 1967, as Percentage of Total Jewish Population in Jerusalem, 1972–2015



Over the years, there has also been a rise in the proportion of Jewish residents among the total number of residents in areas added after 1967: in 1972, they represented only 10%, in 1983 they were 39%, and by 1996 the figure had risen to 46%. However, since 1997, there has been a gradual decrease in the proportion of Jewish residents in the areas added after 1967, and in 2015 it stood at 40%. This decrease reflects the Arab population's higher growth rate and the aging character of the Jewish population.

In 2015, residents of the large Jewish neighborhoods that were built in areas added after 1967 numbered: 45,000 in Ramot Alon, 41,200 in Pisgat Ze'ev, 30,800 in Gilo, 21,800 in Neve Ya'akov, 19,900 in Har Homa, 15,100 in Ramat Shlomo, and 14,000 in East Talpiot.

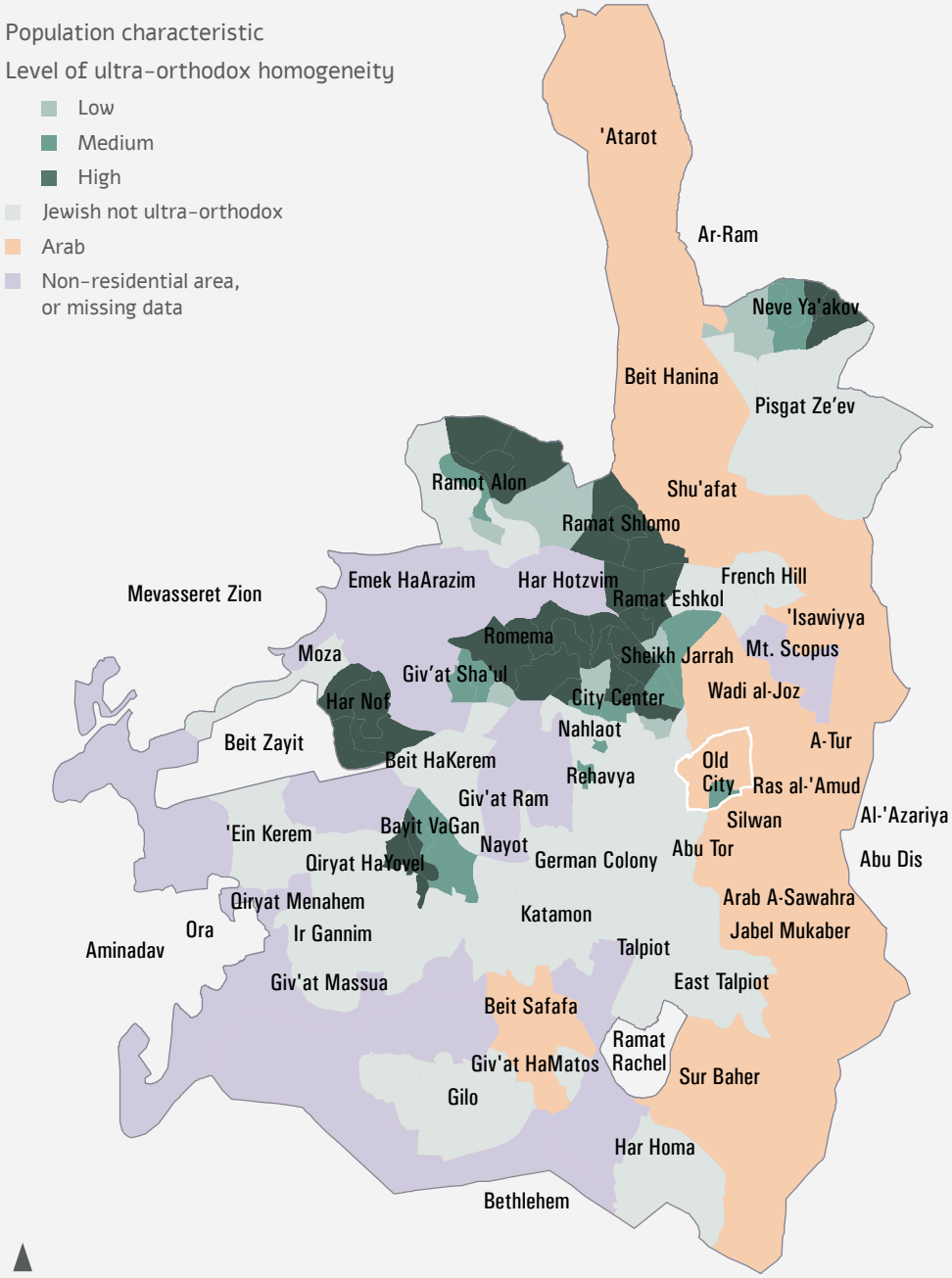
Population in Areas Added to Jerusalem after 1967, Selected Neighborhoods, 1985–2015

Neighborhoods	1985	1992	2000	2006	2015
Ramot Alon	20,100	38,100	37,900	41,400	45,000
Pisgat Ze'ev	14,800	29,400	36,500	41,900	41,200
Gilo	23,900	30,400	27,600	27,100	30,800
Neve Ya'akov	-	-	20,300	20,200	21,800
Har Homa	-	-	-	5,700	19,900
Ramat Shlomo	-	-	11,300	14,700	15,100
East Talpiot	11,800	15,200	12,800	12,200	14,400

Jerusalem Institute for Policy Research

In 2015 a total of 320,300 Arabs resided in areas added to Jerusalem after 1967, constituting 60% of the overall population of these areas and 99% of the Arab population of the city. The 2015 Arab population in the largest Arab neighborhoods was distributed as follows: 38,100 in Beit Hanina, 26,100 in the Muslim Quarter of the Old City, 25,900 in Ras el-Amud, 25,400 in A-Tur and the slopes of the Mount of Olives, 23,600 in Kafr 'Akb and Atarot, and 22,300 in Jabel Mukaber.

Jerusalem Population, by Population Group and Level of Ultra-Orthodox Homogeneity*, 2015



*The level of ultra-orthodox homogeneity was determined by the percentage of votes for ultra-orthodox parties in elections to the 19th Knesset (Israeli parliament) in January 2013. The level of ultra-orthodox homogeneity is greater as the rate of votes to ultra-orthodox parties increases.

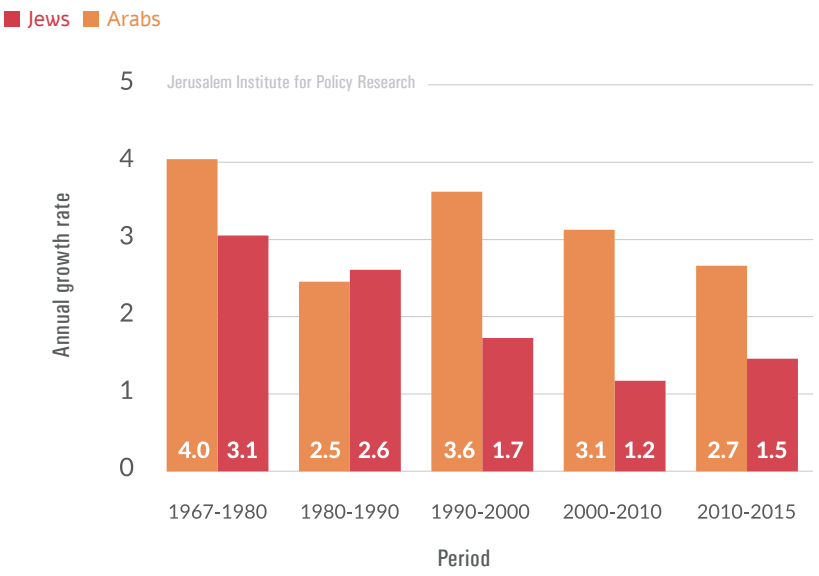
Population growth

During 2015 Jerusalem's population increased by 15,900 persons (1.9%): the Jewish population increased by 8,100 (1.5%) and the Arab population by 7,800 (2.5%).

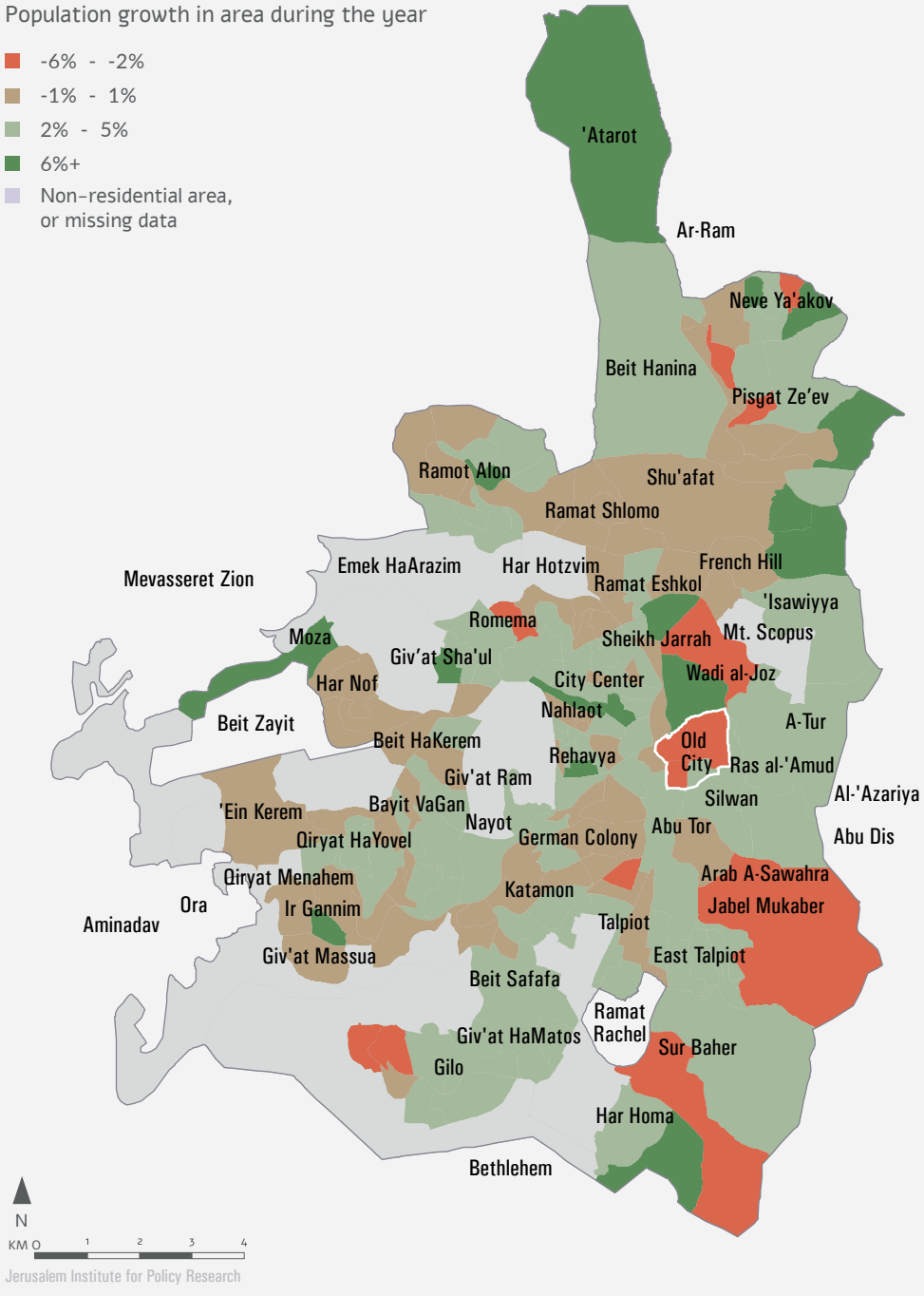
These data indicate that the relative increase among the Arab population is greater than that of the Jewish population. An examination of data over the years indicates that during the past half-decade (2011-2015), there has been a gradual decrease in the growth rate of the Arab population, while the growth rate of the Jewish population has shown fluctuations and a slight general increase.

In 2015 the population growth rate in Jerusalem (1.9%) was comparable to the growth rate for Israel (2.0%) and higher than the rate for Tel Aviv (1.6%) and Haifa (0.7%). The growth rate of Jerusalem's Jewish population (1.5%) was lower than the figure for Israel (2.0%), comparable to that of Tel Aviv (1.6%), and higher that the rate in Haifa (0.5%). Among the Arab population, in contrast, the population growth rate in Jerusalem (2.5%) was slightly higher than the rate in Israel at large (2.2%).

Average Annual Population Growth Rate in Jerusalem by Period and Population Group, 1967 – 2015



Population Growth in Jerusalem, 2015



Population age

The population of Jerusalem is characterized by its relative youth. In 2015 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 35 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 2015 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 in 2015 was 32 and that of the Arab population was 23 for the same year.

Jerusalem is characterized by a relatively large proportion of children (ages 0-14) and a relatively small proportion of senior citizens (ages 65 and older). In 2015 children constituted 34% of the total population of Jerusalem, compared with 18% in Tel Aviv, 19% in Haifa, and 28% in Israel. Within the city's Jewish population, children constituted 32%, compared with 38% within the Arab population of Jerusalem.

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.

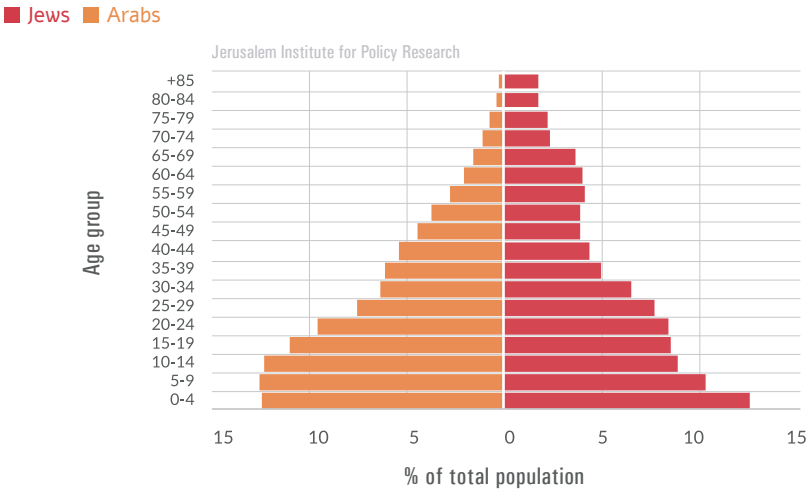
The ultra-orthodox Jewish population[3] is characterized by its very young age structure, which is even younger than that of the Arab population. Within the ultra-orthodox population, the proportion of children (ages 0-14) was 40%, compared with 27% in the general Jewish population[4] (secular, traditional, and religiously observant). The proportion of senior citizens (ages 65 and older) in the ultra-orthodox population was 6%, compared with 15% in the general Jewish population. The Arab Muslim population of Jerusalem is also characterized by its young age

3 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 elections to the 19th Knesset (Israeli parliament) in January 2013. Residents of neighborhoods not ranked 1-5 on the ultra-orthodox homogeneity scale were classified as general Jewish. See "Explanation of Population Distribution by Level of Ultra-orthodox Homogeneity – 2013," Central Bureau of Statistics (Hebrew).

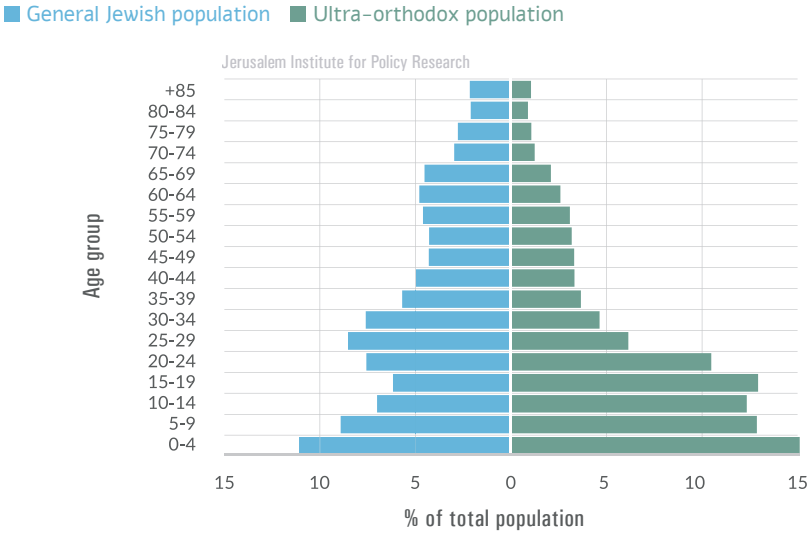
4 See note 3.

structure and is significantly younger than the Arab Christian population. Children (ages 0–14) accounted for 38% of the Muslim population and 21% of the Arab Christian population. Senior citizens (ages 65 and older) accounted for 4% of the Muslim population and 14% of the Arab Christian population.

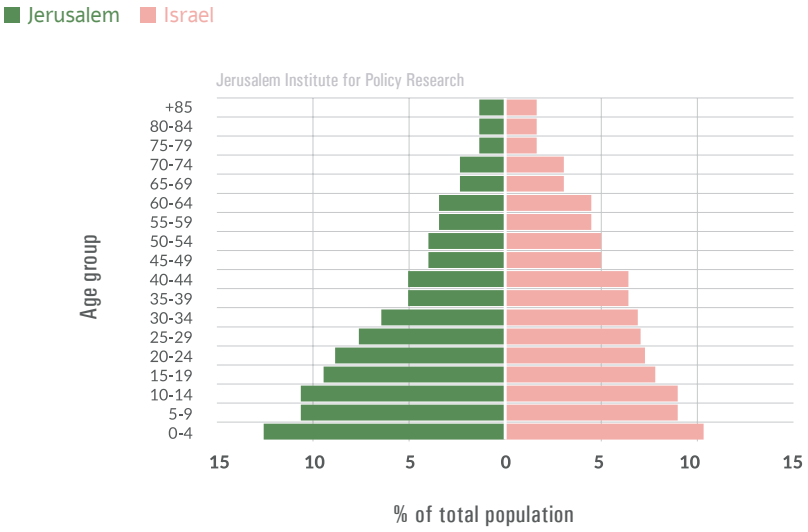
Age Structure in Jerusalem by Population Group, 2015



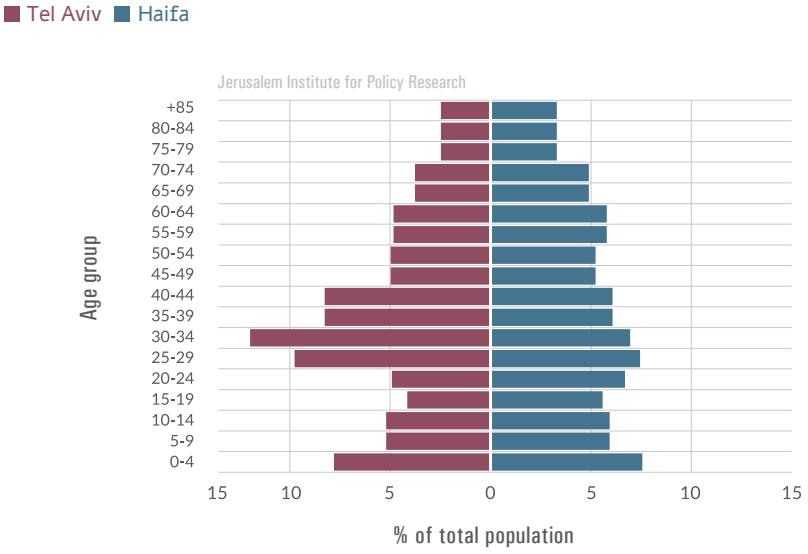
Age Structure of the Jewish Population in Jerusalem, 2015



Age Structure in Jerusalem and in Israel, 2015



Age Structure in Tel Aviv and in Haifa, 2015



Population of Jerusalem by Age and Population Group, 2015

	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)[5]	27%	15%	31
Ultra-orthodox Jewish population[6]	40%	6%	19
Arab population	**38%**	**4%**	**21**
Muslim Arabs	38%	4%	21
Christian Arabs	21%	14%	34
Non-Arab Christians	**16%**	**19%**	**42**

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

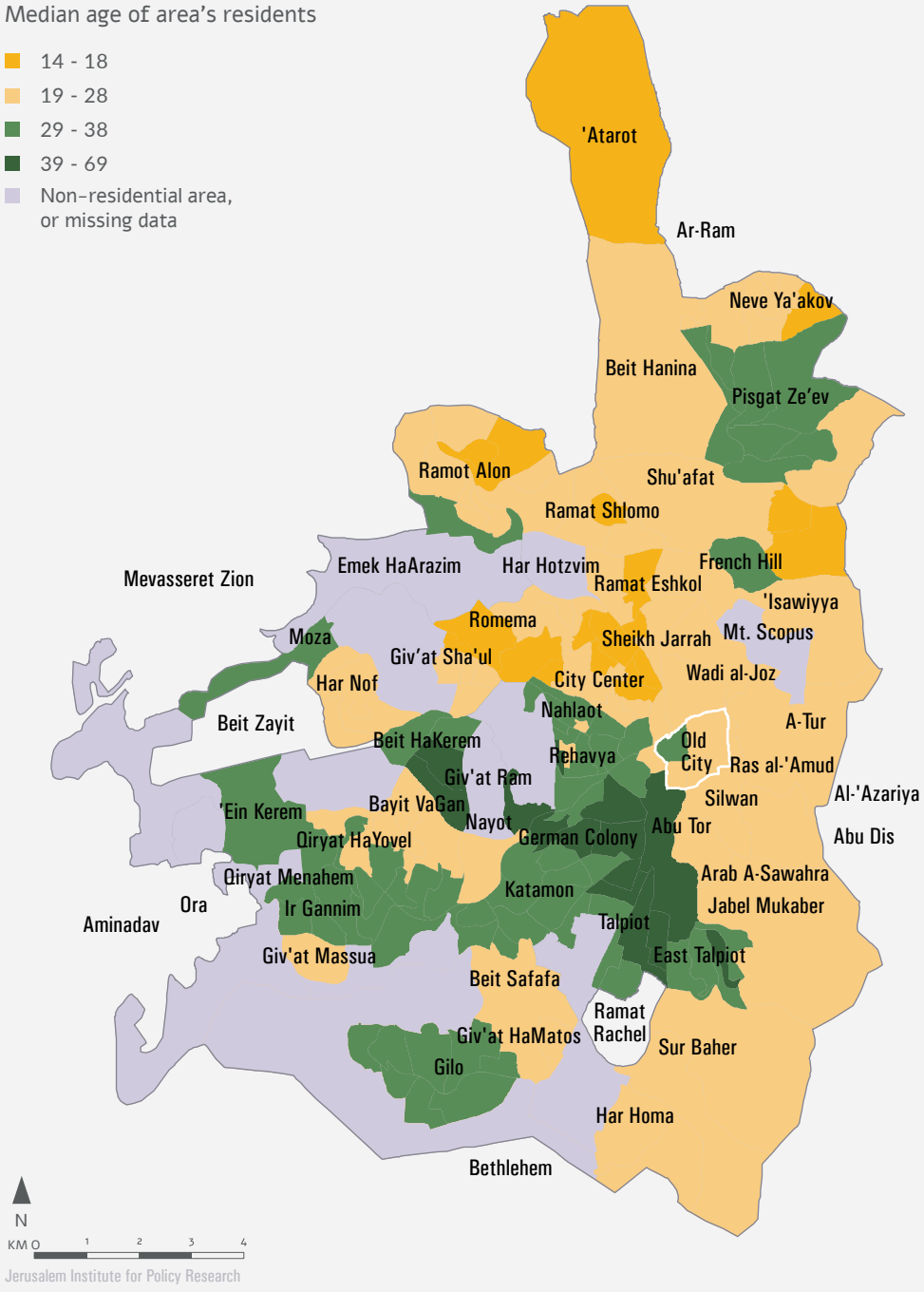
Jerusalem Institute for Policy Research

In 2015 the population group with the oldest age structure in Jerusalem was the non-Arab Christian population. This group numbered only 3,200 residents, with a median age of 42. The Arab Christian population is also relatively old, with a median age of 34 years.

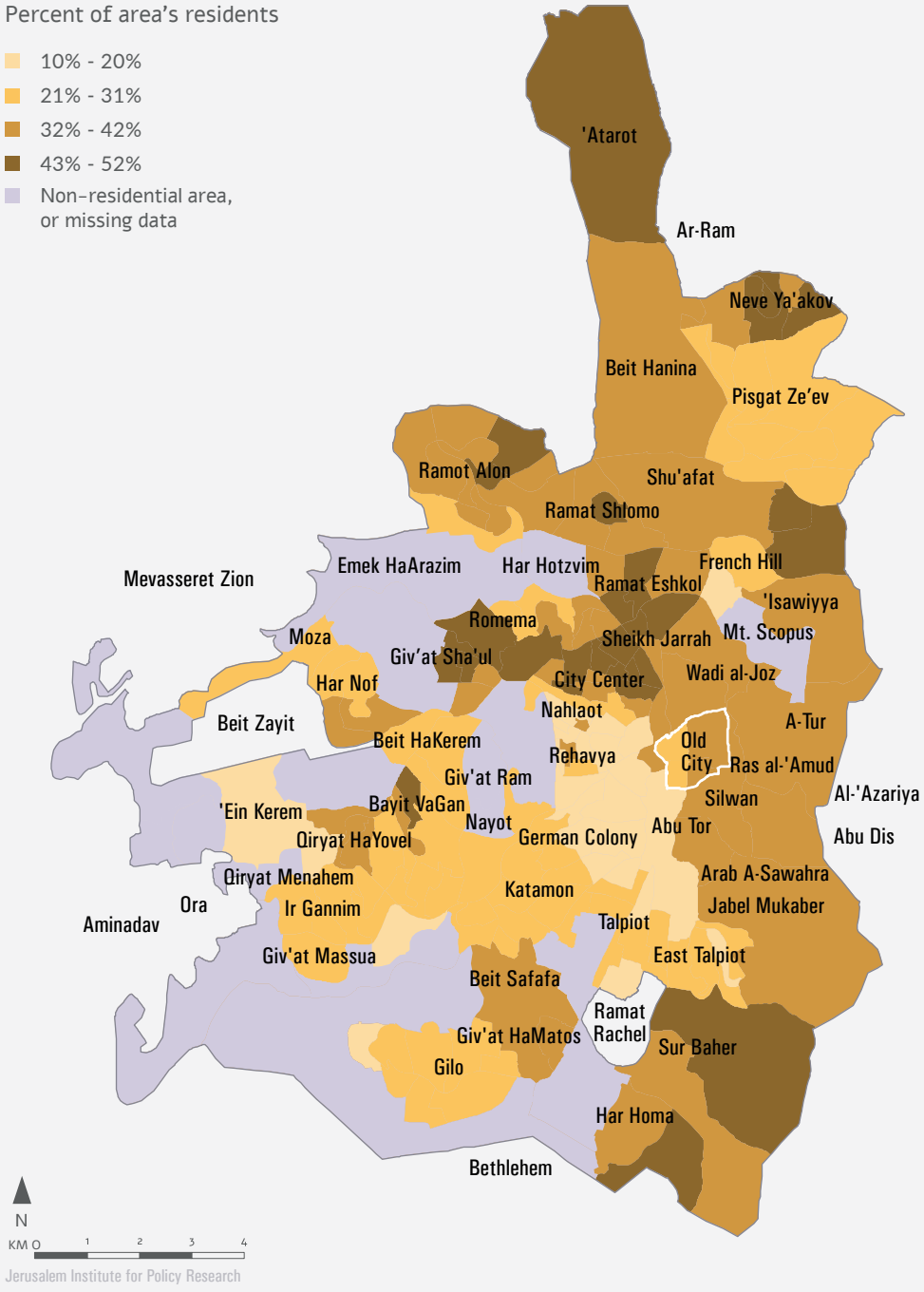
The youngest population groups were the ultra-orthodox Jewish population, whose median age was 19 years, and the Muslim Arab population, whose median age was 21 years.

5 See note 3.
6 See note 3.

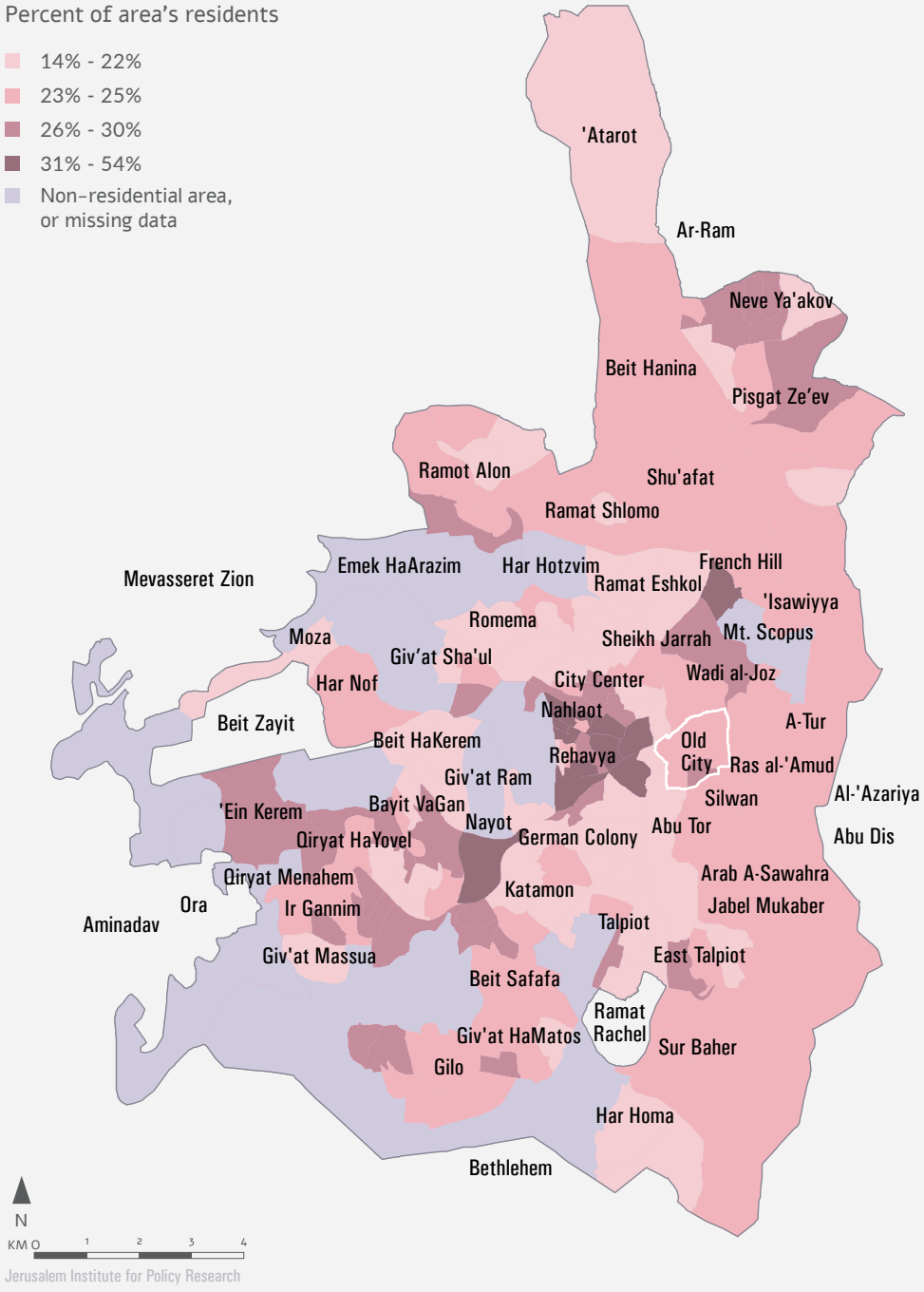
Median Age in Jerusalem, 2015



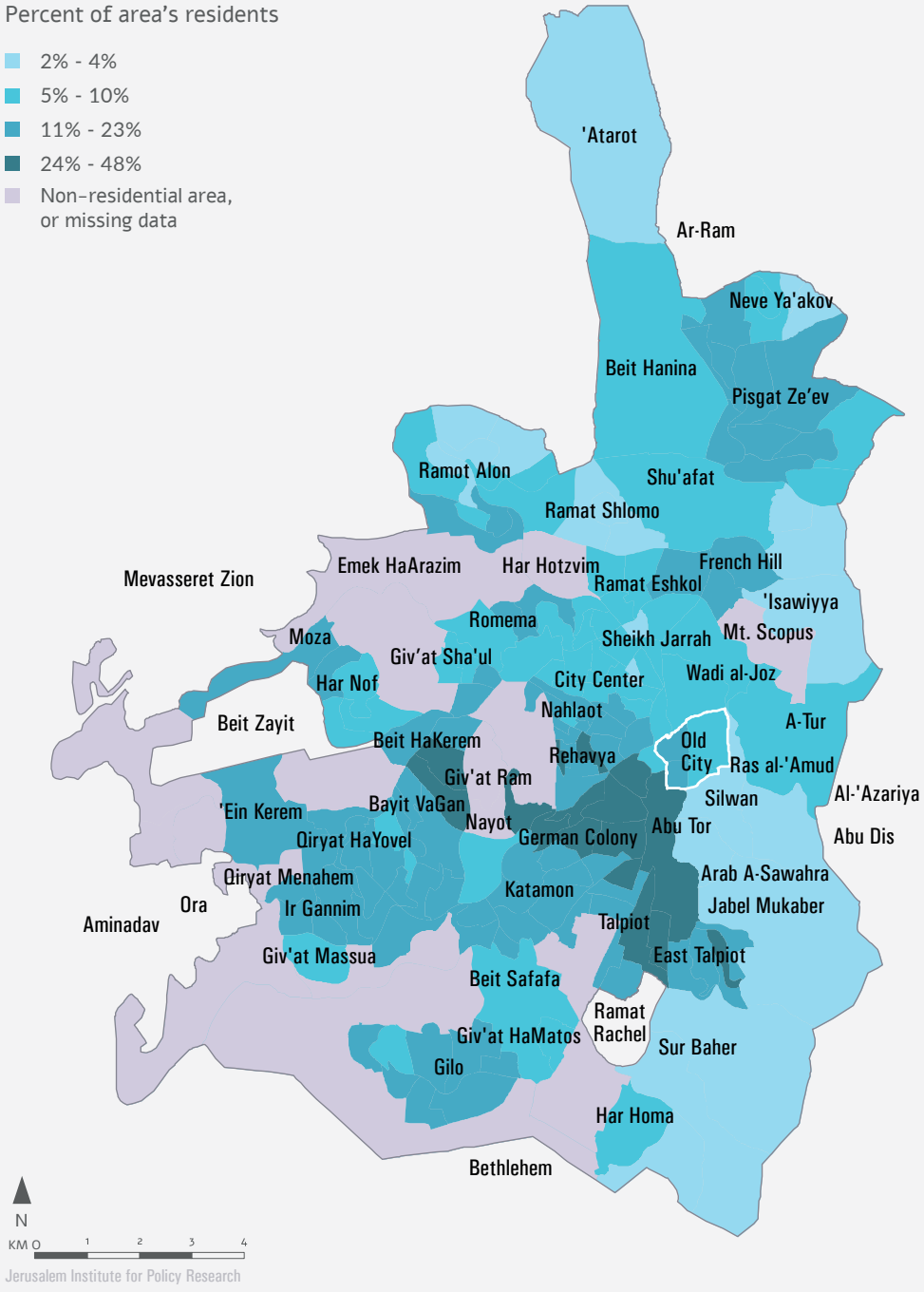
Children Aged 0 – 14 in Jerusalem, 2015



Young Adults Aged 20–34 in Jerusalem, 2015



People Aged 65 and Older in Jerusalem, 2015



Metropolitan Jerusalem

In 2015 metropolitan Jerusalem had a total population of 1.22 million: 865,700 residents in Jerusalem, the urban core, and 358,100 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.[7] The strongest relationship that localitieshave within the metropolitan area is with its urban core.

In 2013, in accordance with recommendations of the municipal statistics committee and geographical classifications, and 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 fourth metropolis – metropolitan Jerusalem – was delineated.

Metropolitan Jerusalem has 86 localities and a population of 1.22 million as of 2015. The metropolitan area is composed of an urban core and an outer ring comprising two sectors. The urban core had 865,700 residents while the outer ring had 358,100: 185,100 in the western sector and 173,000 in the sector containing Israeli localities within Judea and Samaria.

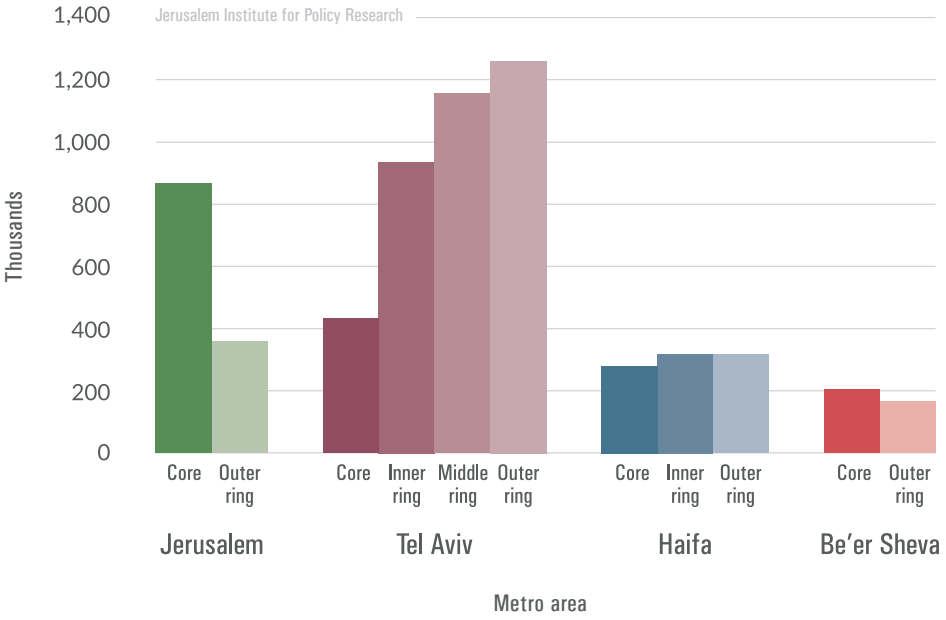
In 2015, metropolitan Jerusalem had a population of 1.22 million, as noted, compared with 3.79 million residents in metropolitan Tel Aviv; 913,700 in metropolitan Haifa, and 369,200 in metropolitan Be'er Sheva.

The relationship between the population of the urban core (main city) and the surrounding population of the entire 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?

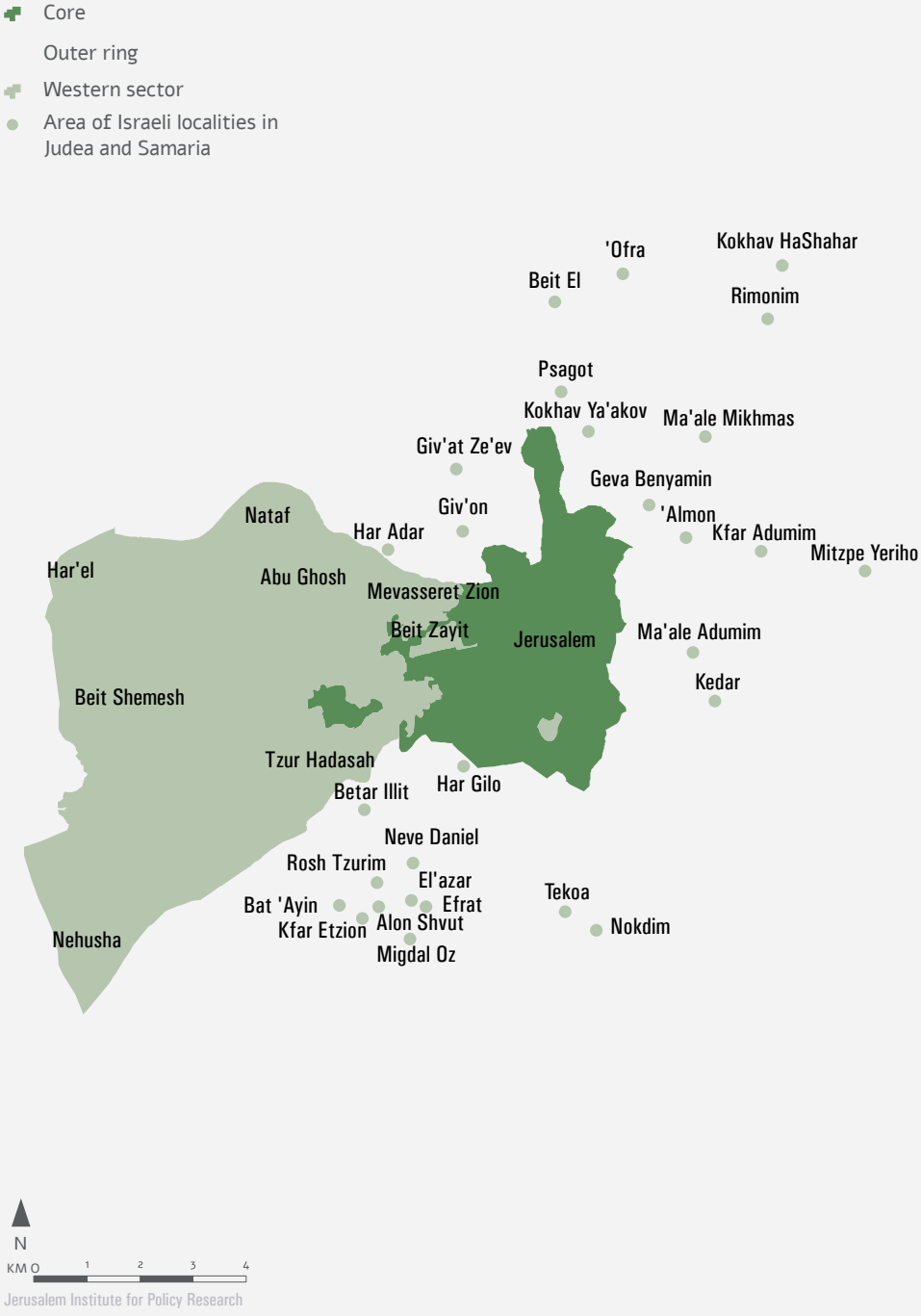
Relations between the core and the outer rings differ greatly across Israel's metropolitan areas. In metropolitan Jerusalem, the urban population constituted 71% of the total metropolitan population. By contrast, for Tel Aviv the urban population was 11% of the total metropolitan population. For Be'er Sheva and Haifa this ratio was 55% and 31%, respectively.

7 Statistical Yearbook of Israel 2016, p. 84, Central Bureau of Statistics.

Population by Metro Area and Ring, 2015



Metropolitan Jerusalem



3 Sources of Population Growth

Sources of Population Growth

Births

Mortality

Natural increase

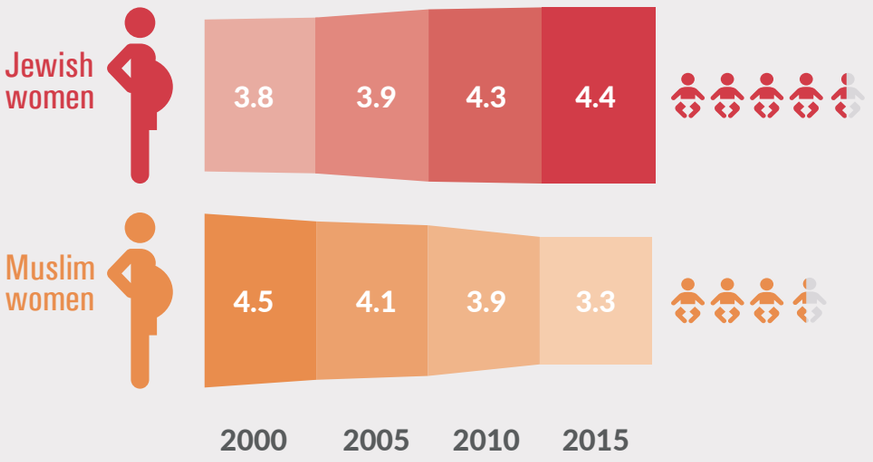
Aliya (Jewish immigration)

Internal migration

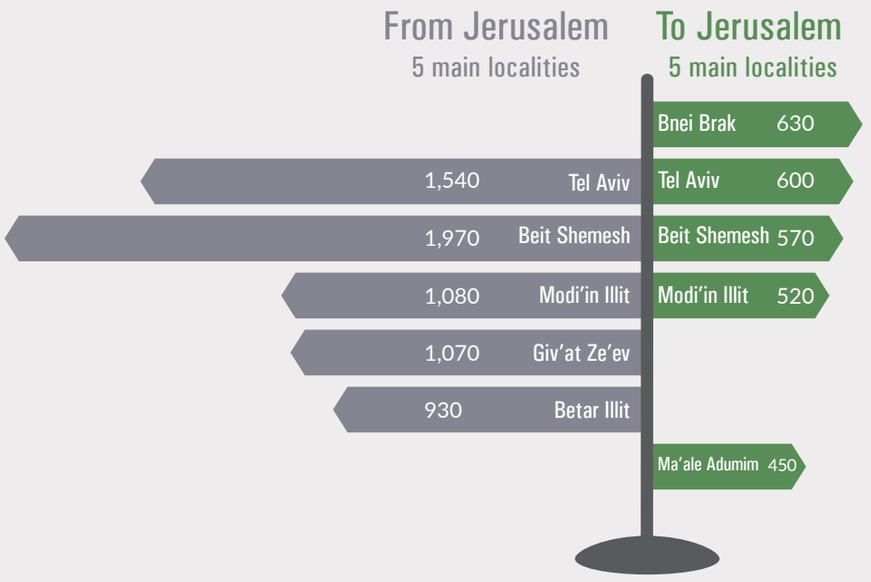
Migration in metropolitan Jerusalem

Sources of Population Growth

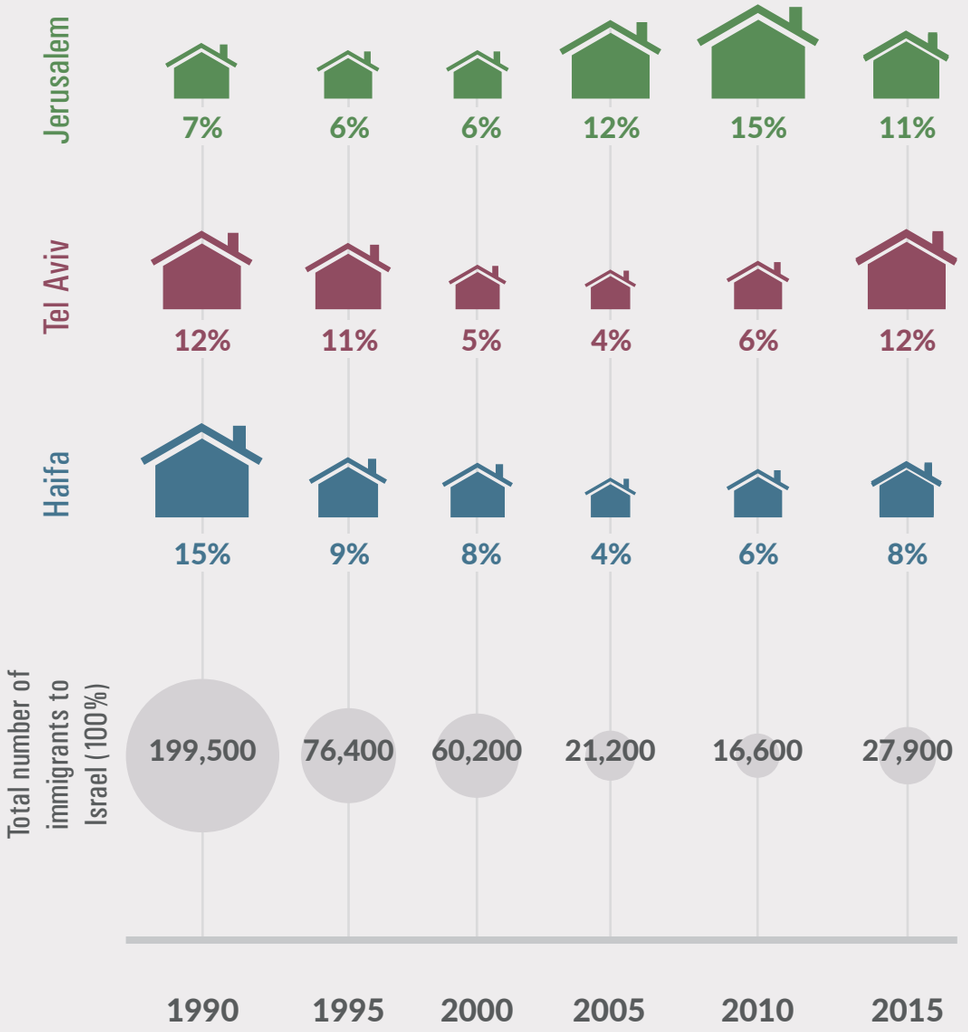
Fertility Rate of Women in Jerusalem, 2000–2015



Migration to and from Jerusalem, 2015



First Place of Residence of Immigrants (Olim), 1990–2015



Sources of population growth

In 2015 Jerusalem recorded a natural increase of 19,900 persons, a total of 3,100 new immigrants who had taken up residence in the city, and a negative migration balance of -7,800.

Three factors contribute to population growth:

Natural increase

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

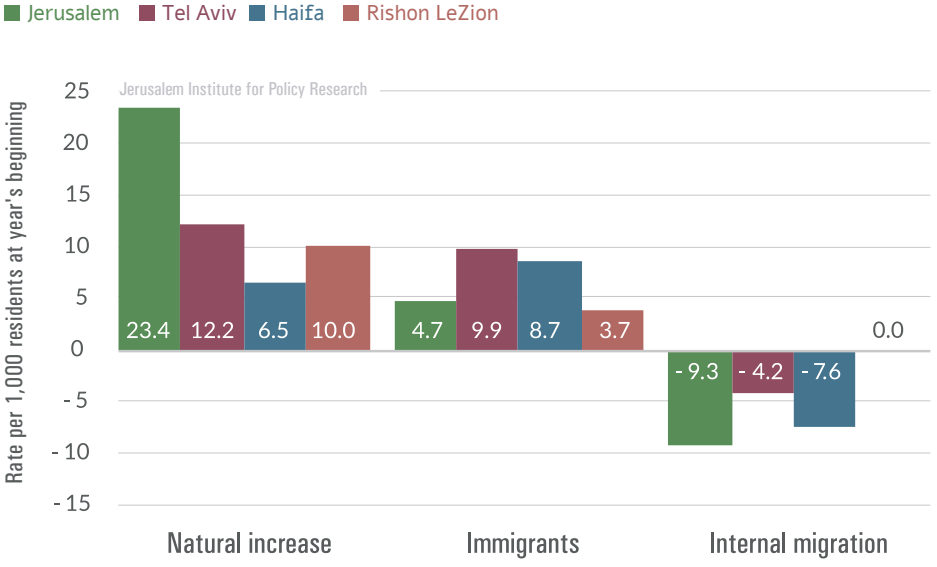
Aliya (Jewish immigration)

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, Haifa and Rishon LeZion, 2015



Births

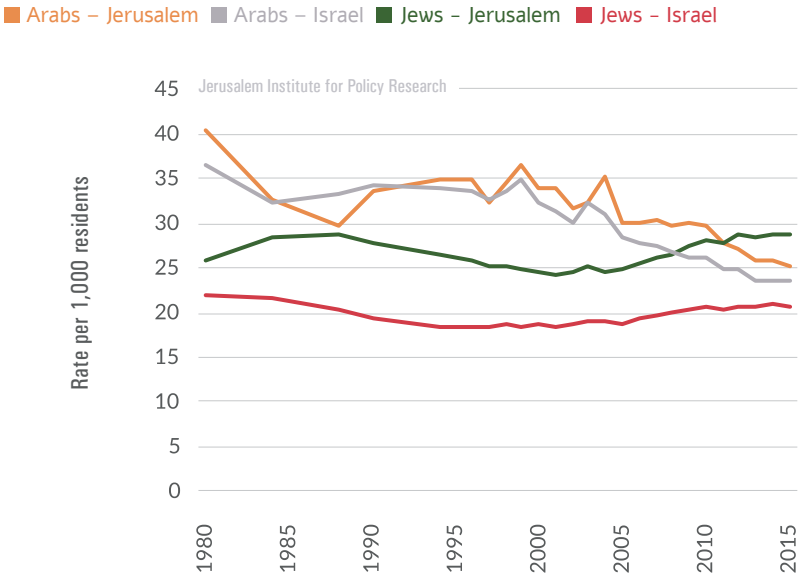
During 2015 a total of 23,600 infants were born to Jerusalem residents: 15,400 (65%) to Jewish families and 8,200 (35%) to Arab families. Jerusalem is characterized by high birthrates. In 2015 the birthrate in Jerusalem was 27.5 births per 1,000 persons, which is higher than the average for Israel, at 21.3 births per 1,000 persons.

The birthrate of the Jewish population in Jerusalem was higher than that of the Arab population. In 2015 the birthrate within the Jewish population of Jerusalem was 28.6 births per 1,000 persons (compared with 20.7 births per 1,000 persons within the overall Jewish population of Israel). Within the Arab population of Jerusalem the birthrate was 25.3 births per 1,000 persons (compared with 23.6 births per 1,000 persons among Israel's Arab population). From 1967 to 2011 the birthrate of Jerusalem's Arab population was higher than that of the Jewish population. Since 2012, however, this trend has been reversed, with the birthrate of the Jewish population exceeding that of the Arab population in Jerusalem.

From the 1970s through 2010 there was a gradual decline in the birthrate within the Jewish population of Jerusalem. The average birthrate of the Jewish population dropped from 27.7 births per 1,000 persons during the years 1973–1989 to 25.7 during the years 1990–1999. During the years 2000–2009 the average birthrate remained comparable, at 25.3. In recent years, however, the birthrate has increased among the Jewish population, with an average of 28.4 for the years 2010–2015. This is even higher than the average birthrate recorded for the 1970s. The increased fertility rates among the Jewish population result from a relative increase in the size of the religiously observant and ultra-orthodox population groups and from an increase in the recorded fertility rates within these groups.

Between the early 1970s and 2015 there was a sharp decline in the birthrate of Jerusalem's Arab population. During 1973–1979, the average birthrate within this sector was 42.5 births per 1,000 persons. The figure fell to 32.9 during the years 1980–1989 and rose slightly to 34.1 in the period 1990–1999. Since the turn of the century, however, there has again been a decline in the Arab birthrate in Jerusalem: for 2000–2009 the average birthrate was 31.7, and for 2010–2015 it fell to 27.0. The declining birthrate of the Arab population is related to an increase in the overall level of education and increased participation in the labor force on the part of Arab women.

Births in Israel and in Jerusalem by Population Group, 1980 – 2015



Birthrates are a function of age structures and fertility patterns. Fertility patterns are influenced primarily by cultural characteristics, education level, and the labor force participation rate of women.

Birthrates in Jerusalem vary by neighborhood, in accordance with the age structure and characteristics of each population. The Jewish neighborhoods that recorded the highest birthrates in 2015 were ultra-orthodox neighborhoods or areas with large ultra-orthodox populations: Mea She'arim and Batei Ungarin (53 births per 1,000 persons), Ahva (52), Kerem Avraham (49), and northwest Qiryat HaYovel – Brazil and Olsvanger Streets (48).

The neighborhoods that recorded the lowest birthrates were the following: the City Center – King George and Hillel Streets (9 births per 1,000 persons), the southern French Hill (9), Nayot, Neve Granot, and Neve Sha'anan (10), Arnona and southern Talpiot (11), and Giv'at Masuah (11).

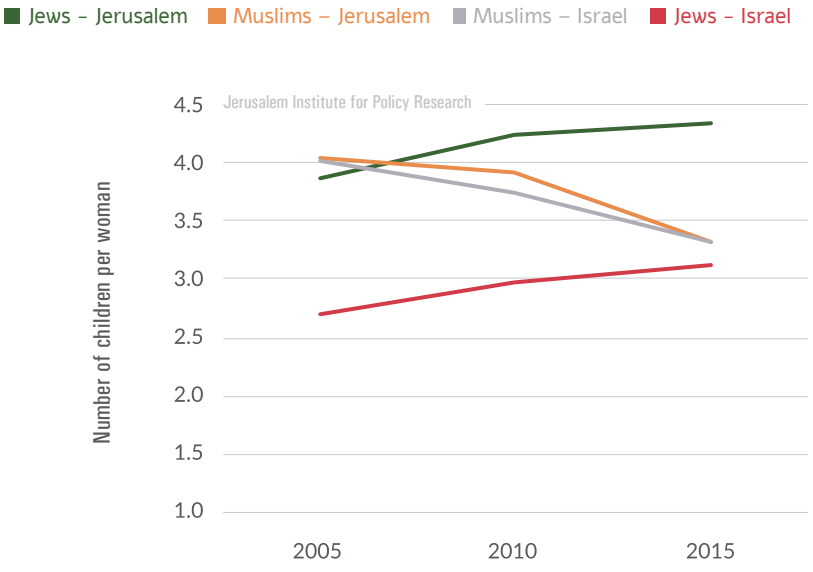
Among Arab neighborhoods the highest birthrates were recorded in Jabel Mukaber (32), Kafr 'Akb and 'Atarot (32), Umm Tuba (31), and Shu'afat Refugee Camp (31). The neighborhoods that recorded the lowest birthrates were the Christian Quarter of the Old City (14), Wadi al-Joz and Sheikh Jarrah (19), and Beit Safafa (20).

In 2015 the overall fertility rate (the number of births expected during a woman's lifetime) in Jerusalem was 3.9, significantly higher than the rates for Israel (3.1), Tel Aviv (2.2), and Haifa (2.4).

The overall fertility rate of Jewish women in Jerusalem for 2015 was 4.4 (3.1 for Israel at large), higher than the overall fertility rate among the Arab women of Jerusalem, at 3.2 (3.1 for Israel at large). The principal contributing factor to the high overall fertility rate among Jewish women is the high fertility rate among ultra-orthodox women and the relatively high fertility rate among religiously observant women. Among the Muslim women of Jerusalem, the overall fertility rate was 3.3 children, equivalent to the overall fertility rate among Muslim women in Israel.

Over the past decade there has been an increase in the fertility rates of Jewish women, both in Jerusalem and in Israel, while fertility rates among Muslim women have declined. In 2005, the overall fertility rate of Jewish women in Jerusalem was 4.0, rising to 4.4 in 2015. Fertility rates among Jewish women in Israel at large also rose during these years, from 2.8 to 3.1. A reverse trend is evident within the Muslim population, where the rate declined during these years from 4.1 to 3.3 in Jerusalem and from 4.0 to 3.3 in Israel generally.

Total Fertility Rate in Israel and in Jerusalem by Religion, 2005, 2010, 2015



Mortality

In 2015 Jerusalem recorded 3,600 deaths, of whom 75% were Jewish residents and 25% were Arab residents. The mortality rate for Jerusalem, 4.3 deaths per 1,000 persons, was lower than the figure for Israel (5.3), Tel Aviv (7.7), or Haifa (9.4). The 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 2015 the mortality rate of the Jewish population was 4.9 deaths per 1,000 persons, compared with figures of 5.9 for Israel's total Jewish population, 7.9 for Tel Aviv, and 9.4 for Haifa.

The mortality rate among Jerusalem's Arab population, at 2.8, was comparable to the figure for the Arab of Israel population generally, at 2.9.

Over the years the mortality rate of Jerusalem's Jewish population has declined steadily, whereas that of the Arab population has dropped sharply and rapidly. The average mortality rate among the Jewish population fell from 6.4 deaths per 1,000 persons during the years 1973–1979 to 5.9 during the years 1980–1989, to 5.5 during the years 1990–1999, to 5.2 during 2000–2009, and to 5.1 during 2010–2015.

Among the Arab population the average mortality rate dropped from 6.4 deaths per 1,000 persons during the years 1973–1979,[8] to 4.5 during the years 1980–1989, to 3.5 during 1990–1999, to 2.8 during 2000–2009, and it continued to decline during the years 2010–2015, reaching 2.6.

One of the principal explanations for the significant decline in the mortality rate among the Arab population is a sharp decline in the infant mortality rate. 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 in the period 1980–1989, to 10.7 in 1990–1999, to 6.8 in 2000–2009, and to 5.7 during the years 2010–2015.

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

During 2013–2015 the average infant mortality rate among the Jewish population of Jerusalem was 2.3, comparable to the rate for the Jewish population of Israel at large (2.2). The infant mortality rate among Jerusalem's Arab population was 5.5, lower than the figure for Israel's Arab population, at 6.2. The higher infant mortality rate among the Arab population is primarily a result of birth defects and genetic diseases[9] that occur relatively frequently within the Muslim population because of inbreeding and premature births.

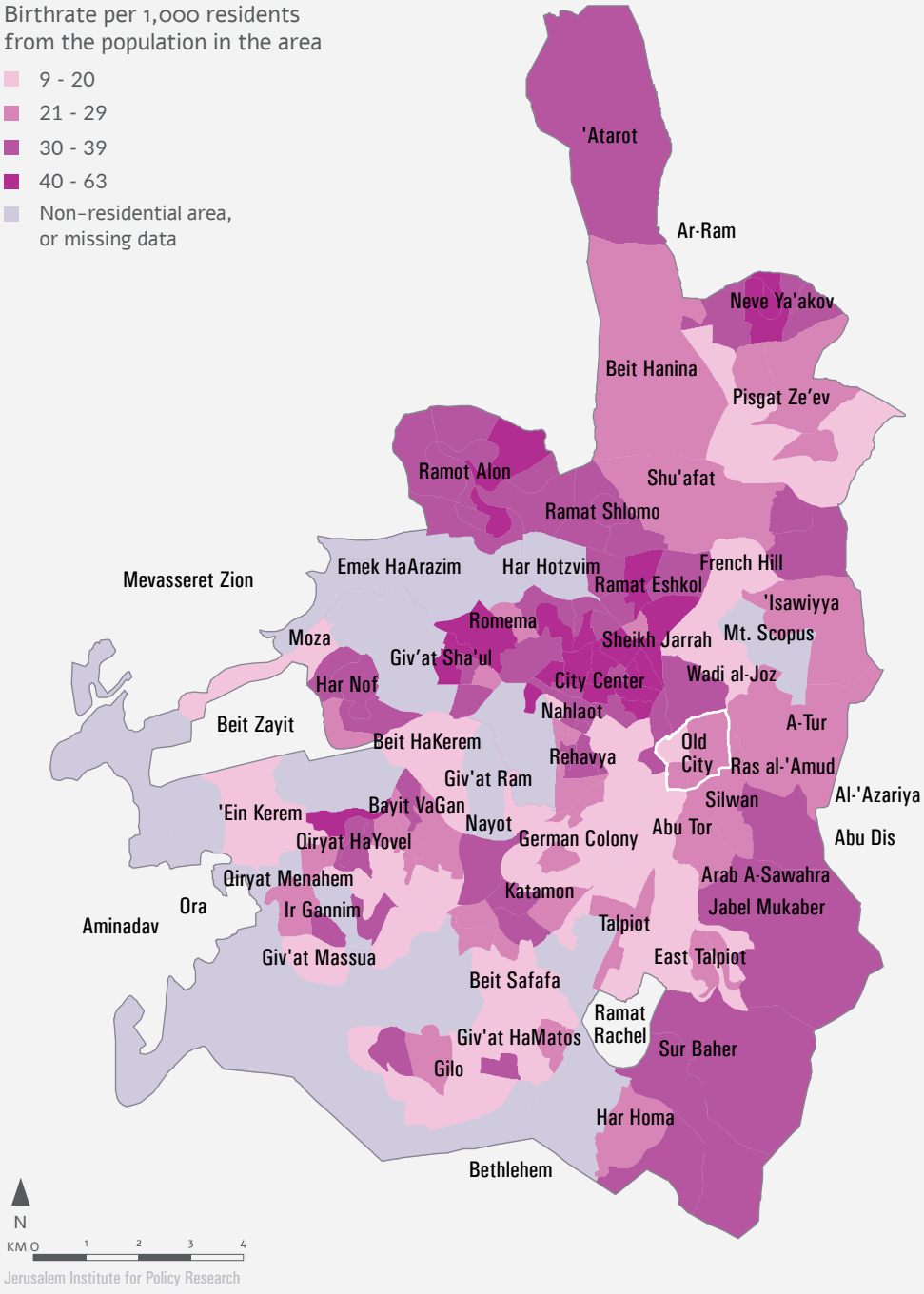
The decreased mortality rates within the Arab population of Jerusalem are the result of improvements in sanitation, healthcare, and preventive medicine during the 1970s and 1980s, as well as improvements stemming from implementation of the National Health Insurance Law beginning in the mid-1990s. Another reason for the relatively low mortality rates is that the Arab population is young. Within the Arab population, seniors aged 65 and older accounted for 4%, whereas among the Jewish population they constituted 12%. Seniors aged 75 and above constituted 1% of the Arab population, compared with 6% of the Jewish population.

The highest mortality rates were recorded in the older, longstanding neighborhoods of Jerusalem, where the population comprises mostly general Jewish residents (secular, traditional, and religiously observant) and the percentage of seniors is relatively high. The neighborhoods that recorded the highest mortality rates were Qiryat Wolfson (22 deaths per 1,000 persons), the City Center – King George, Hillel, Bezalel, and Shmuel HaNagid Streets (18), Talbiya (17), and Ohel Moshe and Mazkeret Moshe (16).

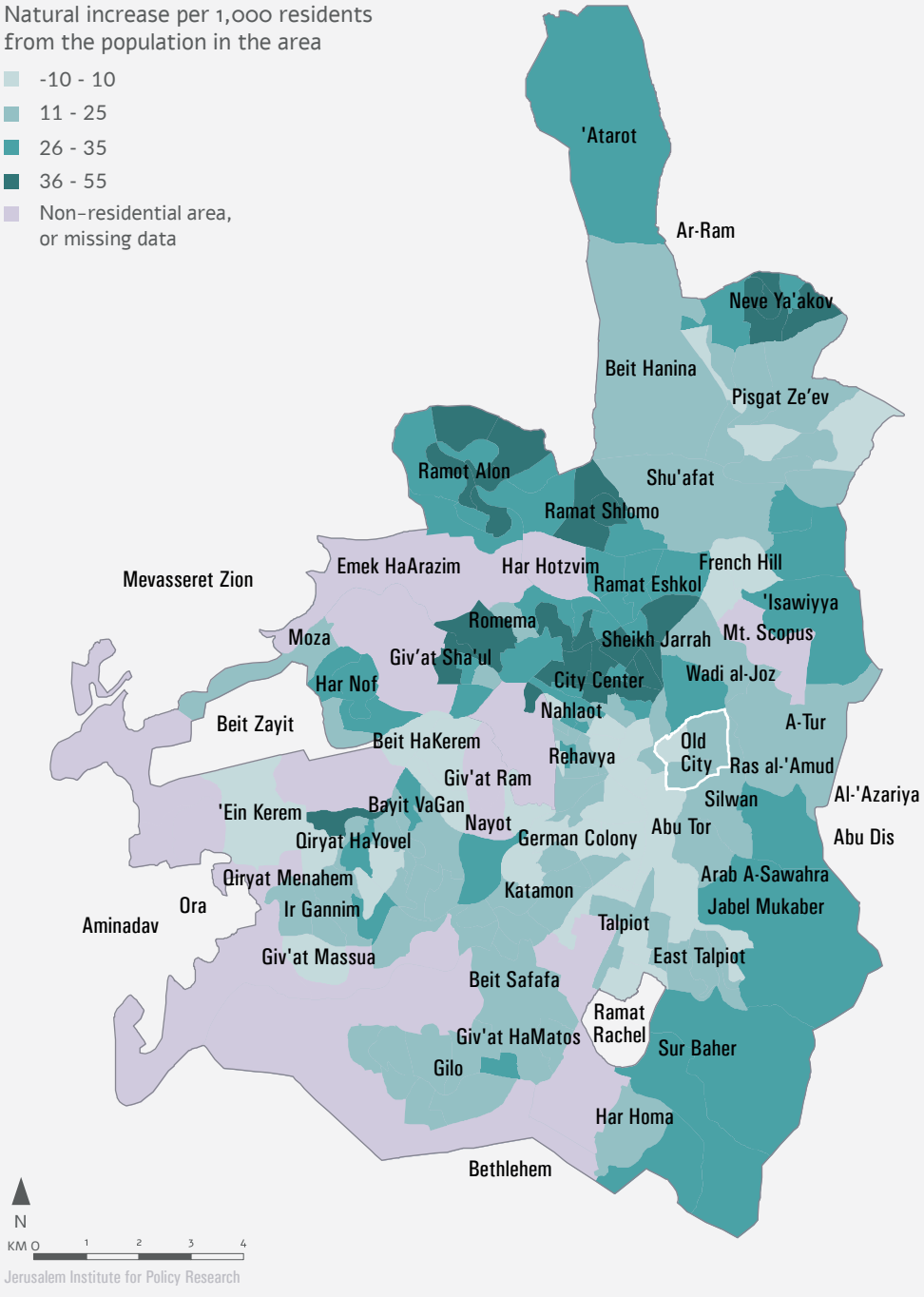
Within the Arab population, too, the highest mortality rates were recorded in longstanding neighborhoods with older age groups. The mortality rates recorded in Arab neighborhoods were significantly lower than those of Jewish neighborhoods. The Arab neighborhoods that recorded the highest mortality rates were the Christian Quarter of the Old City (8), the Armenian Quarter of the Old City (5), the Muslim Quarter of the Old City (4), and Wadi al-Joz and Sheikh Jarrah (4).

9 See the report on infant mortality and prenatal mortality in Israel for 2008–2011, Ministry of Health, available in Hebrew.

Live Births in Jerusalem, 2015



Natural Increase in Jerusalem, 2015



Natural increase

Natural increase (the difference between the number of births and the number of deaths) is the principal factor in the growth of Jerusalem's population. In 2015 natural increase resulted in the addition of 19,900 persons to the population of Jerusalem: 64% of whom were Jewish and 36% Arab. The rate of natural increase in Jerusalem (23.2 per 1,000 persons) was significantly higher than the rate for Israel at large (15.9), Tel Aviv (12.2), and Haifa (6.5).

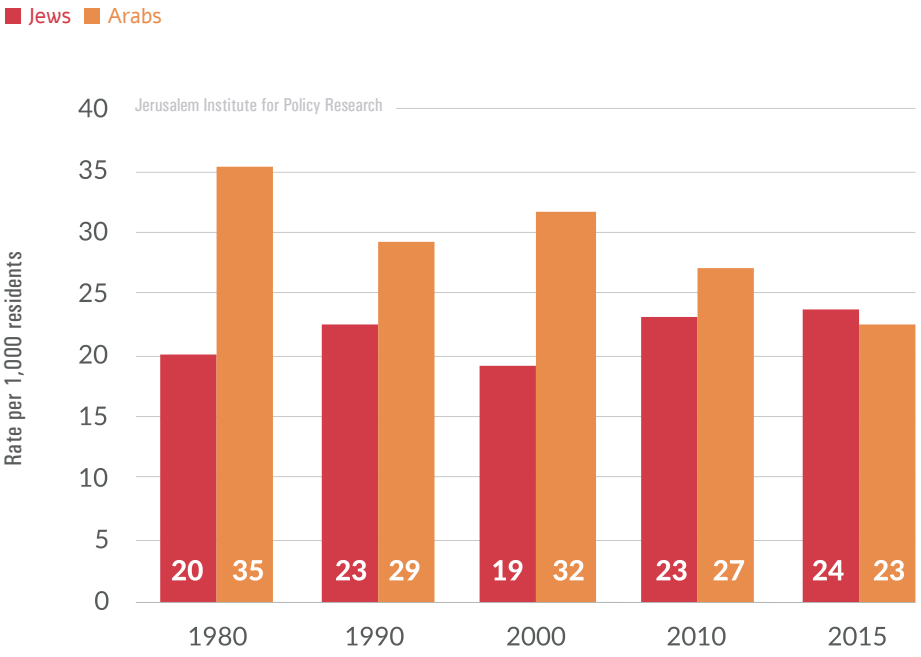
In 2015 the rate of natural increase of the Jewish population in Jerusalem was slightly higher than that of the Arab population: 23.6 and 22.5 per 1,000 persons, respectively. This was the second year in a row in which the rate of natural increase of the Jewish population surpassed that of the Arab population. The rising natural increase is a result of higher birthrates.

The rate of natural increase for the Jewish population of Jerusalem was significantly higher than the rate for Israel at large: 23.6 and 14.7, respectively. Likewise, the rate of natural increase among the Arab population of Jerusalem (22.5) was higher than the rate for the Arab of Israel population at large (20.6), although the discrepancy is 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 persons, respectively. It fell to 20.3 during the years 1990–1999 and remained comparable during 2000–2009 (20.0). During the years 2010–2015 the trend was reversed, and the average rate of natural increase in the city rose to 23.2.

Within the city's Arab population, in contrast, the rate of natural increase has dropped sharply. During the 1970s the average rate was 36.2 per 1,000 persons. It fell to 28.5 during the 1980s, rose slightly to 30.3 in the 1990s, and dropped to 29.0 during the decade 2000–2009. The downward trend continued during the years 2010–2015, with a rate of natural increase of 24.5.

Natural Increase in Jerusalem by Population Group, 1980–2015



Aliya (Jewish immigration)

In 2014 the number of new immigrants who chose Jerusalem as their first place of residence rose, reaching 2,700. The trend continued into 2015, with 3,100 new immigrants settling in the city.

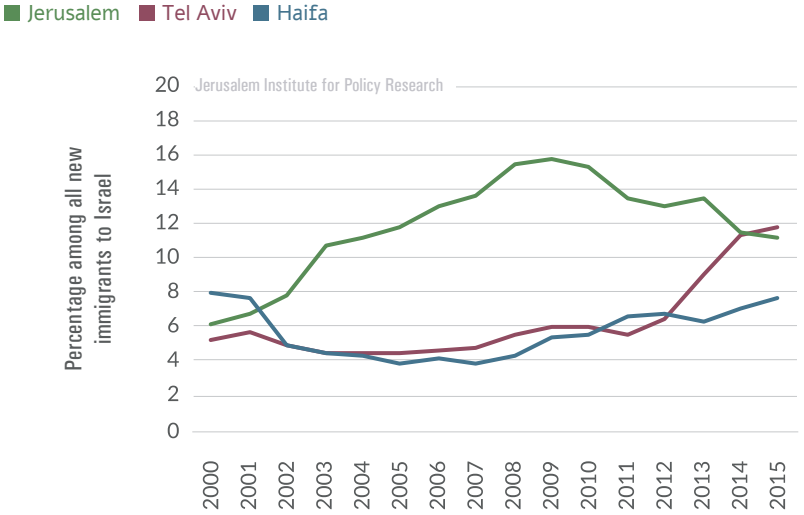
During the years 2002–2013, the number of new immigrants[10] to Israel declined significantly. In 2002 there were 33,600 immigrants; the number dropped to 21,200 in 2005 and to 16,900 in 2013. But in 2014 there was a significant increase in the number of immigrants to Israel, which rose to 24,100 new immigrants. The increase between 2013 and 2015 resulted from an increase in the number of immigrants arriving from the Ukraine (1,900 in 2013 and 6,900 in 2015), from France (2,900 and 6,600, respectively), and from Russia (4,000 and 6,600, respectively).

In contrast to the overall trend in Israel, the number of immigrants to Jerusalem has remained relatively steady, at an average of 2,500 per year during the years 2002–2007 and an average of 2,300 per year during the period 2008–2013. In 2014 the number of immigrants who settled in Jerusalem rose, reaching 2,700. This trend continued in 2015, with 3,100 new immigrants taking up residence.

Jerusalem has long had a strong appeal among new immigrants. During 2002–2012, for example, about 13% of new immigrants chose to settle in Jerusalem, while 5% chose Tel Aviv or Haifa. Since 2013, however, there has been a gradual rise in the number and proportion of new immigrants choosing Tel Aviv rather than Jerusalem. In 2015, for the first time, the number of immigrants who chose Tel Aviv as their first place of residence in Israel (3,300) surpassed the number who chose Jerusalem (3,100). A total of 2,100 opted to settle in Haifa. Immigrants who moved to Jerusalem that year constituted 11% of all new immigrants to Israel. For Tel Aviv the proportion was 12% and for Haifa 8%.

10 This does not include returning citizens of Israel who had previously emigrated.

Jerusalem, Tel Aviv, and Haifa as First Place of Residence among New Immigrants, 2000–2015

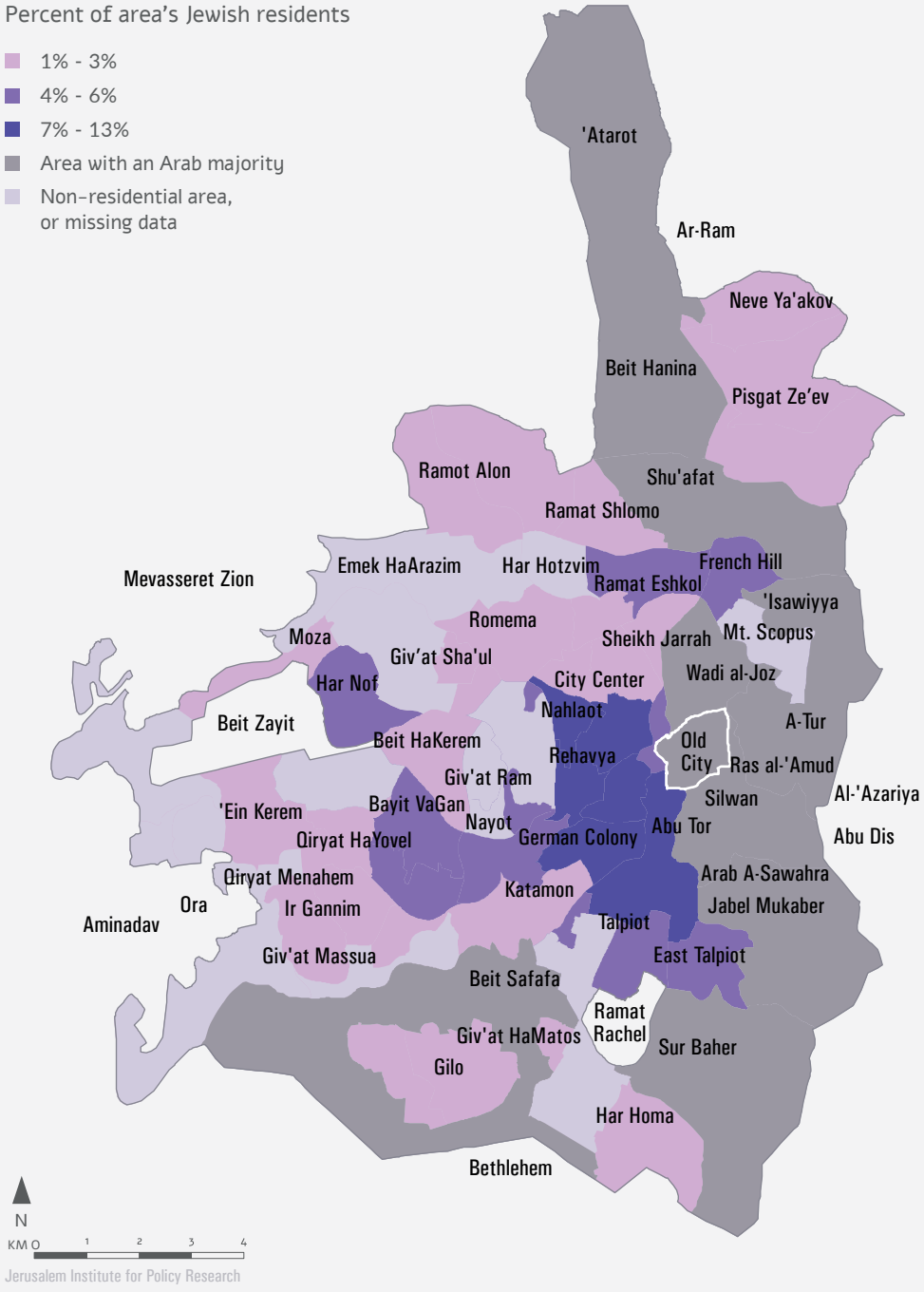


The countries from which the highest percentages of immigrants settled in Jerusalem during 2014–2015 were France (33%), the United States (23%), Russia (10%), the Ukraine (7%), and Britain (5%). In Israel at large, 25% of the new immigrants were from France, 24% from the Ukraine, 22% from Russia, 9% from the United States, and 2% from Britain.

In 2015, residents of Jerusalem who had immigrated to Israel during the years 2010–2015 numbered 16,100. The Jerusalem neighborhoods with the largest numbers of residents who immigrated from 2010 onwards were Bayit VaGan (1,100), Talpiot, Arnona, and Mekor Haim (1,000), the German Colony and Old Katamon (760), Bak'a, Abu Tor, and Yemin Moshe (760), and Nahlaot (760).

The neighborhoods in which immigrants from 2010–2015 constituted the highest proportion of the Jewish population were Talbiya (13%), the City Center (10%), Rehavya (9%), Nahlaot (8%), the German Colony and Old Katamon (8%), and Bak'a, Abu Tor and Yemin Moshe (8%).

Immigrants to Israel Who Settled in Jerusalem During 2010 – 2015, as of 2015

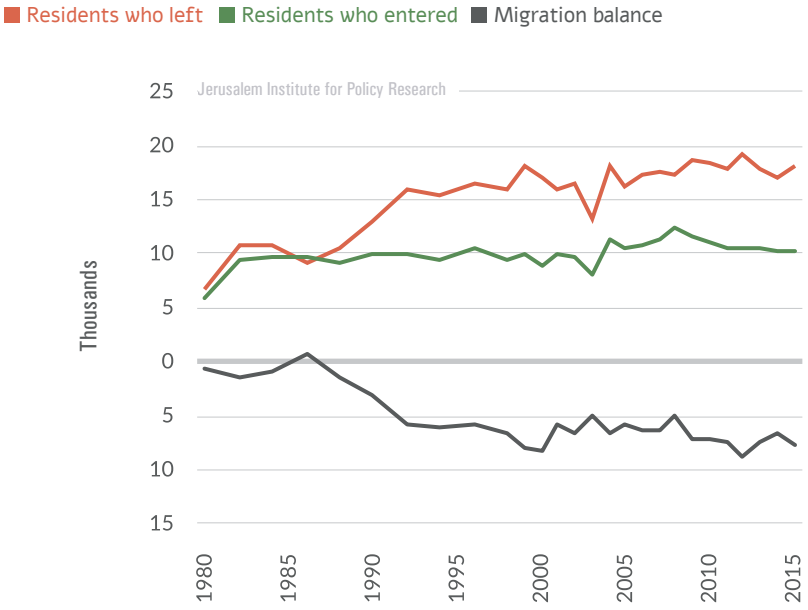


Internal migration

During 2015 a total of 18,100 residents of Jerusalem moved to other localities in Israel, and 10,300 moved to Jerusalem from elsewhere in Israel. Jerusalem had a negative internal migration balance, at -7,800 residents. Migrants to and from Jerusalem are primarily Jews, with a small minority of Arabs (3%-4%).[11]

Internal migration is a salient issue in the public discourses of Jerusalem and of Israel. It is a particularly important consideration for policymakers and decision makers at the local, regional, and national levels, especially in the contexts of development, branding, and attractiveness of localities. Compared with other population growth factors (natural growth and aliya), a local authority's policies have great potential influence on the extent of internal migration.

Internal Migration to and from Jerusalem, 1980 – 2015



11 This figure refers to Israeli Arabs. East Jerusalem Arabs do not usually report internal migration and are therefore not included in the data.

Migration to Jerusalem

In 2015 a total of 10,300 new residents moved to Jerusalem from other localities in Israel. This is comparable to the figure for 2014 – at 10,350 – and slightly lower than the total for 2013 – at 10,500.

Among newcomers to the city, a notable portion came from metropolitan Tel Aviv – 38% (3,900 residents) as well as metropolitan Jerusalem – 31% (3,200 residents).

The main localities from which new residents moved to Jerusalem in 2015 were Bnei Brak (630), Tel Aviv (600), Beit Shemesh (570), Modi'in Illit (520), Ma'ale Adumim (450), and Betar Illit (370). Evidently the main localities from which new residents moved to Jerusalem were also diverse in nature and included secular, religiously observant, and ultra-orthodox residents.

According to estimates, about 2,700 of those moving to Jerusalem (constituting 26% of all newcomers) came from ultra-orthodox localities or localities with a large ultra-orthodox population. The main localities from which ultra-orthodox residents came were Bnei Brak, Betar Illit, Modi'in Illit, Kochav Ya'akov, Safed, Elad, and Qiryat Ye'arim.

A noticeably high proportion of newcomers to Jerusalem were young (aged 20-34) – 49%. During 2014-2015, young adults constituted 48%-49% of all newcomers, slightly lower than the figure for 2010-2013, when they accounted for 51%-52%. Among newcomers to Jerusalem the main age groups, in units of five years, were 25-29 (20% of all newcomers), 20-24 (18%), 0-4 (13%), and 30-34 (11%).

The Jerusalem neighborhoods into which the largest numbers of new residents moved (from internal migration only) were Ramot Alon (740), Pisgat Ze'ev (600), Nahlaot (520), Gilo (520), Katamon Alef-Tet (460), and Geula and Mea She'arim (480). These are quite populous neighborhoods, and accordingly they recorded the largest numbers of newcomers.
The highest proportion of newcomers (the number of new residents in relation to the neighborhood's population size) was recorded in the City Center (60 newcomers per 1,000 residents), Nahlaot (56), Rehavya (48), and Talbiya (38). These neighborhoods are populated by many young adults and students, and hence subject to high turnover.

Migration from Jerusalem

In 2015 a total of 18,100 residents left Jerusalem for other localities in Israel. More residents left the city that year than in 2014, when the figure was 17,100. A sizable portion of those leaving Jerusalem move to other parts within its metropolitan area – 39% (7,100 residents) – or to metropolitan Tel Aviv – 37% (6,700 residents).

The localities that drew the greatest numbers of residents from Jerusalem were Beit Shemesh (1,970), Tel Aviv (1,540), Modi'in Illit (1,080), Giv'at Ze'ev (1,070), Betar Illit (930), and Bnei Brak (660). Evidently, therefore, those leaving the city also constitute a diverse group that includes secular, religiously observant, and ultra-orthodox residents.

According to estimates, about 5,900 of those leaving Jerusalem, accounting for 33% of the total, moved to ultra-orthodox localities or localities with a large ultra-orthodox population. The main localities to which they moved were Beit Shemesh, Giv'at Ze'ev, Betar Illit, Bnei Brak, and Modi'in Illit.

A noticeably high proportion of those who left Jerusalem were young. In 2015, 47% of departing residents (8,500) were aged 20-34. Another large age group was children aged 0-4, who constituted 18% of all departing residents (3,300). The main age groups leaving the city, in units of five years, were the 25-29 years (19% of all departing residents), 0-4 years (18%), and the 20-24 age group (16%).

The Jerusalem neighborhoods from which the largest numbers of residents left (internal migration only) in 2015 were Ramot Alon (1,520),[12] Geula and Mea She'arim (1,050), Pisgat Ze'ev (1,050), Gilo (850), Qiryat HaYovel (760), and Katamon 1-9 (750). These neighborhoods have large populations, and consequently they recorded the highest numbers of departing residents. The highest proportions of people leaving (the number of residents leaving in relation to the size of the neighborhood's population) for this year were recorded in Nahlaot (73 departing residents per 1,000 residents), the City Center (66), Rehavya (59), Talbiya (50), Ramat Shlomo (42), and Qiryat Moshe (41). The first four of the above six neighborhoods are characterized by a large presence of students and young adults. The turnover rates (departures as well as new arrivals) in these neighborhoods are among the highest in the city.

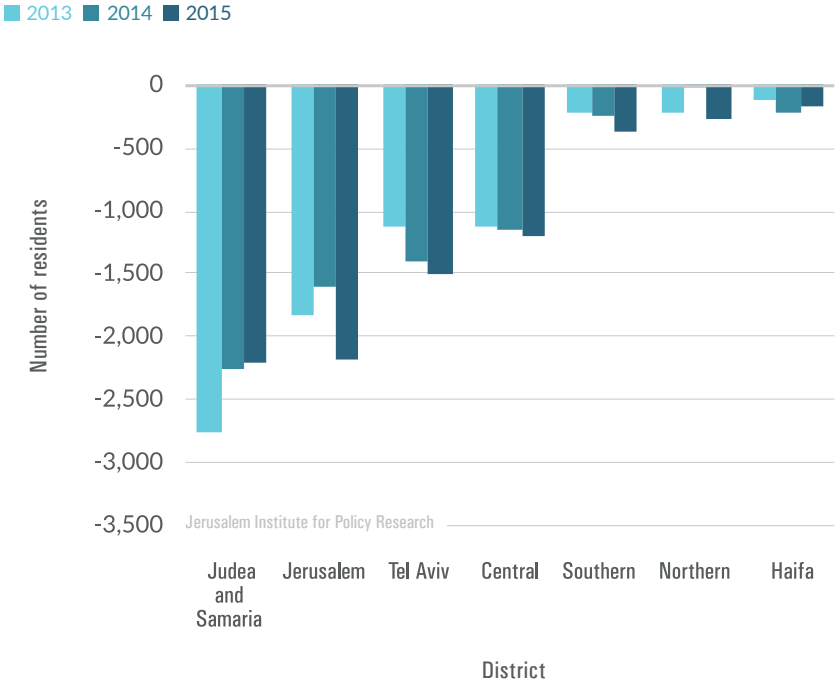
12 A comparable number of residents left North Ramot Alon and South Ramot Alon.

Migration balance

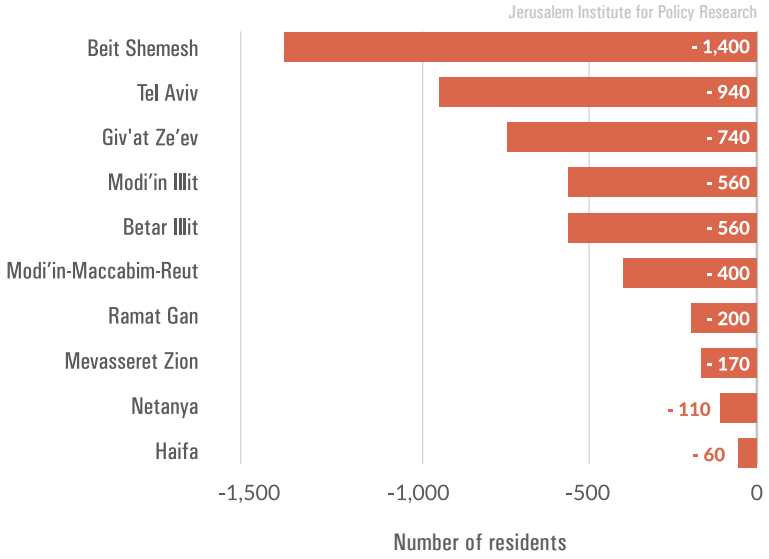
In 2015 Jerusalem had a negative net migration balance, at -7,800. This was greater than the figure for the two preceding years, which recorded figures of -6,700 and -7,400. Jerusalem had a negative migration balance in relation to its metropolitan area, at -3,900 residents, and in relation to metropolitan Tel Aviv, at -2,800.

The localities with which Jerusalem had the largest negative migration balance were as follows: Beit Shemesh (-1,400), Tel Aviv (-940), Giv'at Ze'ev (-740), Modi'in Illit (-570), Betar Illit (-570), and Modi'in-Maccabim-Reut (-400). The data indicates that Jerusalem's departing residents come from the secular and religiously observant population as well as the ultra-orthodox population.

Internal Migration Balance of Jerusalem, by District, 2013 – 2015



Migration Balance between Jerusalem and Other Major Localities, 2015



The estimated migration balance of Jerusalem's ultra-orthodox population was -3,100, which constituted 40% of the city's total negative migration balance.

The main age groups in Jerusalem affected by the negative migration balance were, in five-year age groups: young children aged 0-4 (-2,000), young adults aged 25-29 (-1,350), ages 30-34 (-1,070), and ages 20-24 (-1,020).

The neighborhoods that had the greatest negative migration balance (from internal migration only) were Ramot Alon (-780), Geula and Mea She'arim (-600), Ramat Shlomo (-460), Pisgat Ze'ev (-450), Romema (-410), and Neve Ya'akov (-350).

The highest relative proportion of the migration balance (the migration balance as compared with the size of the neighborhood's population) was recorded in Ramat Shlomo (-31 residents per 1,000 residents), Ein Kerem, including the Hadassah compound (-22), East Talpiot (-20), Har Nof (-20), Sanhedria and Tel Arza (-18), and Romema (-18).

Migration in metropolitan Jerusalem

Metropolitan Jerusalem includes an inner core and outer ring. Jerusalem is the metropolitan core and the remaining localities constitute the outer ring. In 2015 a total of 18,100 residents left the urban core of Jerusalem, of whom 39% moved to localities in the outer ring of the metropolitan area. During the same year, 10,300 new residents settled in the city, of whom 31% came from localities in the outer ring.

There is a significant difference in the intensity of their relations with Jerusalem between those who leave the city for metropolitan Jerusalem and those who migrate beyond metropolitan Jerusalem. The former maintain strong economic and cultural relations with the city, whereas the latter are largely disconnected from it. Residents of the surrounding metropolitan areas maintain relations with the core city in a number of ways, primarily through employment (working in the city), education and higher education (children attending schools in the city, young adults studying at higher education institutions in the city), culture and leisure, shopping, and services. These relations are economically important for the city. Places of employment generate added value, some of which the city recovers directly (through municipal taxes, for example) and some indirectly (through salaries paid to employees residing in the city, or services provided to places of employment by companies located in the city). Accordingly, the two directions of migration should be differentiated, and migration to the entire metropolis should be examined; new residents from a locality outside the metropolitan area who settled in a locality within the metropolitan area are more likely to have ties with the core city after moving, even if they settled in the outer ring.

In 2015, a total of 15,250 new residents settled in the outer ring of metropolitan Jerusalem (47% of whom came from the core city of Jerusalem), and 12,900 left the outer ring (25% of whom moved to the core city). In all, the outer ring had a positive migration balance of 2,400.

An examination of the entire metropolitan area – a very significant assessment for the city of Jerusalem – found that 25,500 new residents settled in metropolitan Jerusalem, and 31,000 left. Thus, the metropolitan area as a whole had a negative migration balance, at -5,500.

4 Welfare and Standard of Living

Extent of poverty

Marital status

Households

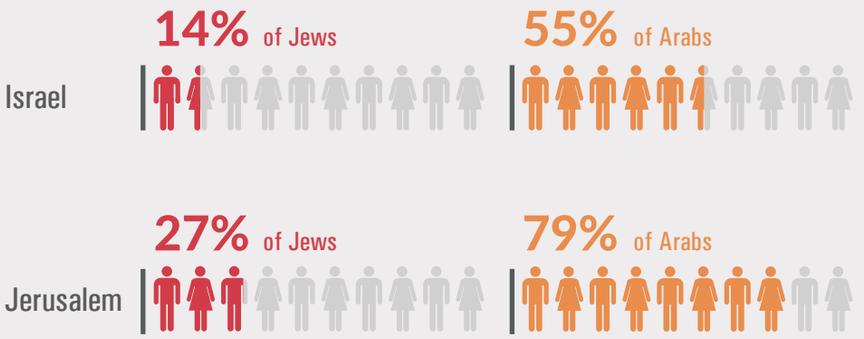
Monthly expenditure on consumption

Ownership of durable goods

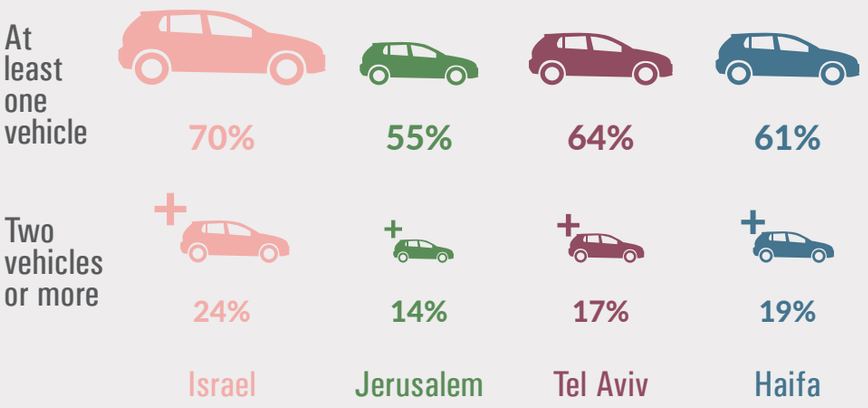
Housing density

Welfare and Standard of Living

Extent of Poverty in Israel and Jerusalem, 2015



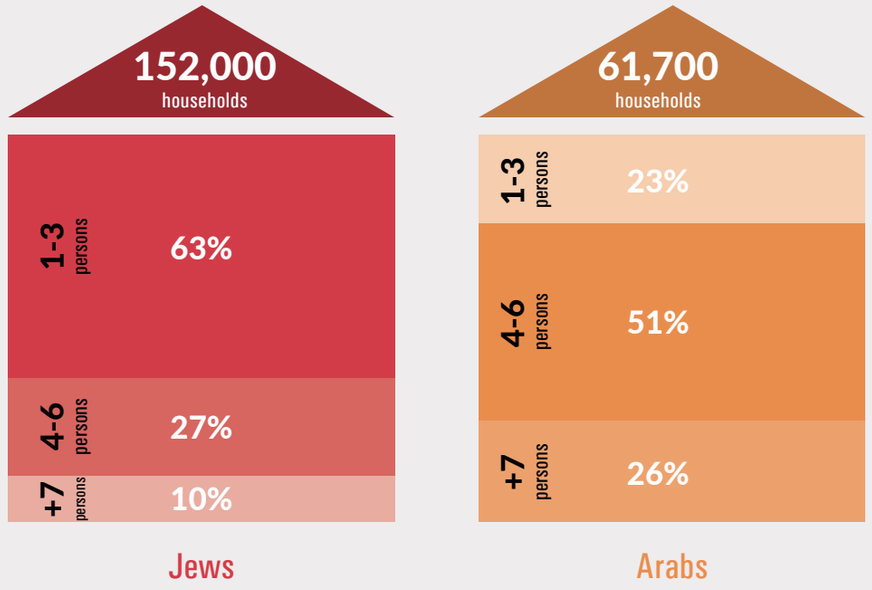
Vehicle Ownership among Households in Israel, Jerusalem, Tel Aviv, and Haifa, 2015



Household Size in Jerusalem by Population Group, 2015

Average household size

Households, by number of persons in household

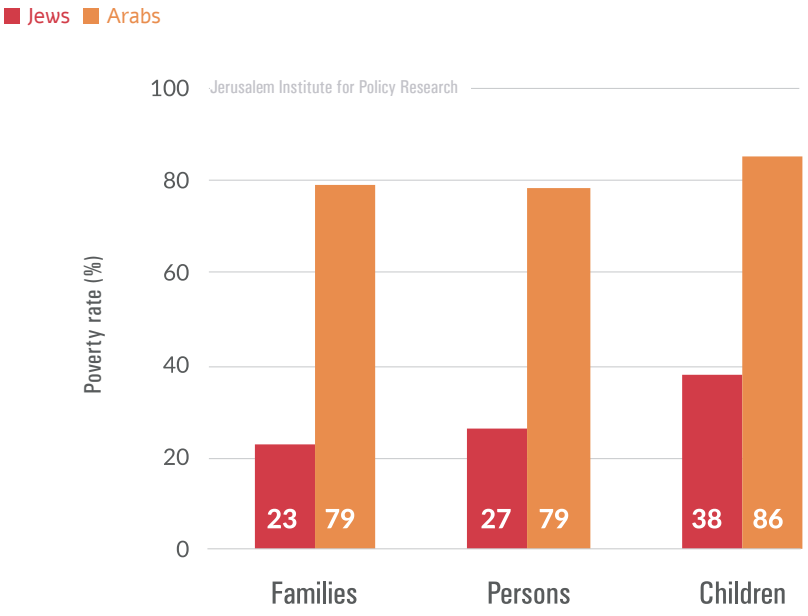


Extent of poverty[13]

In 2015, 39% of all families (83,600), 47% of the population (387,800 persons), and 58% of the children (189,800) in Jerusalem lived below the poverty line. The extent of poverty[14] in Jerusalem was significantly higher than in Israel at large – where 19% of families, 22% of the population and 30% of the children – lived below the poverty line.

The extent of poverty among the Arab population of Jerusalem was considerably higher than among the Jewish population: 79% of the Arab population lived below the poverty line, compared with 27% of the Jewish population.

Poverty Rate in Jerusalem by Population Group, 2015



13 Poverty is a matter of relative economic distress and is measured in relation to the entire society. The poverty line in Israel is defined as an income level equal to 50% of the median disposable income per person. For detailed definitions and explanations, see the National Insurance Institute's annual reports, Poverty and Social Gaps (English), available at : https://www.btl.gov.il/English%20Homepage/Publications/Poverty_Report/Pages/default.aspx

14 The percentage of the population living below the poverty line.

Among Jerusalem's ultra-orthodox population, 50% were living below the poverty line. The poverty rate for the ultra-orthodox population of Jerusalem was slightly lower than the rate for the ultra-orthodox population of Israel, where 54% of the population was below the poverty line. Among Jerusalem's Arab population, in contrast, the extent of poverty was higher than in Israel: 79% of the Arab population in Jerusalem lived below the poverty line, compared with 55% of the Arab population in Israel at large.

The extent of poverty in the Jerusalem District[15] is the highest among Israel's districts. Forty-four percent of the population in the Jerusalem District were living below the poverty line, compared with 32% in the Northern District, 24% in the Haifa District, and 10%-18% in the Southern, Tel Aviv, and Central Districts. The rates of poverty among families (37%) and children (56%) in the Jerusalem District are also the highest among Israel's districts. Jerusalem's poverty rate per person (47% of the residents) is also the highest among Israel's major cities. Ashdod, which ranks second in descending order, recorded a poverty rate of 25% among its residents. For Tel Aviv, Haifa, Rishon LeZion, and Petah Tikva, between 8% and 14% of the population was living below the poverty line.

15 82% of the District's residents live in Jerusalem.

Marital status

In 2014, 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 Israel's average (62%), and much higher than the average for Tel Aviv (45%) and Haifa (55%).

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

Jerusalemites marry at a relatively young age: 54% of residents aged 20-34 were married, compared with 45% in Israel, 29% in Tel Aviv, and 37% in Haifa. A total of 8% of married persons in Jerusalem 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 marriage rates and young age at the time of marriage stem, among other factors, from the high proportion of ultra-orthodox Jews and Muslim Arabs, who tend to marry at relatively young ages.

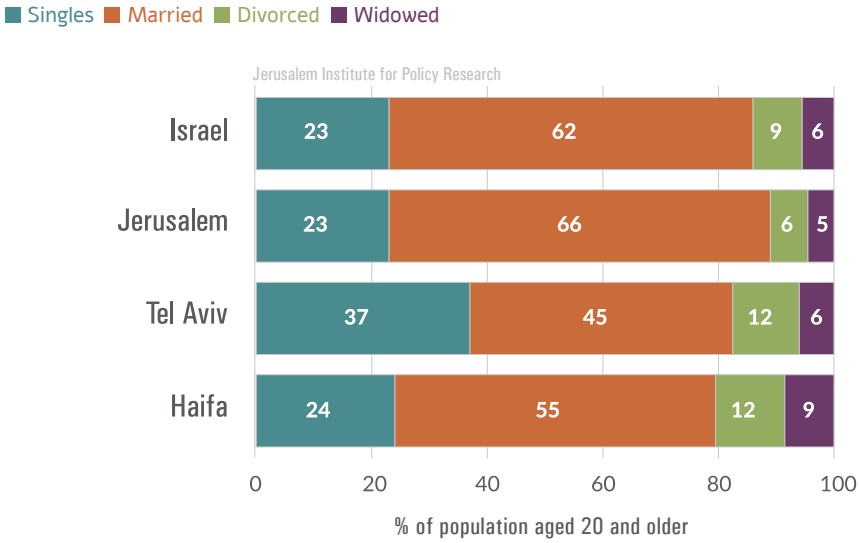
Among divorced person in Jerusalem, 11% were in the 25-34 age range, compared with 7% in Israel at large, and 6% in Tel Aviv and Haifa. In the older age groups, the percentage of divorced Jerusalemites is smaller than in other cities.

In 2015 Jerusalem had a total of 8,900 single-parent families,[16] who constituted 7% of all of the city's families. The percentage of single-parent families in Jerusalem (7%) is lower than the figures for Tel Aviv and Haifa (21% and 19%, respectively).

Approximately 16,000 children below the age of 18 lived in single-parent families in Jerusalem, constituting 5% of the total number of children in the city. This is lower than the percentage of children living in single-parent families in Israel (9%). In Tel Aviv and Haifa, children of single-parent families constituted 17% and 15% of the total population of children in the city, respectively.

16 A single-parent family consists of a single parent who is raising children, and includes widowed, divorced, and singles.

Population Aged 20 and Older in Israel, Jerusalem, Tel Aviv, and Haifa by Marital Status



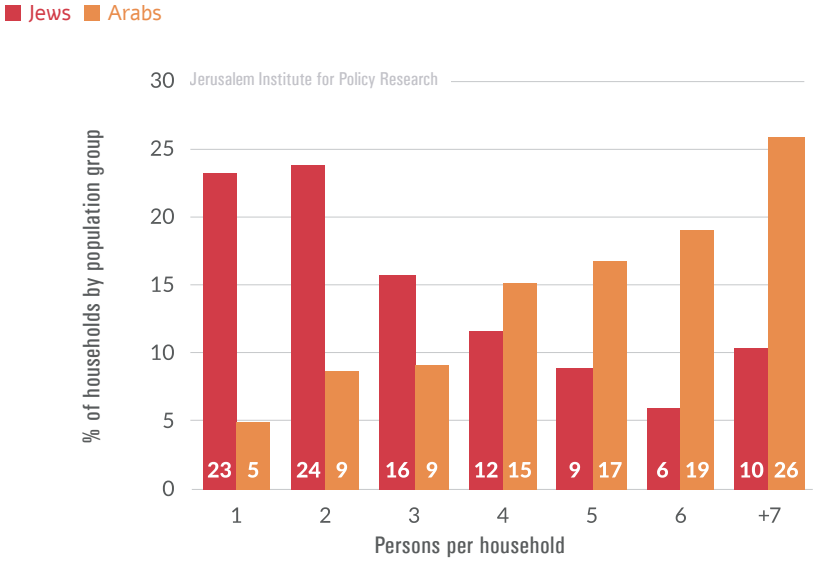
Households

In 2015 Jerusalem had a total of 216,300[17] households[18] as follows: 152,000 Jewish households (70%) and 61,700 Arab households (29%). The Jewish population accounted for a higher share of households (70%) than represented by its portion of the city's population (63%).

Jewish households typically have fewer persons than Arab households. The average size of a household[19] was 3.3 persons for the Jewish population, significantly lower than the figure for the Arab population, at 5.2 persons.

Jerusalem's Jewish population is characterized by large households relative to the other major cities. In 2015 the average size of Jewish households in Jerusalem was 3.3 persons, compared with 3.1 in all of Israel, 2.5 in Haifa, and 2.2 in Tel Aviv. The average size of an Arab household in Jerusalem was larger than that of the Arab population in Israel as a whole – 5.2 and 4.6, respectively.

Households in Jerusalem by Size of Household and Population Group of Head of Household, 2015



17 These include households associated with an unknown population group as well as "others" (who are neither Jewish nor Arab).

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

19 These include households consisting of only one person.

In 2015, 47% of the Jewish households in Jerusalem numbered one or two persons, and Israel recorded a comparable figure, at 46%. Tel Aviv and Haifa had a significantly higher proportion of small households – 70% and 63%, respectively. Large households with seven or more persons accounted for 10% of the total in Jerusalem, compared with 4% in Israel, and 1% in Tel Aviv and Haifa. Among Jerusalem's Arab households, 14% comprised one or two persons, compared with 18% of Arab households in Israel at large. The proportion of Arab households with seven or more persons was 26%, compared with 16% in Israel.

The distribution for ultra-orthodox households in Jerusalem was comparable to the distribution for Israel at large: a low percentage of households with one or two persons (23% in Jerusalem, 19% in Israel) and a high percentage of households with seven or more persons (29%-30%). The percentage of secular Jewish households in Jerusalem with one or two persons (65%) was higher than the figure for Israel (52%).

The data indicate that the more earners there are per household, the lower the average number of children in the household: households with no earner or only one earner characteristically have a relatively larger number of children, while households with three or more earners typically had a smaller number of children. In 2015, the average number of children in households with no earner in Jerusalem was 3.7, compared with 3.2 children on average in households with one earner, 2.8 children in households with two earners, and 2.6 children in households with three or more earners. The figures for Israel at large were comparable.

Monthly expenditure on consumption

The average monthly consumption expenditure[20] per household in Jerusalem was lower than the figures for Israel and Tel Aviv but higher than the figure for Haifa. In 2015 the average monthly consumption expenditure per household was NIS 13,400 in Jerusalem, NIS 15,400 in Israel, NIS 17,700 in Tel Aviv, and NIS 12,300 in Haifa.

The average monthly expenditure per person in Jerusalem was particularly low, at NIS 3,400, compared with NIS 4,700 in Israel, NIS 8,000 in Tel Aviv, and NIS 5,100 in Haifa. The expenditure per person in Jerusalem was low because the city's households are relatively large, at an average size of 3.9 persons, compared with figures of 3.3 for Israel, 2.2 for Tel Aviv, and 2.4 for Haifa.

The following table indicates the distribution of expenditures by households in Israel and its major cities for four areas. The proportion of monthly expenditure devoted to each area was comparable across the cities, with the exception of housing in Tel Aviv, where this expenditure was disproportionately high. Haifa is characterized by a high level of expenditure on transportation and communications.

Monthly consumption expenditure is influenced by monthly income. Thus, 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 or Israel generally.

Monthly Consumption Expenditure by Main Areas of Expenditure in Israel, Jerusalem, Tel Aviv, and Haifa, 2015

Areas of expenditure	Israel	Jerusalem	Tel Aviv	Haifa
Total consumption expenditure (NIS)	15,400	**13,400**	17,700	12,300
Thereof:	% of total monthly consumption expenditure			
Housing	25%	**28%**	31%	23%
Food	16%	**18%**	15%	17%
Transportation and communications	20%	**16%**	19%	22%
Education, culture, and entertainment	12%	**12%**	12%	12%

Jerusalem Institute for Policy Research

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

Ownership of durable goods

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

In 2015 a total of 73% of households in Jerusalem owned a personal computer, compared with 80% in Israel, 89% in Tel Aviv, and 84% in Haifa. A total of 52% of households in Jerusalem had internet subscriptions, 74% in Israel, 86% in Tel Aviv, and 80% in Haifa. In Jerusalem the percentage of residents who own a (computer) tablet is also low (31%) compared with Israel (41%), Tel Aviv (47%), and Haifa (36%).

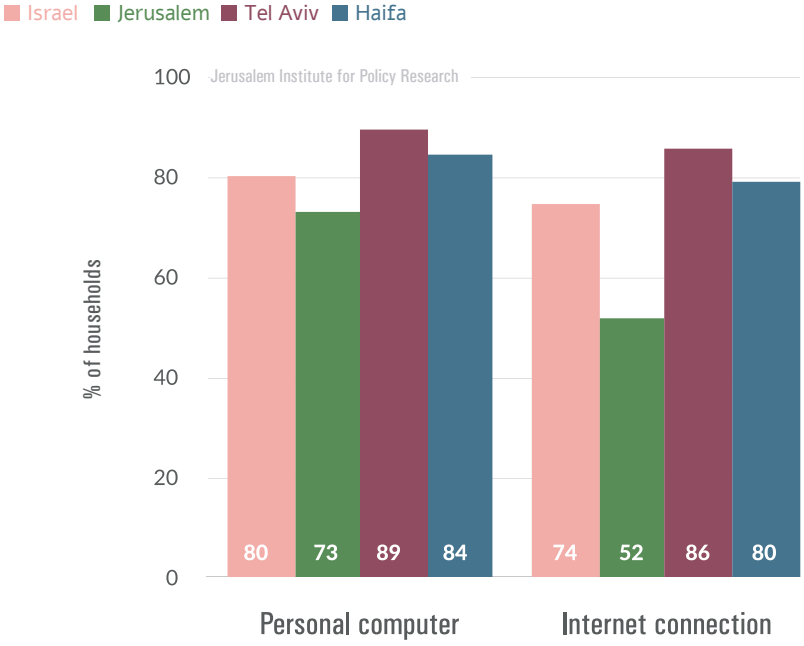
The percentage of Jerusalem households that owned a television (69%) was lower than the figure for Israel (88%), Tel Aviv (91%), and Haifa (86%). The percentage of subscribers to cable or satellite television was also lower for Jerusalem (27%) than for Israel (59%), Tel Aviv (61%), and Haifa (58%). The 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 4% in Tel Aviv and 12% in Haifa), or digital converters, at 28% (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.

Ownership of a vehicle is another indicator of socioeconomic status. The percentage of Jerusalem households with at least one vehicle was relatively low, at 55%, compared with 70% in Israel, 64% in Tel Aviv, and 61% in Haifa. Moreover, the average age of cars in Jerusalem (8.6 years) was higher than the average for Israel (6.6), Tel Aviv (4.9), and Haifa (6.0).

Jerusalem recorded the highest percentage of households that own a deep freezer – 28%. For Israel the figure was 23%, compared with 7% for Tel Aviv and 15% for Haifa. Similarly, Jerusalem had the highest percentage of ovens for cooking and baking – 38%. The relatively high rate of ownership of deep freezers in Jerusalem stems from the relatively large number of religiously observant and ultra-orthodox households. These households are characteristically large and naturally seek to store substantial reserves of food. They use the freezers to store perishables and prepared meals for the week generally and for holidays and the Sabbath in particular.

Households That Have a Computer and Internet Connection in Israel, Jerusalem, Tel Aviv, and Haifa, 2015



Housing density

In 2015 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 1.9 persons per room.

The average housing density among Jerusalem's Jewish population (1 person per room) was slightly higher than the average for Israel's Jewish population (0.8 persons per room) and that of Tel Aviv and Haifa (0.7 persons per room for each city). The average housing density among the Arab population of Jerusalem (1.9) was higher than the average among the Arab population of Israel (1.4).

5 Employment

Participation in the labor force

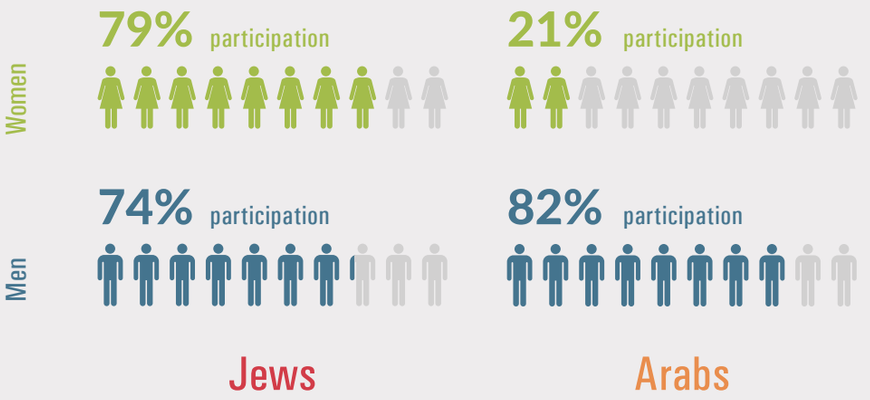
Employed persons

Salary

Satisfaction in various professions

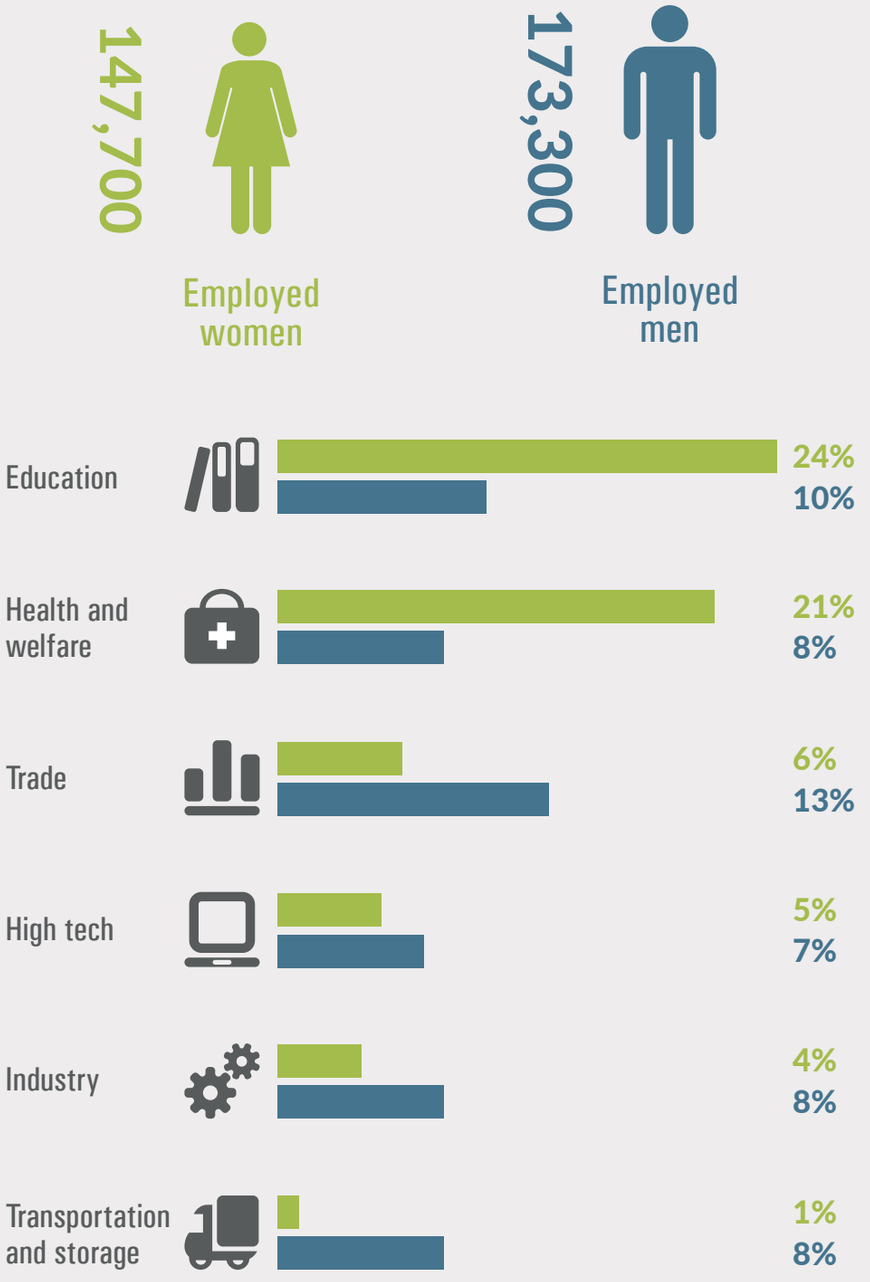
Employment

Participation Rate in the Labor Force in Jerusalem, by Population Group and Gender, 2015



Average Monthly Wage in Israel, Jerusalem,Tel Aviv, and Haifa, by Gender, 2014

Employed Persons Working in Jerusalem, by Selected Economic Sector and Gender, 2015



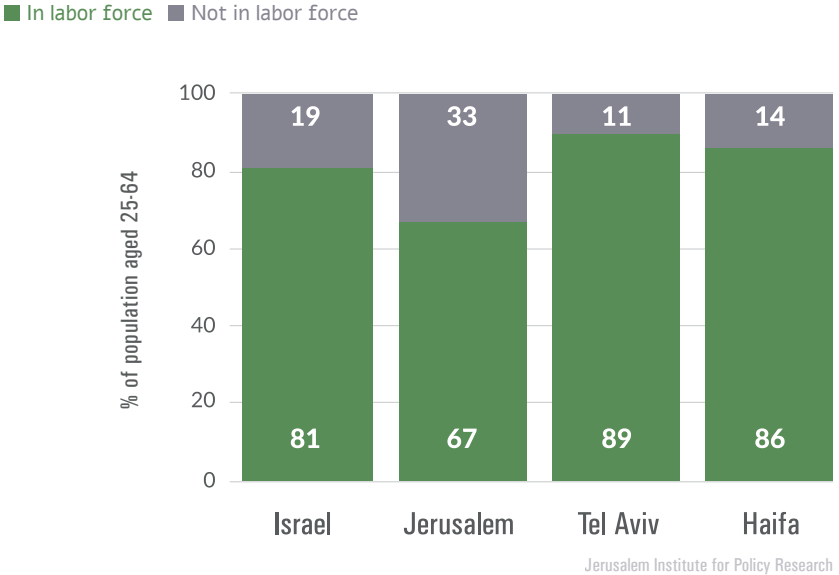
Participation in the labor force

In 2015 the rate of participation in the labor force in Jerusalem for the peak working ages (25–64) was 67%, significantly lower than the rate in Israel at large (81%), in Tel Aviv (89%), or in 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 (87%). 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 there has been a gradual rise in the labor force participation rate among ultra-orthodox men.

The labor force participation rate among Jerusalem women aged 25–64 (58%) was also lower than the rates for Israel (75%), Tel Aviv (87%), and Haifa (84%). The low labor force participation rate among Jerusalem women is linked to the particularly low rate of participation among Arab women – 21%, compared with 79% 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 Jerusalem, Tel Aviv, and Haifa, 2015



There is a significant discrepancy between the labor force participation rates of men and of women in Jerusalem. In 2015 the participation rate among men aged 25–64 in Jerusalem was 77%, compared with 58% among women (a difference of 19%). In Israel, Tel Aviv, and Haifa the discrepancy between men's and women's participation rates is smaller, ranging from 11% for Israel to 3%–5% for Tel Aviv and Haifa.

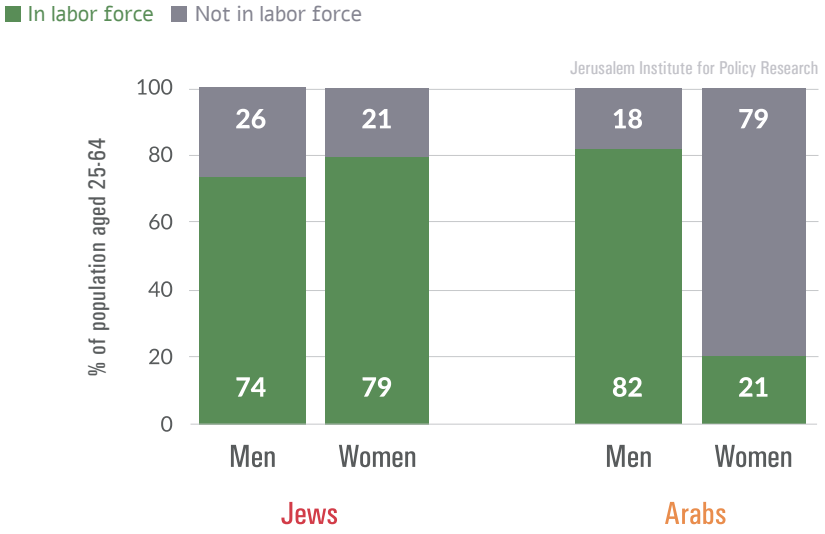
Labor Force Participation Rate for Population Aged 25–64 in Israel, Jerusalem, Tel Aviv, and Haifa, by Gender, 2015

Participation in the labor force by population group and gender

The labor force participation rate for Jerusalem's Jewish population (aged 25–64) was 77%, higher than the rate for the Arab population (51%). The participation rate among Jewish men (74%) was lower than the rate among Arab men (82%), whereas the rate among Jewish women (79%) was significantly higher than the rate among Arab women (21%).

In Israel, as in Jerusalem, the labor force participation rate of the Jewish population is significantly higher than the figure for the Arab population. Similarly, the participation rate for Jewish women is higher than the figure for Arab women. In contrast to Jerusalem, however, the participation rate among Jewish men is higher than the rate among Arab men.

Labor Force Participation Rate for Population Aged 25–64 in Jerusalem, by Population Group and Gender, 2015



Labor Force Participation Rate for Population Aged 25–64 in Israel and Jerusalem, by Population Group and Gender, 2015

	Israel			Jerusalem		
	Total	Jews	Arabs	Total	Jews	Arabs
Total	81%	86%	57%	67%	77%	51%
Men	86%	88%	80%	77%	74%	82%
Women	75%	84%	35%	58%	79%	21%

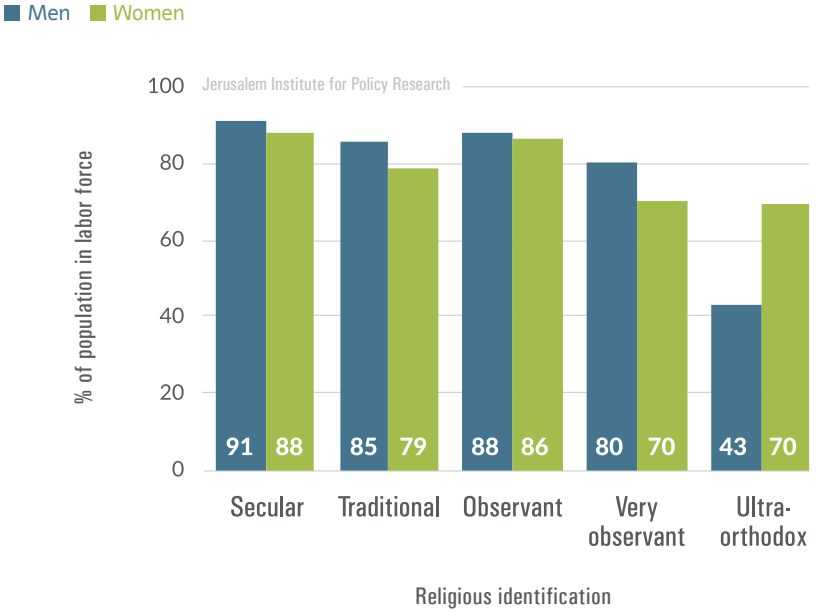
Jerusalem Institute for Policy Research

Labor force participation rate by nature of religious identification

Within the Jewish population, 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 labor force participation rate among Jerusalem residents, in accordance with religious self-identification, was 89% among the secular, 82% among the traditional, 87% among the religiously observant, 80% among the very religiously observant, and 56% among the ultra-orthodox.

The labor force participation rate among secular women in Jerusalem (88%) was comparable to the rate for Israel (86%), whereas the participation rate among very religiously observant and ultra-orthodox women in Jerusalem (70% for each group) was lower than the corresponding rates in Israel at large (81% and 76%, respectively).

Labor Force Participation Rate among Jews Aged 25–64 in Jerusalem, by Religious Identification and Gender, 2015



Labor Force Participation Rate among Jews Aged 25–64 in Israel and Jerusalem, by Nature of Religious Identification, 2015

	Total population	General Jewish Population (Not Ultra-orthodox)					Ultra-orthodox population
		Total	Secular	Traditional	Religiously observant	Very religiously observant	
Israel	86%	86%	90%	85%	85%	85%	66%
Jerusalem	76%	82%	89%	82%	87%	80%	56%

Jerusalem Institute for Policy Research

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

	Total	Secular	Traditional	Religiously observant	Very religiously
Israel	57%	73%	58%	50%	42%
Jerusalem	51%	47%	52%	47%	

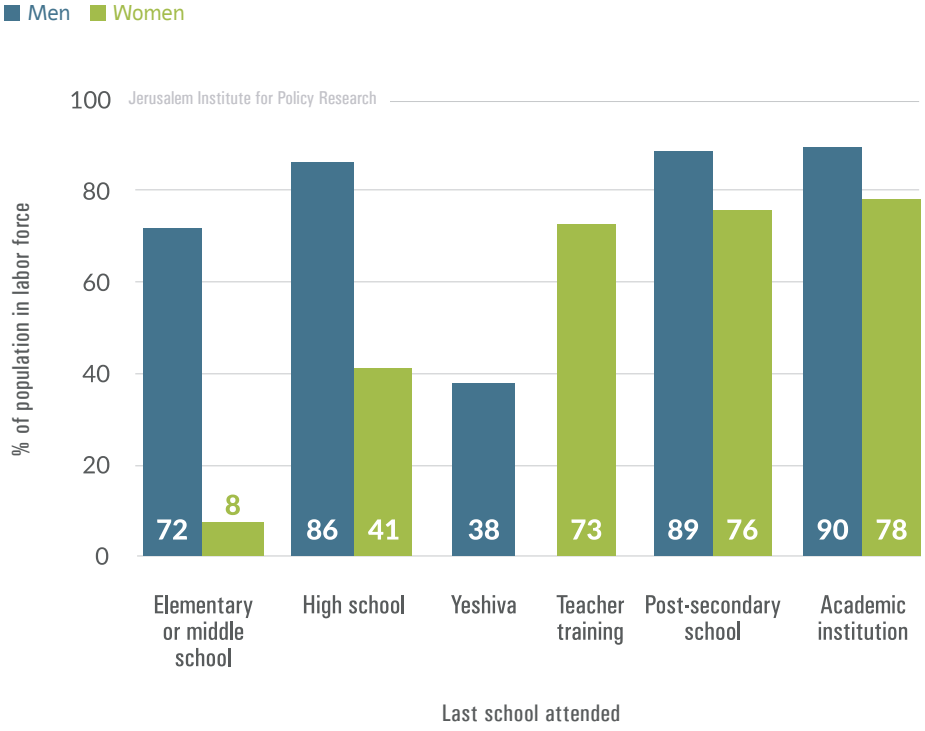
Jerusalem Institute for Policy Research

Within Israel's Arab population, the higher the level of religious observance, the lower the labor force participation rate. In Jerusalem no correlation was found between level of religious observance and labor for participation rates.

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 rate was recorded for graduates of institutions of higher education: academic institutions (83%), post-secondary, non-academic educational institutions (82%), and teacher (including preschool) training colleges (73%). 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 (40%) and graduates of yeshivas (38%).

Labor Force Participation Rate for Population Aged 25–64 in Jerusalem, by Type of Last School Attended and Gender, 2015



Employed persons

In 2015 the number of employed persons in Jerusalem (aged 15 and older) totaled 321,000, representing 9% of the total for Israel. Tel Aviv, Israel's economic and business center, had more employed persons than Jerusalem, at 406,700, accounting for 11% of Israel's total. Haifa had 176,600 employed persons, constituting 5% of the total figure for Israel.

In 2015 the number of employed persons in Jerusalem corresponded to 37% of the total number of residents in the city (321,000 employed persons and 865,700 residents). In Tel Aviv the number of employed persons was nearly identical to the city's number of residents, at 94% (406,700 employed persons and 432,900 residents). In Haifa the number employed persons corresponded to 63% of the city's population (176,600 employed persons and 278,900 residents).

An analysis of the places of residence of persons employed in Israel's three major cities reveals that in 2015 a majority (75%) of persons employed in Jerusalem were residents of the city, 10% resided in Judea and Samaria, 6% resided in the Jerusalem District (excluding the city of Jerusalem), and 7% resided in the Tel Aviv District and Central District. Tel Aviv presents a completely different picture: 38% of persons employed in Tel Aviv were residents of the city, 28% resided in the Tel Aviv District (excluding the city of Tel Aviv), 25% resided in the Central District, and 1% were residents of the Jerusalem District. Evidently, therefore, 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, and the remainder resided, for the most part, in localities within Tel Aviv's metropolitan area.

In 2015 a total of 273,200 of Jerusalem's residents were employed, of whom 88% worked in Jerusalem. By way of comparison, 71% of Haifa's employed residents worked in Haifa, and 62% of Tel Aviv's employed residents worked in Tel Aviv.

In general, women are more likely than men to work close to home. In 2015, among employed women who were residents of Jerusalem, 92% worked in the city, compared with 85% of employed Jerusalem men who worked in the city. In Tel Aviv, 67% of employed women who were residents of the city also worked in the city, compared with 57% of men. In Haifa 78% of employed women who resided in the city also worked there, compared with 65% 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. The main economic sectors of employment in Jerusalem were as follows: education – 17% (12% in Israel and 7% in Tel Aviv), human health and social work services – 14% (11% in Israel and 9% in Tel Aviv), and local and public administration – 10% (10% in Israel and 6% in Tel Aviv). In addition, trade accounted for 10% of the employment in the city (12% in Israel and 10% in Tel Aviv).

Among those employed in Jerusalem, 2% worked in financial and insurance services, and 6% 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: 10% worked in financial and insurance services, and 15% in professional, scientific, and technical services. The percentage of persons employed in the industrial sector in Jerusalem was low, at 6%, comparable to the figure for Tel Aviv (4%) and lower than the figures for Israel (12%) and Haifa (10%).

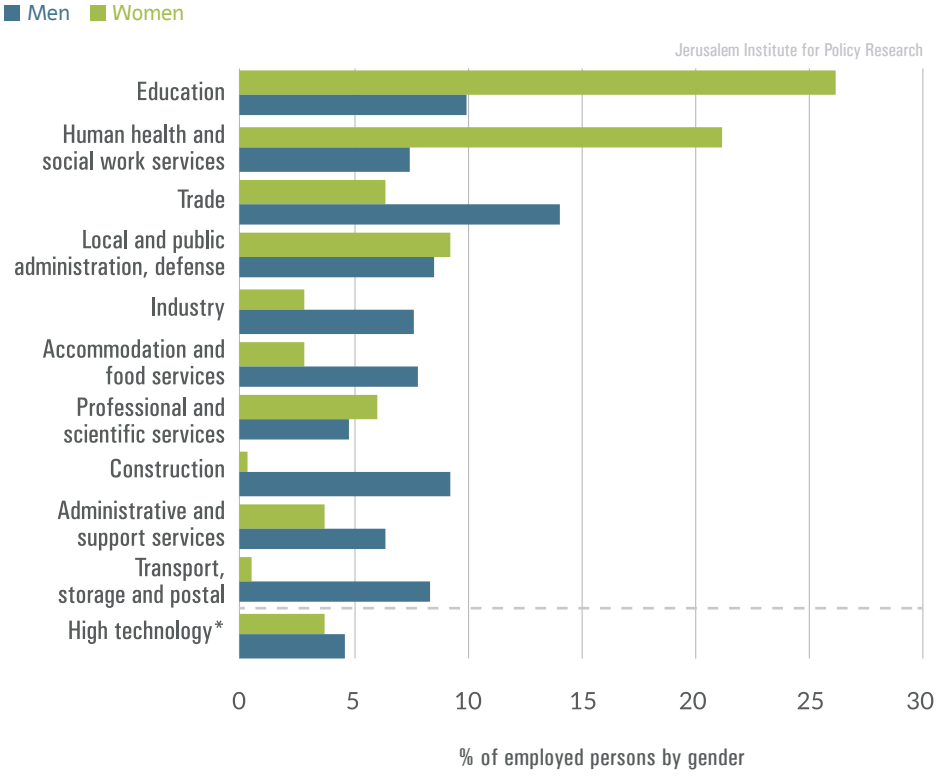
Employed persons by population group and gender

In 2015 the main sectors in which Jewish persons were employed in Jerusalem were education (20%), human health and social work services (15%), and local and public administration (12%). The main sectors of the economy in which Arab persons employed in Jerusalem worked were trade (16%), construction (14%), and education (12%).

The main economic sectors among men employed in Jerusalem were trade (14%), education (10%), and local and public administration (9%). Among Jewish men employed in Jerusalem the main economic sectors were education (14%), local and public administration (14%), and trade (11%), while among Arab men the main sectors were trade (19%), construction (17%), and transport, storage, postal, and courier services (12%).

The main economic sectors among women employed in Jerusalem were education (26%), human health and social work services (21%), and local and public administration (9%). Among Jewish women employed in Jerusalem the main economic sectors were education (24%), human health and social work services (21%), and local and public administration (11%). Among Arab women employed in Jerusalem, strikingly high numbers worked in education, at 48%, and in human health and social work services, at 26%.

Persons Employed in Jerusalem by Economic Sector and Gender, 2015 (Main Sectors)



* This branch comprises several smaller branches that belong to different economic sectors

Salary

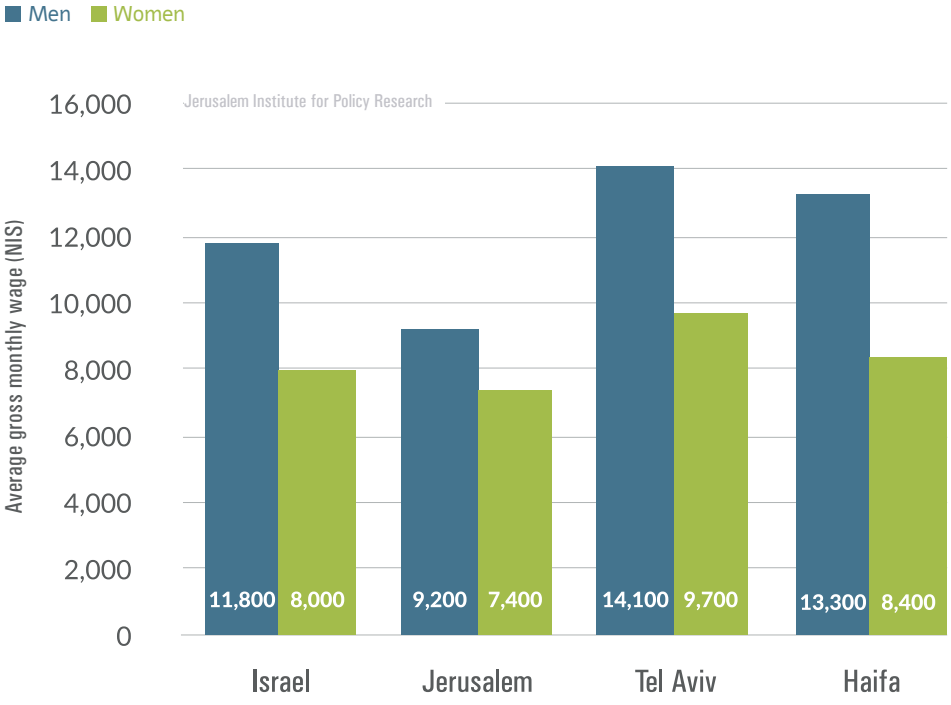
In 2014 Jerusalem had 267,300 salaried employees and 18,000 self-employed workers. The average (gross) monthly wages for salaried employees in Jerusalem that year was NIS 8,300. This was lower than the average for Israel (NIS 9,900), Tel Aviv (NIS 11,900), or Haifa (NIS 10,700).

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 16,500; in Tzur Hadassa it was NIS 13,600; in Mevasseret Zion NIS 13,000; in Efrat NIS 11,500; in localities within the Mateh Yehuda Regional Council it was NIS 11,500; in Giv'at Ze'ev NIS 9,700; in Ma'ale Adumim NIS 10,000; and in Beit Shemesh (where about half of the population is ultra-orthodox) the average salary was NIS 7,800. 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 7,200; in Kochav Ya'akov NIS 6,300; and in Betar Illit it was NIS 5,800. In Abu Ghosh and Ein Naquba, Arab localities adjacent to Jerusalem, the average monthly salary was NIS 7,300 and NIS 7,100, respectively.

An examination 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 2014 the average monthly (gross) salary among men in Jerusalem was NIS 9,200, which was 25% higher than the average for women, at NIS 7,400. In Israel at large, the average salary for men was NIS 11,800, which was 47% higher than women's average salary, at NIS 8,000.

In Tel Aviv and Haifa the average salary was higher than in Jerusalem, and so too was the gap between men's and women's salaries. In Tel Aviv the average salary was NIS 14,100 for men, which was 45% higher than the average salary for women, at NIS 9,700. In Haifa, the gap between men's and women's salaries was the greatest, at 58%, with men's salaries averaging NIS 13,300 and women's salaries averaging NIS 8,400.

Average Monthly Wages of Salaried Employees in Israel, Jerusalem, Tel Aviv, and Haifa by Gender, 2014



Satisfaction with various aspects of life

The social survey of the Central Bureau of Statistics asked respondents aged 20 and older about their level of satisfaction with their workplace and salary, as well as their concerns about loss of employment.

The survey found that during 2013–2015 (on average), 85% of Jerusalem residents were satisfied or very satisfied with their workplace. Israel, Tel Aviv, and Haifa recorded comparable rates, with 85%–89% of their residents reportedly satisfied or very satisfied with their workplace.

Regarding satisfaction with their level of income, 50% of Jerusalem residents were satisfied or very satisfied with their income. Haifa recorded a comparable rate, at 52%. Israel (59%) and Tel Aviv (63%) reported higher levels of satisfaction than Jerusalem.

Another interesting question relates to residents' concerns about the possible loss of their employment. In Jerusalem, 57% of the residents reportedly had no concerns about loss of work. Israel and Haifa recorded stronger feelings of workplace security than Jerusalem – at 61% and 66%, respectively – and Tel Aviv reported the lowest sense of security regarding employment, at 52%.

The survey also found that 53% of Jerusalem residents were satisfied or very satisfied with their financial situation. The proportions of residents who were satisfied or very satisfied with their financial situation in Israel, Tel Aviv, and Haifa were higher, ranging between 57% and 60%.

Level of Satisfaction among Jerusalem Residents Aged 20 and Older with Respect to Select Aspects of Life, 2013 – 2015 (average)

Satisfaction with:	Very satisfied	Satisfied	Not very satisfied	Not at all satisfied
Workplace	36%	49%	11%	4%
Income	8%	42%	31%	19%
Financial situation	9%	44%	31%	16%

Jerusalem Institute for Policy Research

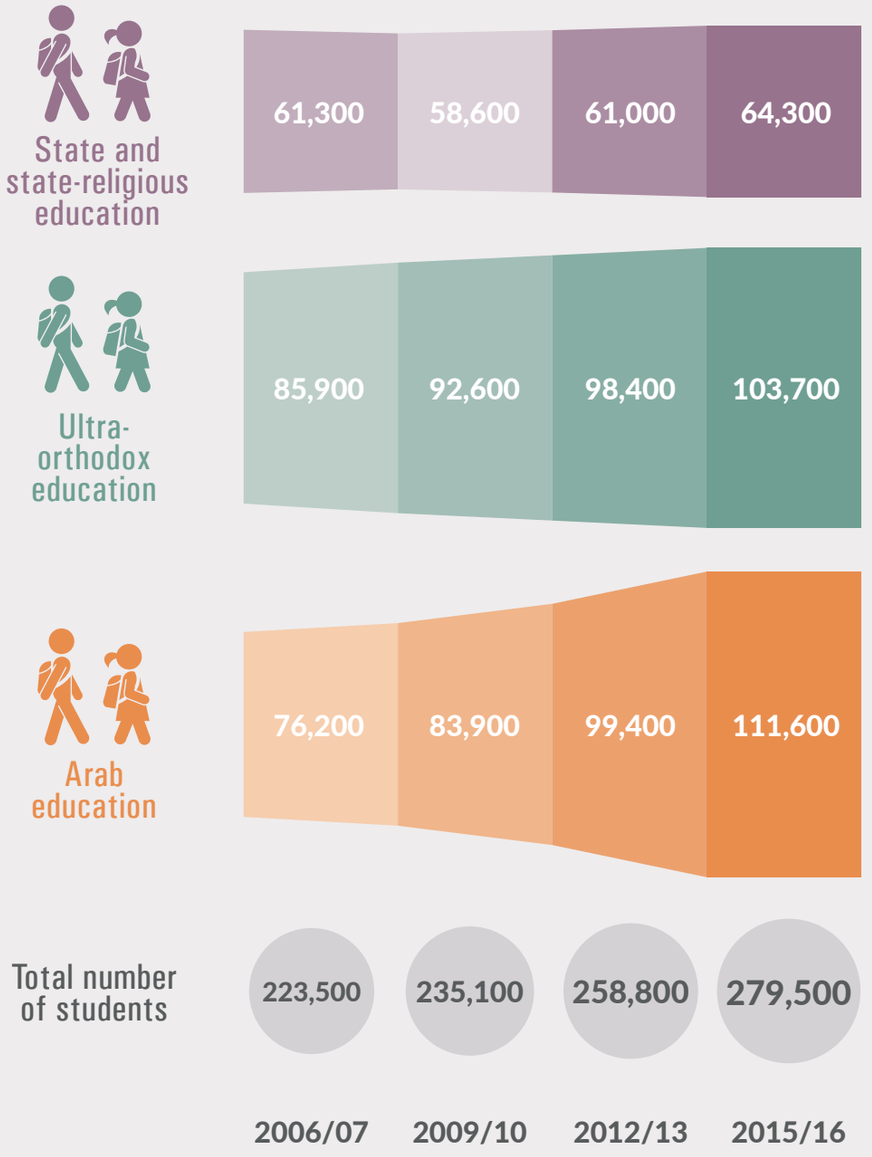
6 Education and Higher Education

The education system in Jerusalem

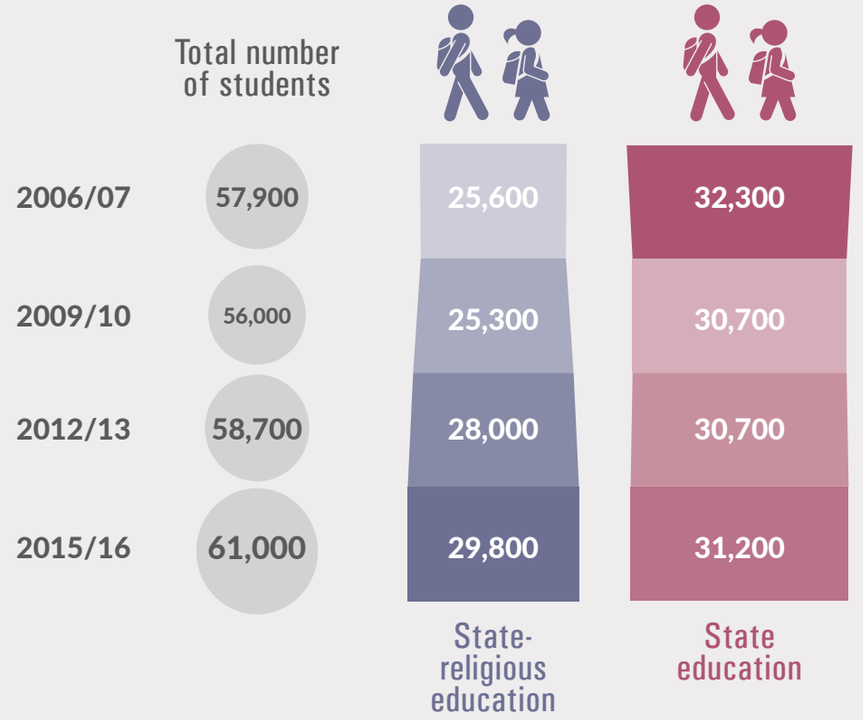
Higher education in Jerusalem

Education and Higher Education

Students in the Education System in Jerusalem, by Sector

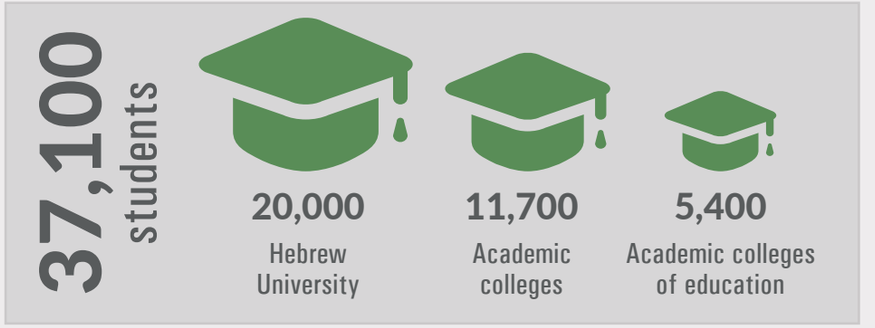


Students in State and State-Religious Education in Jerusalem



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

Students in Higher Education Institutions in Jerusalem, 2015/16



The education system in Jerusalem

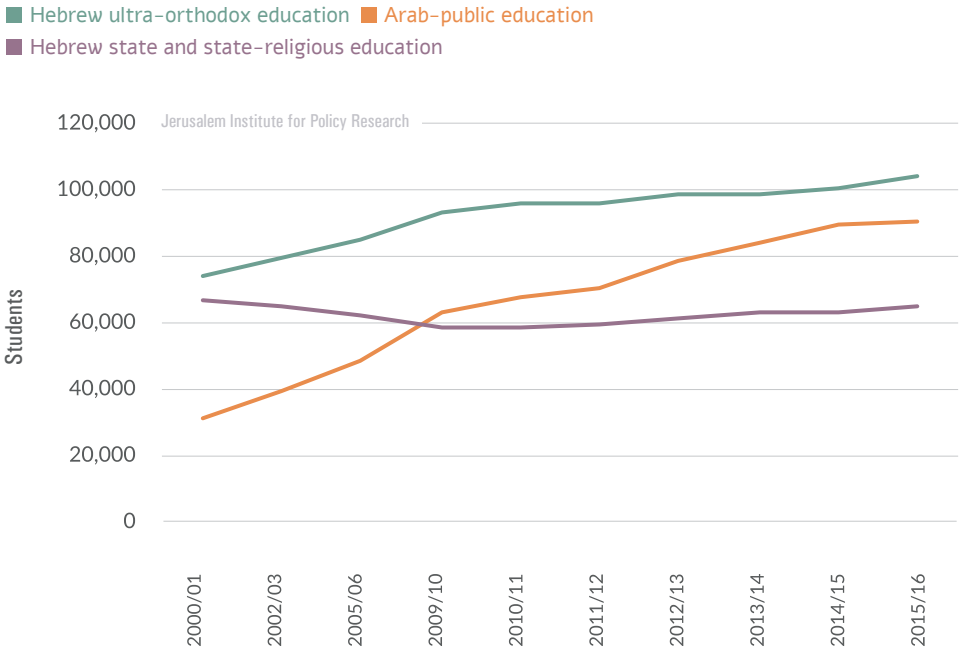
During the 2015/16 academic year, approximately 279,500 students were enrolled in Jerusalem's education system:[21] 64,300 students were enrolled in the Hebrew state and state-religious[22] education systems, and 103,700 students were enrolled in the ultra-orthodox education system. A total of 90,600 students were enrolled in the Arab public education system, and some 21,000 students were enrolled in private Arab schools (2000/01 assessment).

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

During the past five academic years (2011/12 – 2015/16), the number of students in Jerusalem's education system increased by 14%, from 245,700 to 279,500. The number of students in the Hebrew state and state-religious systems increased by 9% (from 58,900 to 64,300), and in the ultra-orthodox system it rose by 8% (from 95,700 to 103,700). In the Arab public education system the number of students increased by 29% (from 70,000 to 90,600). The increased enrollment in the Arab sector results in part from an increase in the number of school-aged children but mostly from improved data collection, especially in recognized but unofficial schools.

21 This includes grades 13 and 14 as well as private Arab education.
22 This includes 700 students enrolled in state-ultra-orthodox schools.

Students in the Education System in Jerusalem, by Sector, 2000/01 – 2015/16



Hebrew education

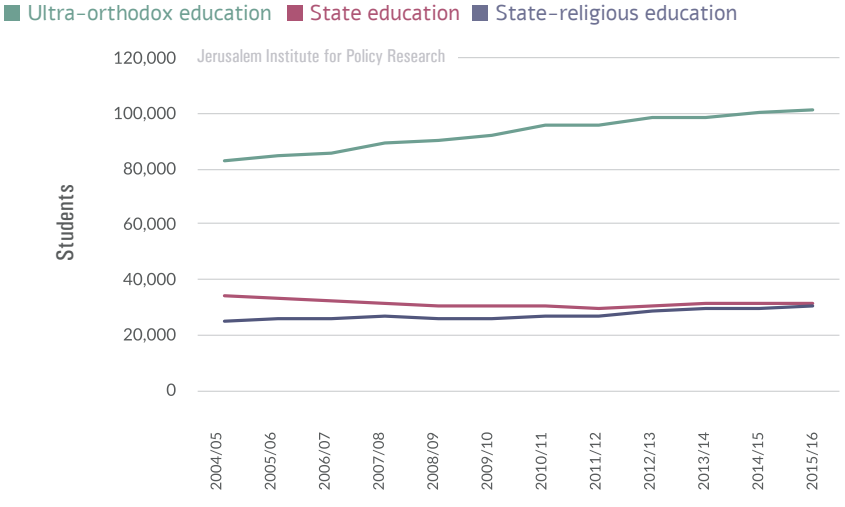
During the 2015/16 academic year, 168,000 students were enrolled in the Hebrew education system in Jerusalem: 64,300 students (38%) were enrolled in state and state-religious schools, and 103,700 (62%) were enrolled in ultra-orthodox schools.

The distribution of students in the Hebrew state and state-religious education systems was as follows: 12,400 children (19%) in kindergarten and nursery school, 24,800 students (39%) in elementary school, and 24,800 students (39%) in secondary school. A total of 2,300 students (4%) were enrolled in schools for special education.

The distribution of students in the ultra-orthodox education system was as follows: 24,100 children (23%) in kindergarten and nursery school, 49,100 students (47%) in elementary school, and 28,000 students (27%) in secondary school. A total of 2,500 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 (2011/12 – 2015/16), as noted, there was a 9% increase in the number of students in state and state-religious schools, from 58,900 to 64,300. An examination of the state system and the state-religious system[23] separately reveals that the state system had a 4% increase in enrollment (from 29,900 to 31,200), while the state-religious system had an 11% increase (from 26,800 to 29,800).

Students in the Hebrew Education System in Jerusalem, by Sector, 2004/05 – 2015/16



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

Arab education

During the 2015/16 academic year, 111,600 students were enrolled in Jerusalem's Arab education system: 90,600 (81%) were enrolled in public schools[24] and 21,000 (17%) in private schools (2000/01 assessment). Students in the Arab education system (public and private) constituted 40% of all students in Jerusalem's education system.

The distribution of students in public education was as follows: 16,400 (18%) children in kindergarten and nursery school, 43,900 (48%) in elementary school, 24,700 (27%) in secondary school, and 3,800 (4%) in multi-age[25] schools. Approximately 2,000 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 2001/02 there were 33,200 students in Arab public schools. The number rose to 43,500 in 2003/04, to 84,200 in 2013/14, and to 90,600 in 2015/16. This notable increase results from demographic growth as well as the reclassification of private schools as public schools, most of which received the status of recognized but unofficial schools. Unlike private schools, public schools receive funding from the Ministry of Education and the Municipality, and therefore they provide reports on enrollment. In 2001/02 there were 1,500 students in grades 1–12 in recognized but unofficial schools. The number rose to 8,300 in 2004/05, to 25,600 in 2009/10, and to 36,700 in 2015/16.

24 This includes official schools and recognized but unofficial schools.
25 These are schools that comprise preschool, elementary school, and secondary schools.

Higher education in Jerusalem

In 2015/16 Jerusalem's institutions of higher education had a total of 37,000 students, who constituted 14% of all post-secondary students in Israel. Approximately 20,000 students (54% of the total for Jerusalem) were enrolled at the Hebrew University,[26] 11,700 students (32%) were enrolled in the city's seven academic colleges, and 5,400 students (14%) were enrolled in four teacher training colleges.[27]

The percentage of students studying at the Hebrew University out of all students enrolled in institutions of higher education in Jerusalem (54%) was slightly higher than the figure for Israel (48%). The percentage of students studying at the Hebrew University out of all students in Jerusalem's higher education institutions has decreased over the years (58% in 2009/10, compared with 54% in 2015/16), while the number of students in Jerusalem's academic colleges rose from 30% in 2009/10 to 32% in 2015/16. The percentage of students enrolled in Jerusalem's teacher training colleges remained relatively steady (13% and 14%, respectively).

The distribution of students by academic degree indicates that of the 37,000 students in Jerusalem's institutions of higher education, about 73% were pursuing a first (bachelor's) degree, 21% a second (master's) degree, and 6% a third (PhD) degree. The proportion of students pursuing an advanced degree (second or third) has decreased slightly over the years (from 29% in 2009/10 to 27% in 2015/16).

The percentage of students pursuing a first degree in Jerusalem (73%) was comparable to the figure for Israel (74%), and so too with respect to students pursuing a second degree (21% in Jerusalem and 22% in Israel). The percentage of students pursuing a third degree in Jerusalem was higher than the figure for Israel (6% in Jerusalem and 4% in Israel).

University applications

During 2015/16, the Hebrew University received 6,600 applications for registration as first-year students towards a first degree. Tel Aviv University received the highest number of applications (9,900), followed by Ben-Gurion University (7,100). The number of applications to other universities ranged between 4,000 and 4,600.

26 This figure includes the Hebrew University campus in Rehovot.
27 This includes only institutions recognized by the Council for Higher Education.

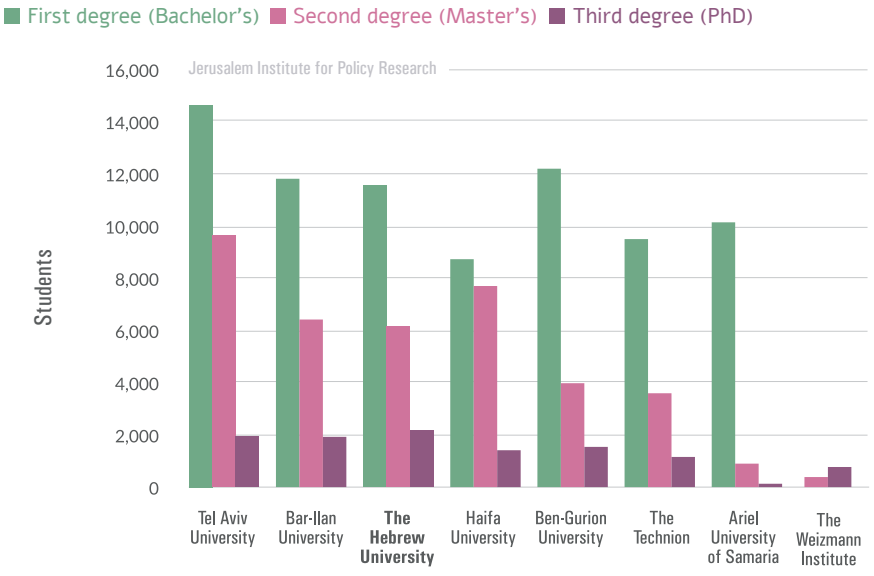
Forty-seven percent of applicants to the Hebrew University were accepted and subsequently enrolled. The Technion had a comparable percentage of accepted and enrolled applicants (49%). In comparison with the Hebrew University, the percentage of applicants who were accepted and then enrolled was lower for Tel Aviv University, and Ben-Gurion University, at 42% and 39%, respectively, but higher for Bar-Ilan University (70%), Ariel University (62%), and Haifa University (57%).

Thirty percent of applicants to the Hebrew University were accepted but did not enroll, the highest rate of non-enrollment (following acceptance) among Israel's universities. For Bar-Ilan University the figure was 22%, for Haifa University it was 17%, and at Tel Aviv University 11% of those accepted did not subsequently enroll. Ariel University and Ben-Gurion University recorded the lowest rates of accepted applicants who did not enroll, at 3% and 2% respectively. Over the past five years, the percentage of accepted applicants who did not enroll has remained relatively steady at each of the universities.

Student distribution by degree and discipline

During the 2014/15 academic year, about 20,000 students were enrolled at the Hebrew University: 58% for a first degree (Bachelor's), 31% for a second degree (Master's), and 11% for a third degree (PhD). The distribution of students by faculty was as follows: 25% in the social sciences, 21% in the natural sciences and mathematics, 20% in humanities, 17% in medicine (including medical support professions), 9% in agriculture, 6% in law, and 2% in engineering.

Students Enrolled in Israel's Universities, by Degree (2015/16)



A review of data from the past decade indicates that the proportion of students in the humanities at the Hebrew University declined gradually from 27% in 2005/06 to 20% in 2015/16. The Faculty of Medicine, in contrast, recorded an increase in student enrollment, from 14% to 18%. For the other faculties, the proportion of students remained stable. A decreasing proportion of humanities students is not unique to the Hebrew University; in fact it is characteristic of all humanities faculties in Israel's universities.

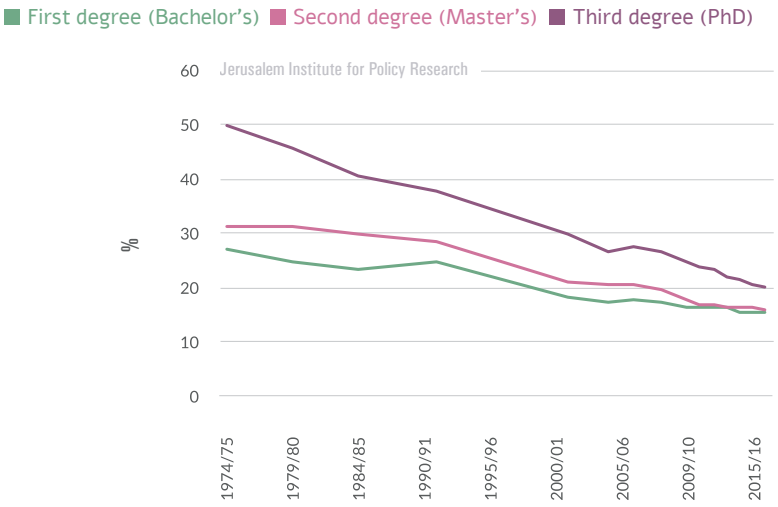
The largest university in Israel in terms of student body for the 2015/16 academic year was Tel Aviv University (26,600 students), followed in descending order by Bar-Ilan University, with 20,600 students, and the Hebrew University, with 20,000 students.

Third degree (PhD) students

The Hebrew University had the largest number of students pursuing a third degree (PhD). In 2015/16 the Hebrew University had 2,200 third-degree students, who constituted 20% of the total across Israel's universities. Tel Aviv University, by comparison, had 2,000 third-degree students (18%), comparable to the figure for Bar-Ilan University.

Over the years the number and percentage (out of all third-degree students) of Hebrew University students pursuing a third degree has declined, as a result of the opening of several PhD programs across Israel's universities. The proportion of Hebrew University students among all PhD students consequently dropped from 28% in 2005/06 to 20% in 2015/16.

Students Enrolled at the Hebrew University as a Percentage of Students at Israel's Universities, by Degree, 1974/75 – 2015/16

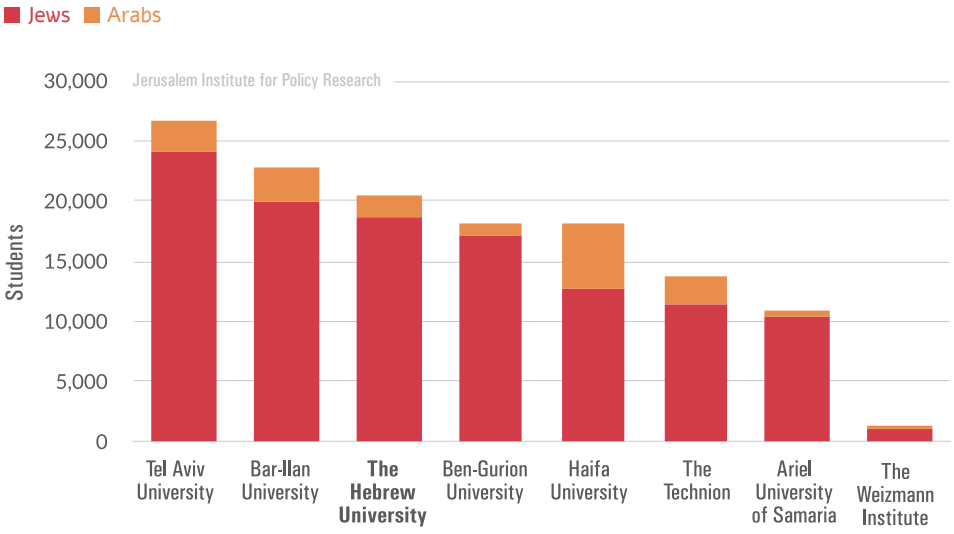


Students by population group and gender

In 2015/16, 92% of the students at the Hebrew University and academic colleges of Jerusalem were Jewish and 8% were Arab. The proportion of Arab students out of all students at the Hebrew University (9%) was higher than among the academic colleges (7%). The three academic colleges in Jerusalem that recorded the highest percentage of Arab students were Hadassah College (14%), Azrieli College of Engineering (13%) and the Jerusalem Academy of Music and Dance (9%).

In 2015/16, 9% of the students enrolled at the Hebrew University were Arab. Across all of Israel's universities, Arab students constituted 13% of the student body. Haifa University recorded the highest percentage of Arab students (30%), followed by the Technion (18%). The lowest percentages were recorded at the Weizmann Institute of Science (3%) and Ariel University (4%).

Students Enrolled in Israel's Universities, by Population Group, 2015/16



There were more women than men enrolled in Israel's universities. During the 2015/16 academic year, women constituted 55% of the student body across Israel's universities.

The proportion of women attending the Hebrew University was identical to the proportion for Israel. Haifa University and Bar-Ilan University recorded the highest percentages of women (64%-66%), while the Technion recorded the lowest (36%).

7 Housing and Construction

Apartments

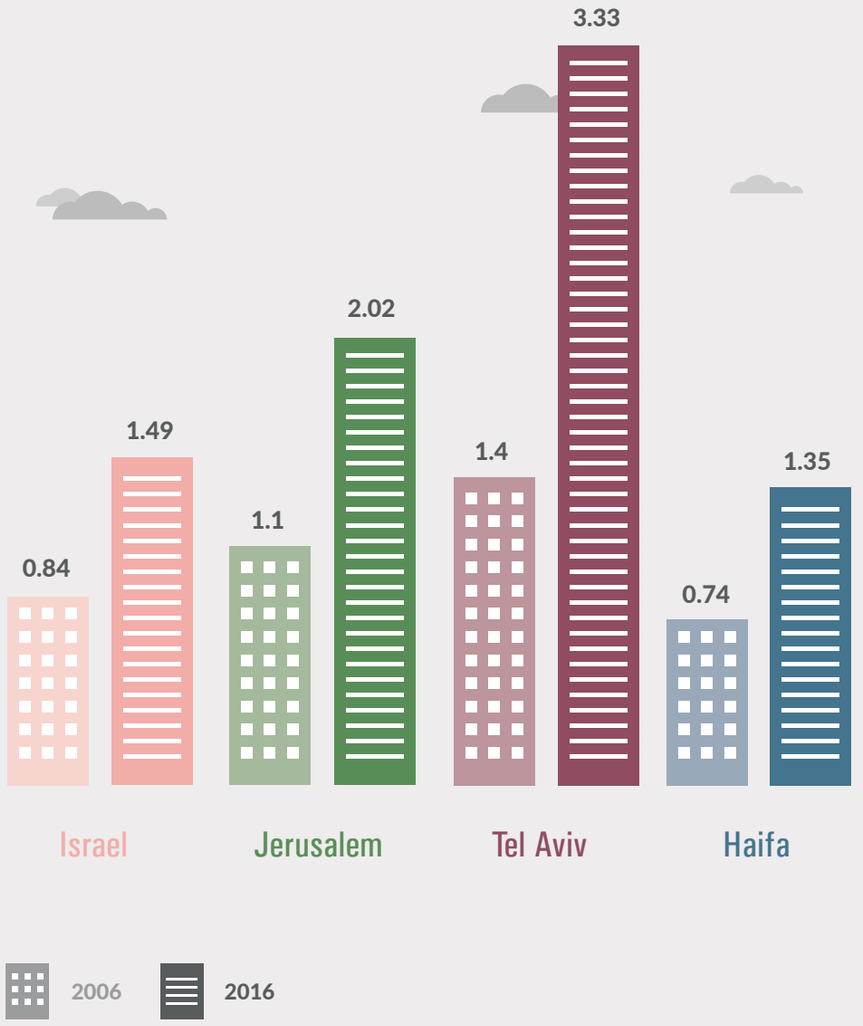
Apartment prices

Construction starts

Construction completions

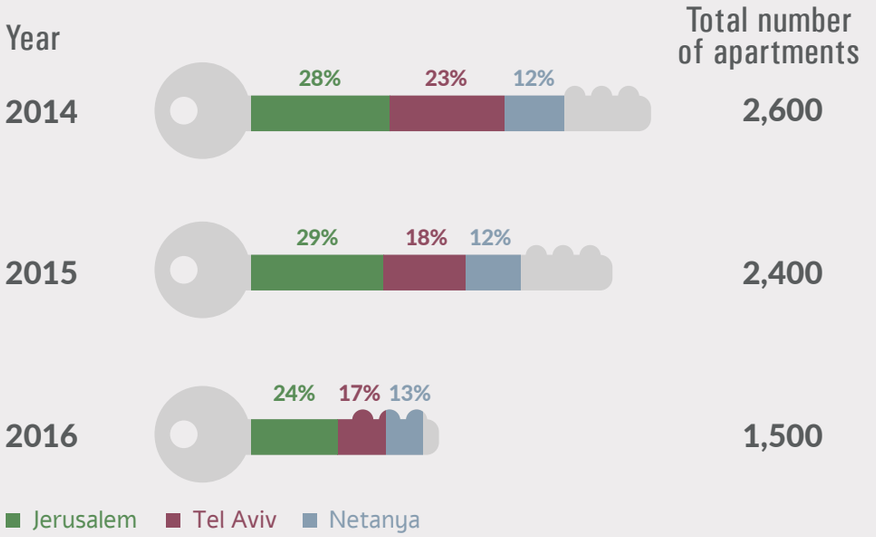
Housing and Construction

Apartment Prices in Israel, Jerusalem, Tel Aviv, and Haifa, 2006, 2016



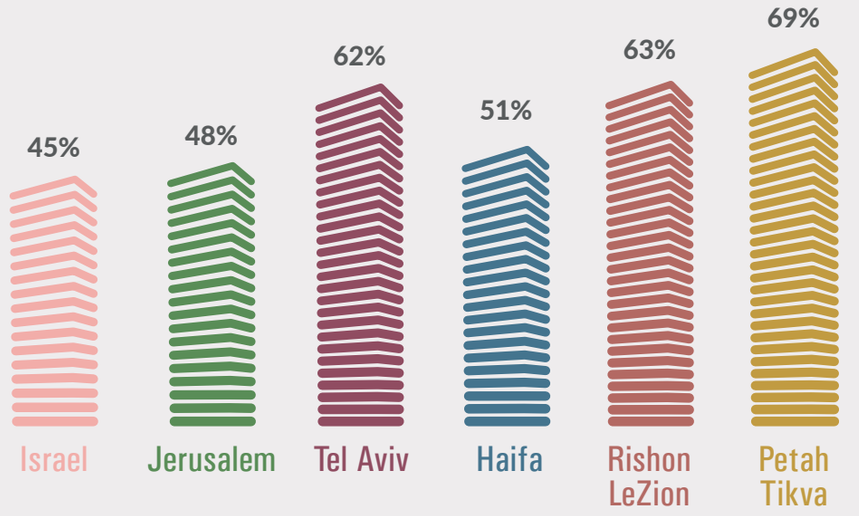
Average price of a 3.5–4 room apartment, in millions (NIS)

Apartment Purchases by Foreign Residents, 2014–2016



The percentage of apartments purchased by foreign residents in the given city out of all apartments purchased by foreign residents in Israel

Construction Starts of Apartments in Tall Buildings, 2012–2016



Apartments that were built in buildings with 8 or more floors as a percentage of all the apartments whose building began in 2012–2016.

Apartments

As of the end of 2016, Jerusalem had 218,300 residential apartments:[28,29] 164,700 apartments (76%) in Jewish neighborhoods and 52,900 apartments (24%) in Arab neighborhoods. The percentage of apartments in Jewish neighborhoods was higher than the percentage of Jerusalem's Jewish population, which stood at 63% at the close of 2015. The percentage of apartments in Arab neighborhoods was lower than the percentage of Jerusalem's Arab population, at 37%. 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 (3.3 persons).

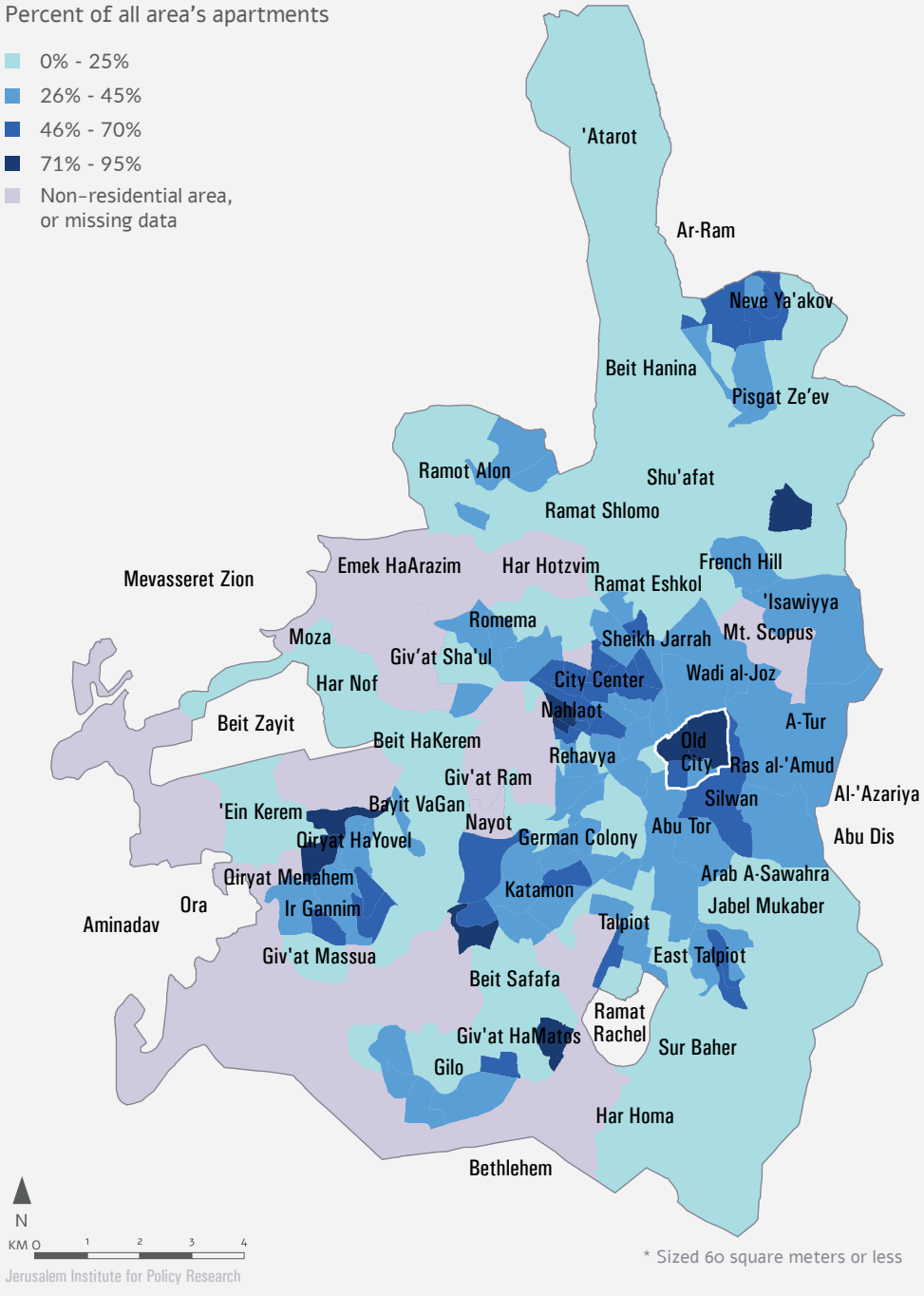
In 2016 the average area of an apartment in Jerusalem was 81 square meters (m^2). During 2002–2016, the average area of an apartment in Jerusalem increased by 5 m^2, from 76 to 81 m^2. The average area of an apartment in neighborhoods with a majority Jewish population was comparable to that in neighborhoods with a majority Arab population – 82 and 79 m^2, respectively.

The Jewish neighborhoods that recorded the smallest average apartment size were Giv'at HaMatos (35 m^2), Katamon Tet (48 m^2), and the vicinity of HaMadregot St. in Nahlaot (49 m^2). Neighborhoods with the largest average apartment size were recorded in the vicinity of HaHoresh Road in Ramot Alon (146 m^2), Motza Tahtit and Ramat Motza (130 m^2), Malha (128 m^2), the vicinity of Avraham Raful St. in Pisgat Ze'ev East (127 m^2), and the vicinity of Israel Zarhi St. in Ramot Alon (126 m^2).

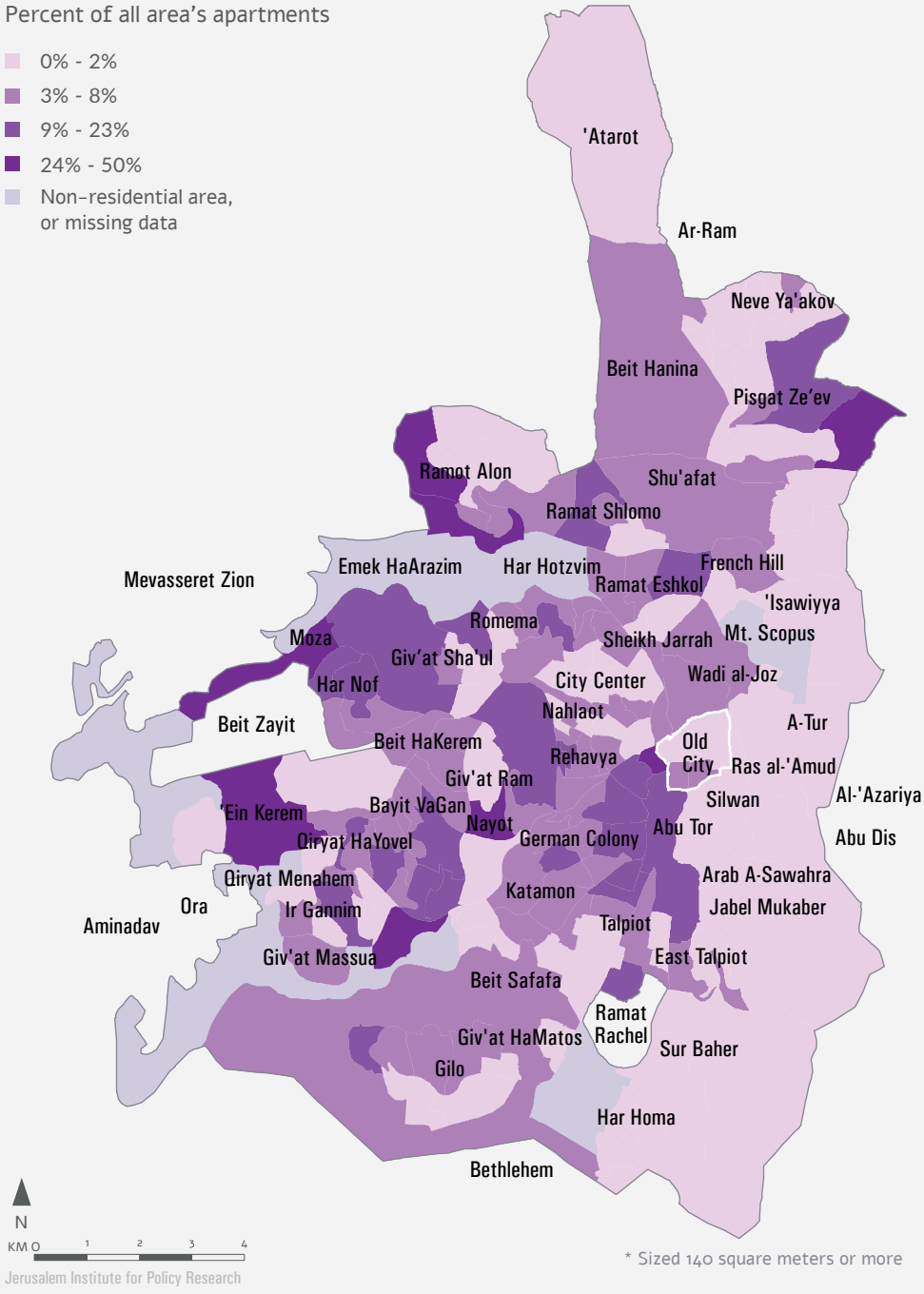
The Arab neighborhoods with the smallest average apartment size were the Shu'afat Refugee Camp (35 m^2), the Old City neighborhoods of the Muslim Quarter (45 m^2), the Christian Quarter (46 m^2), and the Armenian Quarter (62 m^2), and Silwan (62 m^2). Neighborhoods with the largest average apartment size were Beit Hanina (95 m^2), Kafr 'Akb (90 m^2), New Anata (87 m^2), and Beit Safafa (87 m^2).

28 Including apartments not designated as part of any speciffic neighborhood or geographical area.
29 This figure is based on data for the collection of arnona, the municipal tax.

Small* apartments in Jerusalem, 2016



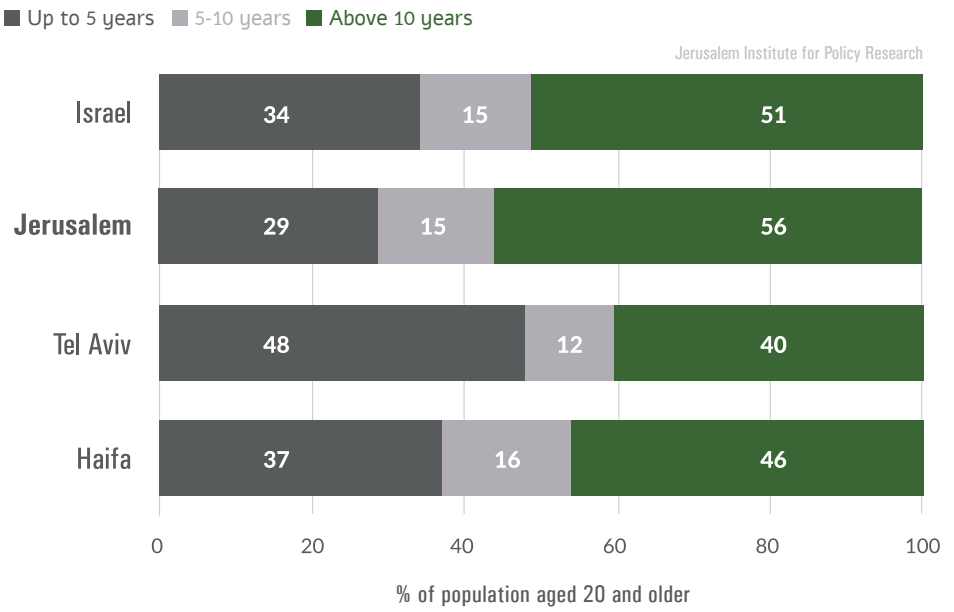
Large* apartments in Jerusalem, 2016



The CBS Social Survey found that during the period 2013–2015 (on average), 78% of Jerusalem residents aged 20 and older were satisfied or very satisfied with their residential apartment. This is lower than the figures for Haifa and Israel (85%) and for Tel Aviv (88%). Regarding the area in which they reside, 77% of Jerusalem residents aged 20 and older were satisfied or very satisfied. The figure for Jerusalem was lower than the figures for Israel (85%), Tel Aviv (92%), 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 residents). It found that during the years 2013–2015 (on average), Jerusalem had the highest percentage of residents who had resided in their current dwelling for more than ten years, at 56%. In Israel the percentage of residents who had lived in their current dwelling for more than ten years was 51%, in Haifa 46%, and in Tel Aviv 40%. A total of 29% of Jerusalem residents had lived in their current dwelling for a period of up to five years. In Israel the percentage was 34%, in Tel Aviv 48%, and in Haifa 37%.

Residential Seniority in Housing Units for Population Aged 20 and Older in Israel, Jerusalem, Tel Aviv, and Haifa, 2013 – 2015 (Average)



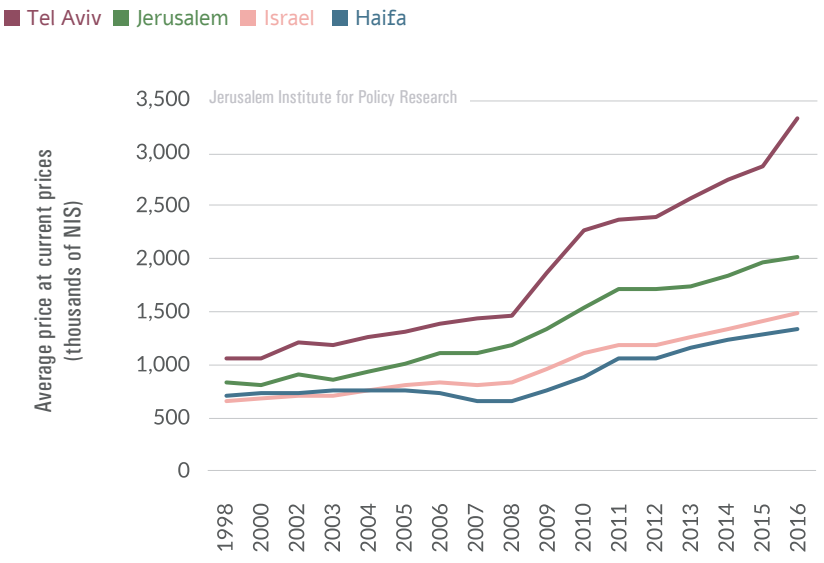
Apartment prices

The average price in 2016 for a 3.5–4 room apartment in Jerusalem – NIS 2,017,000 – was higher than the average for Israel (NIS 1,493,700) and for Haifa (NIS 1,348,200) but significantly lower than the average price in Tel Aviv (NIS 3,327,300).

An examination of average apartment prices over the past years indicates an increase. For example, the average price for a 3.5–4 room apartment in Jerusalem rose from NIS 1,723,100 in 2011 to NIS 2,017,000 in 2016 – a 17% increase. Israel recorded a price increase of 26%, while in Tel Aviv prices rose by 40% and in Haifa by 26%.

The increase of the average price of an apartment in Jerusalem varies by apartment size. The smaller the apartment, the steeper the price increase. This phenomenon is not unique to Jerusalem; it is characteristic of Israel and the other major cities as well. During the years 2011–2016, for example, the price of 1.5–2 room apartments in Jerusalem rose by 33%, compared with a 21% increase in the price of 2.5–3 room apartments and 17% for 3.5–4 room apartments.

Average Price of Privately Owned 3.5–4 Room Apartments in Israel, Jerusalem, Tel Aviv, and Haifa, 1998–2016

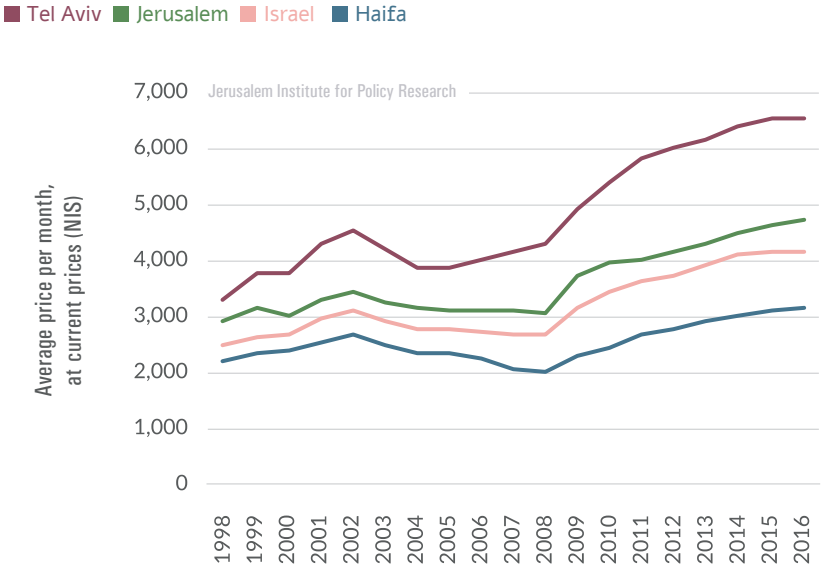


In 2016 the average rent for a 3.5-4 room apartment in Jerusalem – NIS 4,700 – was higher than the average for Israel (NIS 4,100) and Haifa (NIS 3,100) but significantly lower than the price in Tel Aviv (NIS 6,500). Comparable differences in rent can be seen among apartments within other size categories 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 4,000 in 2011 to NIS 4,700 in 2016 – an 18% increase. The increase in Haifa was comparable to that in Jerusalem (17%), while the rates for Tel Aviv and Israel were slightly lower – at 15% and 12%, respectively.

A comparison between the average rental increase for a 3.5-4 room apartment in Jerusalem and the average price increase for apartments of the same size indicates that the average increase in rental costs (18%) and in apartment prices (18%) were the same.

Average Monthly Rental Prices for 3.5 – 4 Room Apartments in Israel, Jerusalem, Tel Aviv, and Haifa, 1998 – 2015

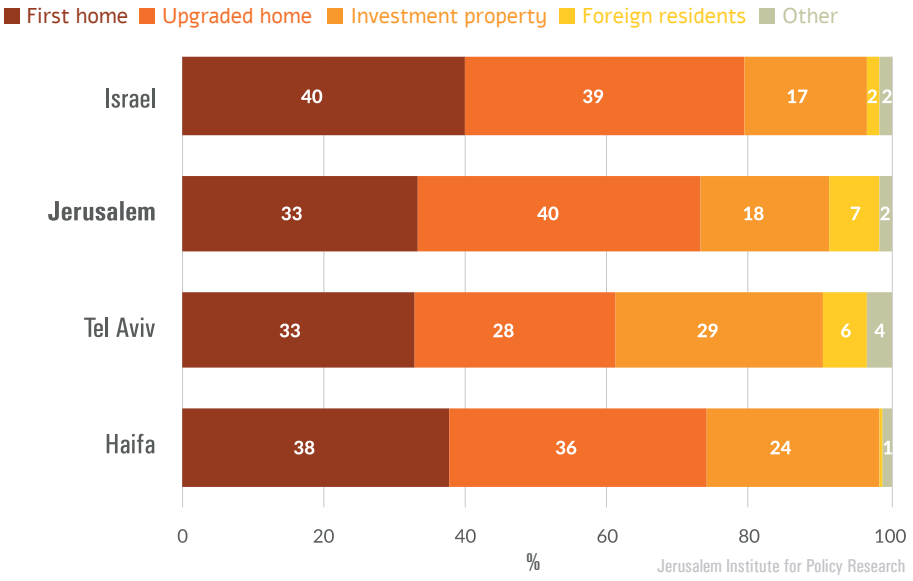


Profile of homebuyers

Among those who purchased apartments in Jerusalem in 2016, 33% were first-time homebuyers. This is identical to the figure for Tel Aviv and lower than the figures for Israel (40%) and Haifa (38%). Among buyers in Jerusalem, 40% improved their housing situation[30] – comparable to the figure for Israel (39%) and higher than the figure for Haifa (36%) or Tel Aviv (28%). Those purchasing an apartment as an investment[31] constituted 18% of buyers in Jerusalem, comparable to the figure for Israel (17%) and lower than the figures for Tel Aviv (29%) and Haifa (24%). Foreign residents[32] constituted 7% of apartment purchasers in Jerusalem. In Tel Aviv 6% of apartment purchasers were foreign residents, and in Netanya foreign purchasers accounted for 7%.

Foreign residents demonstrated a preference for Jerusalem: in 2016 about a quarter (24%) of foreign residents who purchased an apartment in Israel chose Jerusalem, while 17% chose Tel Aviv. Apartments purchased by foreign residents in these two cities accounted for about 40% of all apartments bought in Israel by foreign residents. Netanya is also a popular option among foreign residents seeking an apartment in Israel, 13% of whom purchased apartments in this city.

Home Buyer Characteristics in Israel, Jerusalem, Tel Aviv, and Haifa, 2016



30 These include purchasers of a single apartment, which is not their first apartment, who sold their previous apartment or declared that they would sell it within two years.
31 Purchasers of an apartment who already own at least one additional apartment.
32 Foreign residents who purchased an apartment in Israel for the purpose of either residence or investment.

Construction starts

In 2016 construction was started on 2,100 apartments, the lowest number in the past five years. The peak year for housing construction starts in Jerusalem during the past decade was 2013, at 3,500. During 2014-2015 the trend declined, with 3,100-3,200 construction starts per year. 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 2016 were the City Center (170 apartments – accounting for 8% of the total), Nayot and Mishkenot HaUma (159 – 8%), North Beit Hanina (158 – 8%), Sur Baher (100 – 5%), and Romema (86 – 4%).

Most of the housing construction starts consist of large apartments; small apartments are a rare commodity. In 2016 only 8% of housing construction starts in Jerusalem comprised 1-2 rooms. In Israel and Haifa, 1%-2% of the apartments were of this size, and in Tel Aviv – 13%, the largest proportion of apartments in this category among the cities. The proportion of 3-room apartments is also relatively small: 8% in Jerusalem (4%-7% in Israel and Haifa). Tel Aviv has a relatively high proportion of 3-room apartments, which constituted 42% of the housing construction starts this year. Jerusalem had a notably sizable proportion of large apartments: 42% of housing starts comprised 4-room apartments and 41% were apartments of 5 or more rooms.

Housing Starts in Israel, Jerusalem, Tel Aviv, and Haifa, by Number of Rooms, 2016

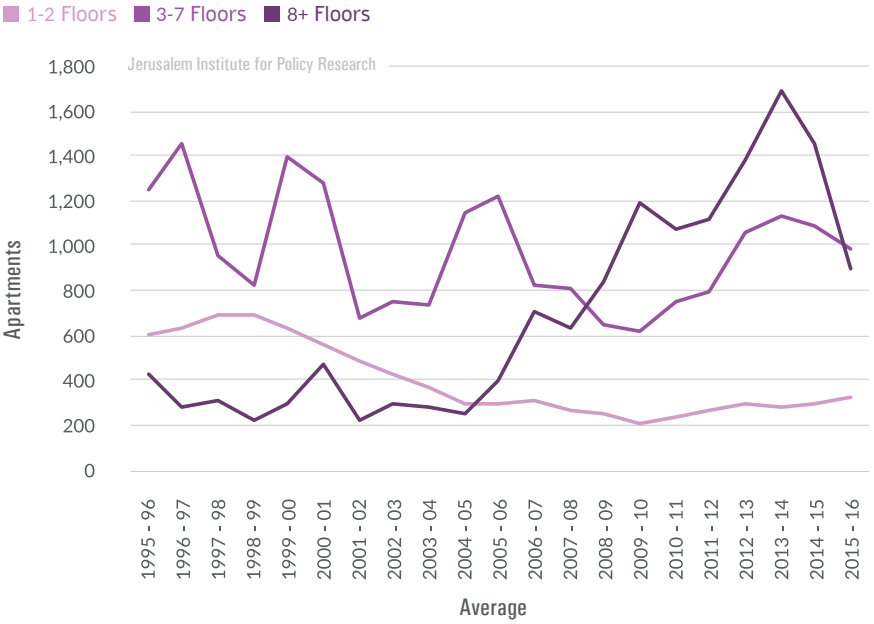
	Total number of apartments	Total	1-2 rooms	3 rooms	4 rooms	5 or more rooms
		Percent				
Israel	52,400	100	2	7	42	49
Jerusalem	2,050	100	8	8	42	41
Tel Aviv	2,530	100	13	42	23	22
Haifa	920	100	1	4	57	38

Jerusalem Institute for Policy Research

For many years Jerusalem maintained a policy of refraining from construction in valleys and from 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 2016, 38% of the apartments under construction in Jerusalem were located in buildings with 8 or more stories. This is lower than the figures for Israel (47%), Tel Aviv (65%), and Haifa (42%). The relatively low figure for Jerusalem results from the desire to preserve historical contours and to retain the panorama visible from the Old City and its surroundings, among other factors.

Housing Construction Starts in Jerusalem, by Number of Floors per Building, 1995 – 2016



The total area covered by construction starts for all purposes in Jerusalem in 2016 was 595,600 m², constituting 5% of the total area of construction starts in Israel. This was higher than the total for Tel Aviv (531,100 m² – 5%) and significantly higher than the total for Haifa (164,500 m² – 1%).

In 2016, 69% of the area covered by construction starts in Jerusalem was for residential purposes. The figure for Israel was higher, at 81%. In Tel Aviv 61% of the area covered by construction starts was for residential purposes, and in Haifa 93%. Other salient purposes in Jerusalem included transportation and telecommunications (10%) and education (7%). In Tel Aviv, the main purposes aside from housing were commerce (16%), and accommodation services (15%).

Construction completions

The year 2016 set the record for construction completions in the past decade. During this year construction was completed on 3,100 residential apartments. During the two preceding years, construction was completed on 2,500–2,700 apartments.

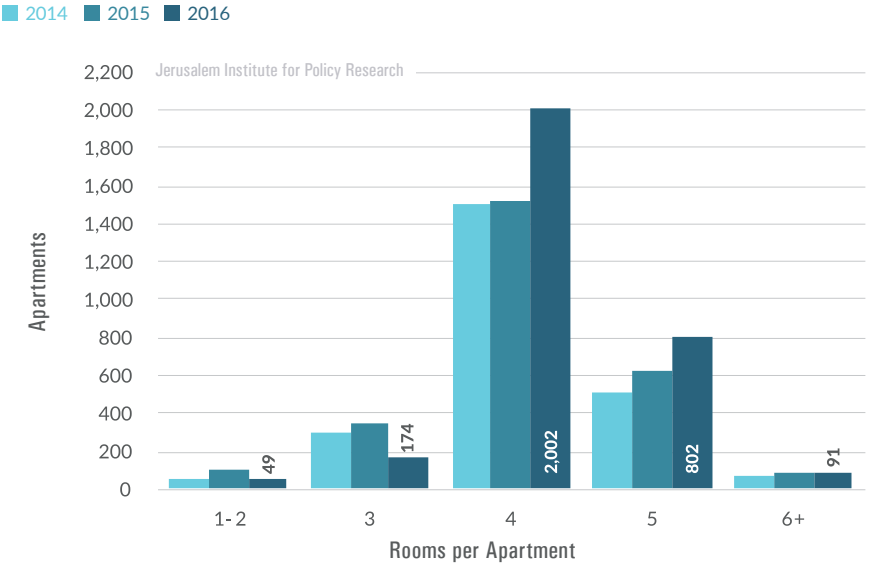
The neighborhoods in which the most construction was completed in 2016 were Bak'a, Abu-Tor and Yemin Moshe (354 apartments – 11% of the total), Romema (252 – 8%), Geula and Mea She'arim (181 – 6%), Neve Ya'akov (166 – 5%), and North Beit Hanina (163 – 5%).

Jerusalem had a sizable majority of large apartments among completed apartments: about two-thirds (64%) of the construction completions in Jerusalem in 2016 comprised 4 rooms, and 29% comprised 5 or more rooms.

The percentage of small apartments was extremely low: 2% of the completed apartments had 1–2 rooms, and 5% had 3 rooms.

The proportion of large apartments in Israel overall is notable: 52% of housing completions comprised 5 or more rooms, and 42% comprised 4 rooms. In Tel Aviv, in contrast, the proportion of small apartments, relative to other cities, is notable: 12% of completed apartments had 1–2 rooms, and 16% comprised 3 rooms.

Housing Completions in Israel, Jerusalem, Tel Aviv, and Haifa, by Number of Rooms, 2014–2016



Housing Completions in Israel, Jerusalem, Tel Aviv, and Haifa, by Number of Rooms, 2016

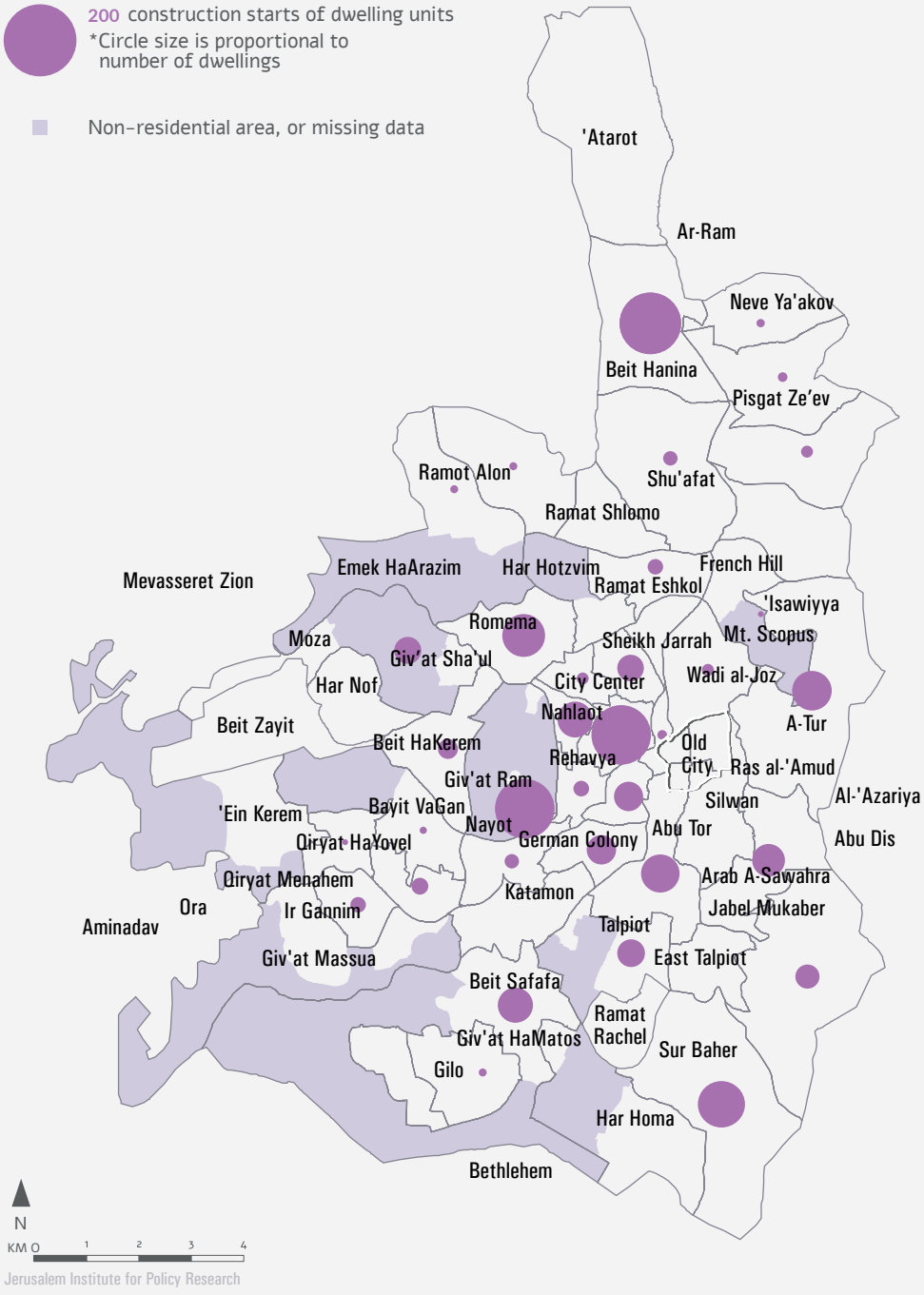
	Total number of apartments	Total	1–2 rooms	3 rooms	4 rooms	5 or more rooms
		Percent				
Israel	45,460	100	1	5	42	52
Jerusalem	3,120	100	2	5	64	29
Tel Aviv	2,410	100	12	16	41	31
Haifa	540	100	-	5	60	34

Jerusalem Institute for Policy Research

The total area covered by construction completions for all purposes in Jerusalem in 2016 was 780,700 m^2, accounting for 7% of the area covered by all construction completions in Israel. This was higher than the figures for Tel Aviv – 491,500 m^2, accounting for 5% – and for Haifa – 82,300 m^2, the equivalent of less than 1%.

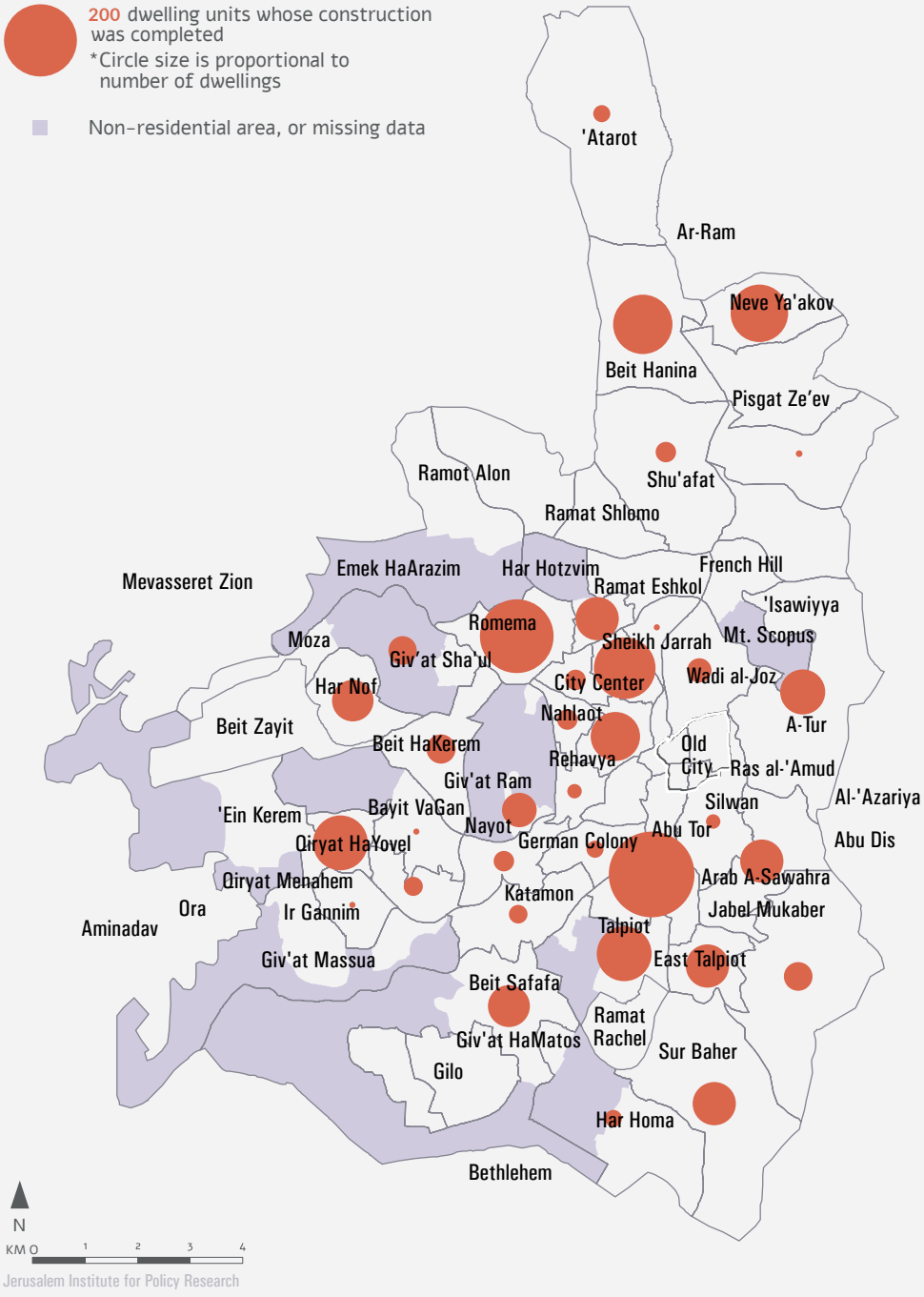
In 2016, 86% of the area covered by construction completions in Jerusalem was for residential purposes, compared with 79% in Israel and 83% in Tel Aviv. Other salient construction purposes in Jerusalem were, in descending order, education (4%), healthcare (3%), and commerce (3%). In Tel Aviv the main purposes aside from residential were office space (12%), and education and commerce (2% each).

Construction Starts in Jerusalem, 2016



Jerusalem Institute for Policy Research

Construction Completions in Jerusalem, 2016



8 Tourism

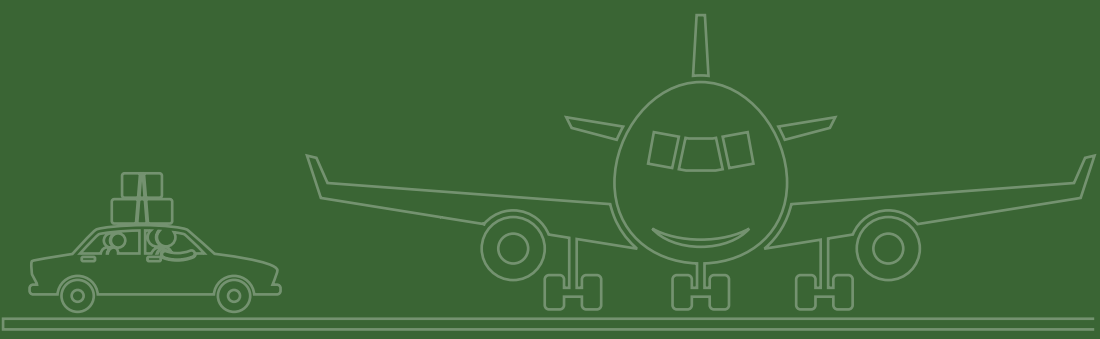
Guests and overnight stays

West Jerusalem – East Jerusalem

Jerusalem compared to select Israeli cities

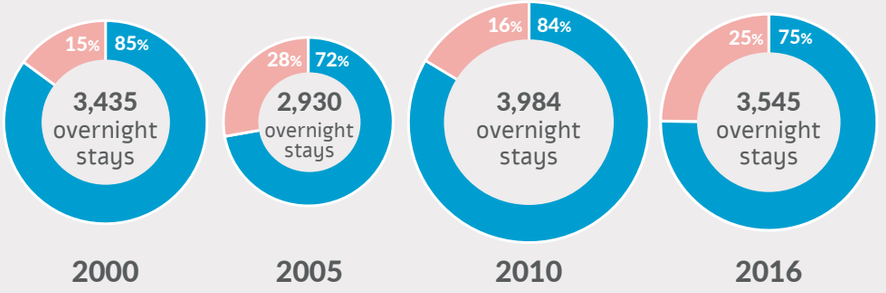
Profile of the tourists

Revenues



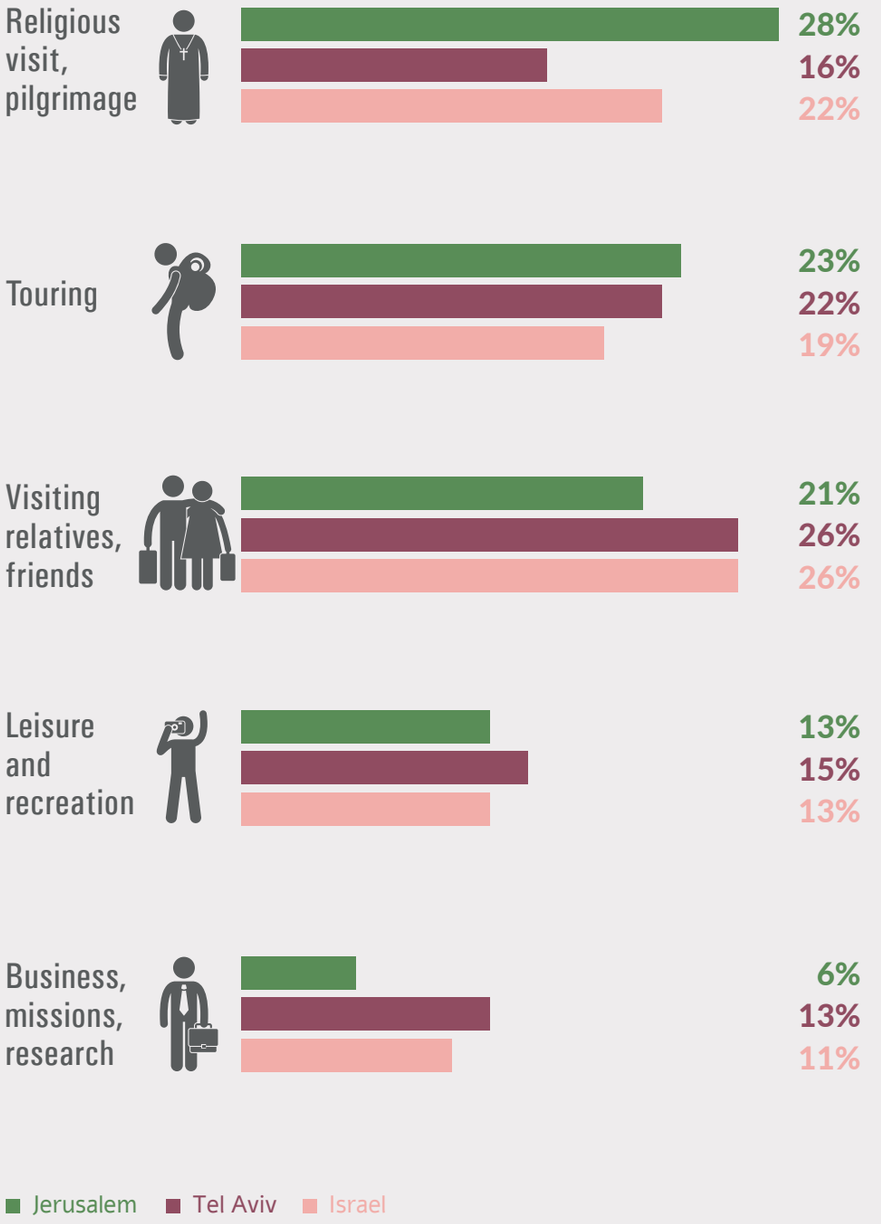
Tourism

Overnight Stays of Foreign Tourists and Israelis in Hotels in Jerusalem, 2016



Overnight Stays of Foreign Tourists and Israelis in Hotels in Jerusalem, Tel Aviv, and Eilat, 2016

Purposes of Foreign Tourist Visits to Israel, Jerusalem, and Tel Aviv, 2015



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 number of rooms in Jerusalem's tourist hotels is the largest among Israel's cities, with the exception of Eilat. In 2016 the number of rooms in Jerusalem hotels totaled 10,300. The number of guests in Jerusalem hotels was 1,322,700 and the number of overnight stays reached 3,545,900.

At the close of 2016 Jerusalem had 77 tourist hotels[33] with a total of 10,300 rooms, constituting 20% of all rooms in Israel's tourist hotels. By comparison, Eilat had 11,000 rooms (21%), Tel Aviv had 7,900 rooms (15%), and the Dead Sea area had 4,100 rooms (8%).

In 2016 the number of guests in Jerusalem hotels totaled 1,322,700, of whom 60% were foreign tourists and 40% were Israelis. Among foreign tourists, 47% came from the Americas (mainly from North and Central America), and 29% from Europe.

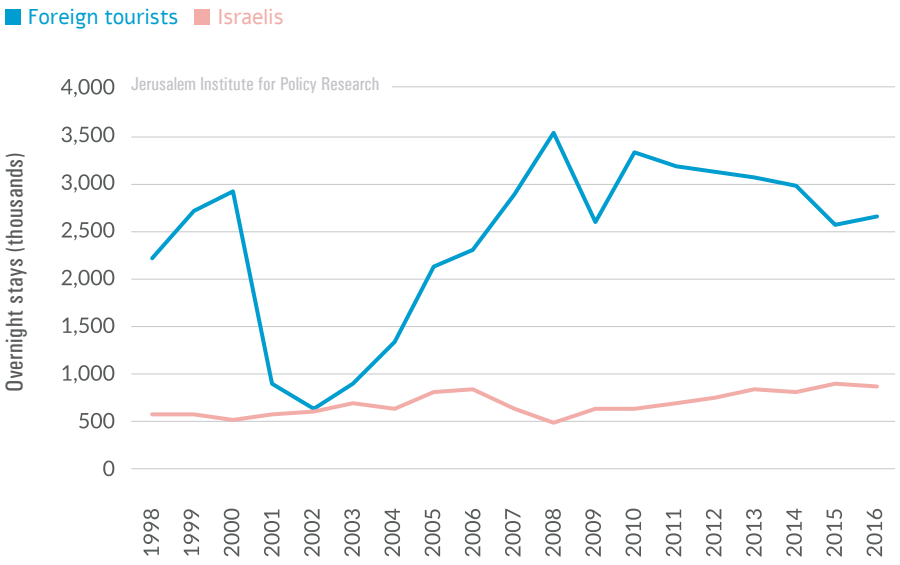
The number of guests in Jerusalem hotels in 2016 – 1,322,700 – was higher than the figure for 2015 – 1,243,600 – and slightly lower than the figure for 2014, at 1,333,300. Foreign tourists totaled 790,500, higher than the figure for 2015 – 744,600 – but lower than the figure for 2014, at 878,500. Israeli guests totaled 532,200, which was higher than the figure for 2015 – 499,000 – as well as 2014, at 454,900.

The number of overnight stays in Jerusalem hotels in 2016 reached 3,545,900, which was higher than the figure for 2015 – 3,474,100 – but lower than the figure for 2014, at 3,797,200. Seventy-five percent of the overnight stays during 2016 were by foreign tourists, and 25% by Israelis.

The number of overnight stays by foreign tourists in 2016 totaled 2,665,600, which was higher than the figure for 2015 – 2,568,300 – but lower than the figure for 2014, at 2,982,000. The number of overnight stays by Israelis in 2016 totaled 880,300, which was lower than the figure for 2015 – 905,800 – but higher than the figure for 2014, at 815,200.

33 Include hotels and guesthouses registered with the Ministry of Tourism. All mentions of hotels in this chapter refer to tourist hotels.

Overnight Stays in Tourist Hotels in Jerusalem, 1998–2016



In 2016 the average number of overnight stays per guest (for foreign tourists as well as Israelis) in Jerusalem's hotels totaled 2.7. For foreign tourists the average was 3.4, twice the average among Israeli guests (1.7). The average number of overnight stays in Jerusalem by foreign tourists (3.4) was higher than the average for the Dead Sea area (2.7) and Tel Aviv (3.1) but lower than the average for Eilat (4.3). The average number of overnight stays in Jerusalem by Israelis (1.7) was identical to the average for Tel Aviv but lower than the figures for the Dead Sea area (2.4) and Eilat (2.8).

In 2016 the highest numbers of overnight stays by foreign tourists in Jerusalem were recorded during the months of November (312,800), May (278,200), and October (249,100). The highest numbers of overnight stays by Israelis were recorded in August (136,200), December (88,400), and October (87,900).

In 2016 the room occupancy in Jerusalem's hotels was 53% (compared with 54% in 2015 and 60% in 2014). The occupancy rates were comparable across hotels of different ranks: the highest-ranked hotels (levels I and II) recorded an occupancy rate of 52%, while intermediate and lower-ranked hotels had a 55% occupancy rate.

West Jerusalem – East Jerusalem

The number of hotel rooms in West Jerusalem, as well as the number of guests and number of overnight stays, was significantly higher than in East Jerusalem. East Jerusalem had a distinctly higher proportion of foreign tourists than West Jerusalem.

In 2016 West Jerusalem hotels recorded a total of 8,200 rooms (80%) while East Jerusalem recorded 2,100 rooms (20%). During the course of the year, 1,161,700 guests stayed in West Jerusalem hotels (88%) and 161,000 guests stayed in East Jerusalem hotels (12%). The number of overnight stays reached 3,040,300 in West Jerusalem (86%) and 505,600 in East Jerusalem (14%).

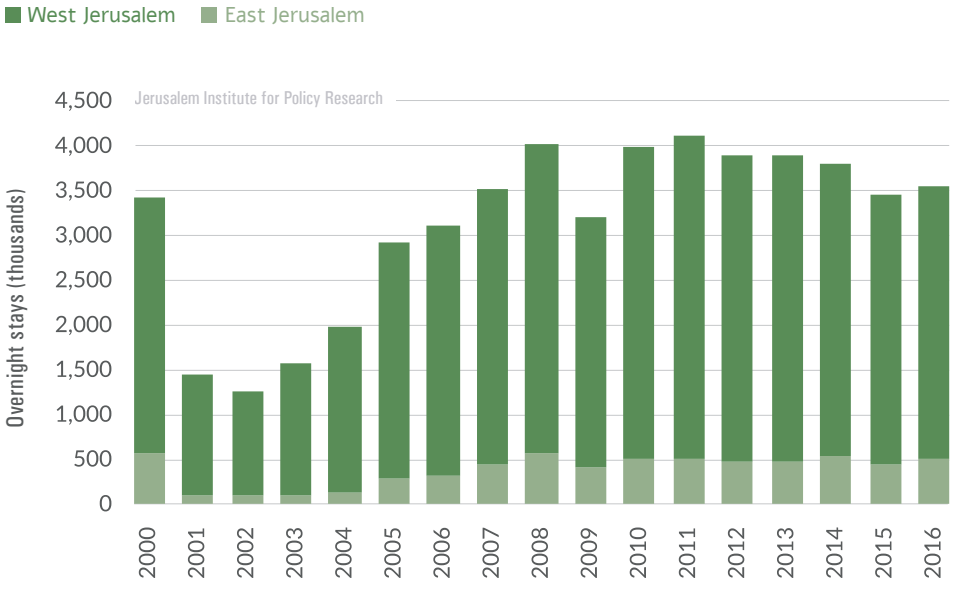
In 2016 hotels in **West Jerusalem** hosted 1,161,700 guests, which was higher than the figures for 2015 – 1,093,700 – and 2014, at 1,149,700. During these years, 55%–62% of the hotel guests were foreign tourists. The number of overnight stays in West Jerusalem hotels totaled 3,040,300, which was higher than the total for 2015 – 3,009,900 – but lower than that of 2014, at 3,262,200. Of all overnight stays, 71%–76% were by foreign tourists.

In 2016 tourist hotels in **East Jerusalem** hosted 161,000 guests, which was higher than the figure for 2015 – 149,900 – but lower than the total in 2014, at 183,700. During these years, 91%–92% of the hotel guests were foreign tourists. The number of overnight stays totaled 505,600, which was higher than the figure for 2015 – 464,200 – but lower than the total in 2014, which reached 535,000. During each of these years, foreign tourists accounted for 95% of all overnight stays.

In 2016 the average duration of overnight stays by guests in West Jerusalem tourist hotels was 2.6 nights, lower than the average for East Jerusalem, at 3.1. The average duration of overnight stays by foreign tourists in West Jerusalem was 3.4 nights, comparable to the average for East Jerusalem, at 3.2 nights. The average duration of overnight stays by Israeli guests of West Jerusalem hotels was 1.6 nights, lower than the average recorded in East Jerusalem, at 2.0.

The room occupancy rate for West Jerusalem hotels was 54%, which was slightly higher than the rate recorded in East Jerusalem, at 48%.

Overnight Stays in West and East Jerusalem, 2000 – 2016



Jerusalem compared to select Israeli cities

Jerusalem has a strong power of attraction for foreign tourists, who totaled 790,500 in 2016 (28% of all foreign tourists in Israel). The number of overnight stays by foreign tourists in Jerusalem reached 2,665,600 (31% of all overnight stays by foreign tourists in Israel), compared with 26% in Tel Aviv, 8% in Eilat, and 5% at the Dead Sea area.

In 2016 Jerusalem hotels hosted 1,322,700 guests (15% of all the guests across Israel's hotels), compared with 1,223,300 guests in Tel Aviv (14%), 2,368,800 in Eilat (26%), and 870,800 at the Dead Sea area (10%).

Jerusalem has a strong power of attraction for foreign tourists. The number of foreign guests at Jerusalem hotels was 790,500 (28% of all foreign hotel guests in Israel), compared with 730,000 in Tel Aviv (26%), 159,600 at the Dead Sea area (6%), and 153,300 in Eilat (5%). The number of Israeli guests at Jerusalem hotels totaled 532,200 (9% of all Israeli hotel guests across Israel), compared with 493,300 in Tel Aviv (8%), 711,200 at the Dead Sea area (12%), and 2,215,400 in Eilat (36%). Thus, Israelis evidently prefer Eilat and the Dead Sea area as destinations, whereas foreign tourists prefer Jerusalem and Tel Aviv.

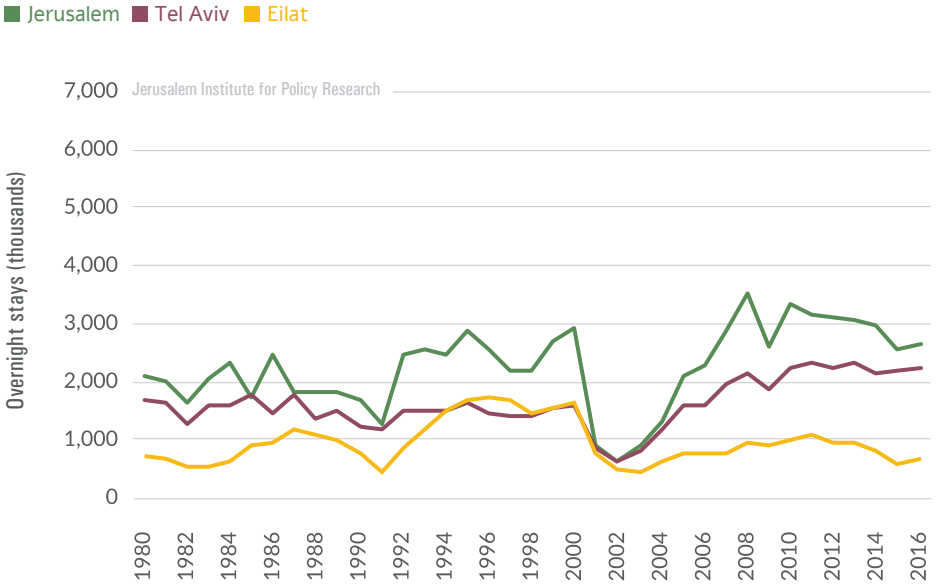
In 2016 the number of overnight stays at Jerusalem's tourist hotels totaled 3,545,900 (16% of the total for Israel), compared with 2,102,200 at the Dead Sea area (10%), 3,066,000 in Tel Aviv (14%), and 6,864,500 in Eilat (31%). The number of overnight stays by foreign tourists in Jerusalem totaled 2,665,600 (31% of all overnight stays in Israel by foreign tourists). At the Dead Sea area the total was 431,000 (5%), in Eilat it reached 657,800 (8%), and Tel Aviv had a total of 2,248,700 (26%).

The number of overnight stays by Israelis in Jerusalem was 880,300 (6% of all overnight stays by Israelis in Israel), compared with 817,300 in Tel Aviv (6%) and 6,206,800 in Eilat (46%). Two other destinations preferred by Israelis were the Dead Sea area, with 1,671,200 overnight stays (12%) and Tiberius, with 950,900 (7%).

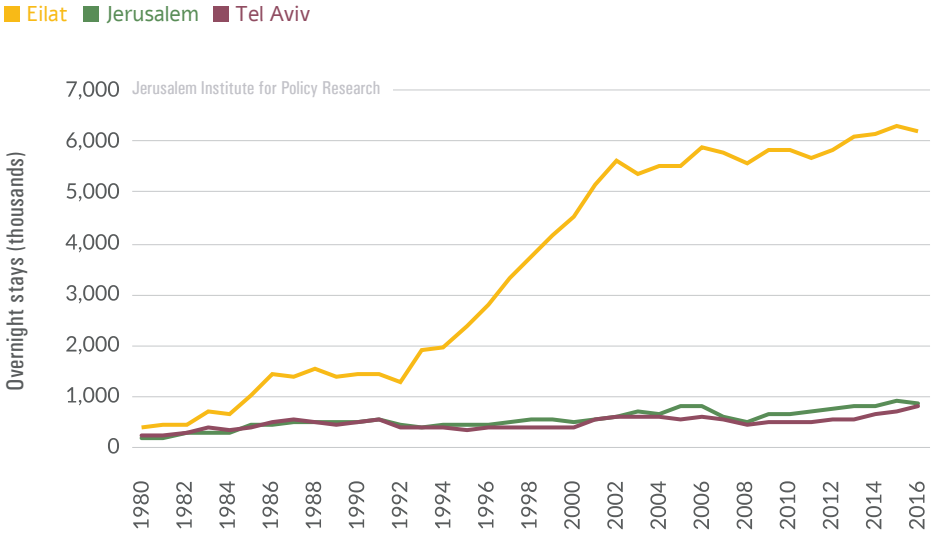
Foreign tourists accounted for a very high proportion of overnight stays in Jerusalem, at 75%, comparable to the figure for Tel Aviv (73%) but higher than the figures for Israel (39%), the Dead Sea area (20%), and Eilat, where foreign tourists accounted for only 10% of overnight stays.

The room occupancy rate in Jerusalem was lower than that of other leading tourist destinations. In 2016 Jerusalem had a room occupancy rate of 53%, which was lower than the rates for Eilat (72%), the Dead Sea area (70%), and Tel Aviv (70%).

Overnight Stays by Foreign Tourists at Tourist Hotels in Jerusalem, Tel Aviv, and Eilat, 1980 – 2016



Overnight Stays by Israelis at Tourist Hotels in Jerusalem, Tel Aviv, and Eilat, 1980 – 2016



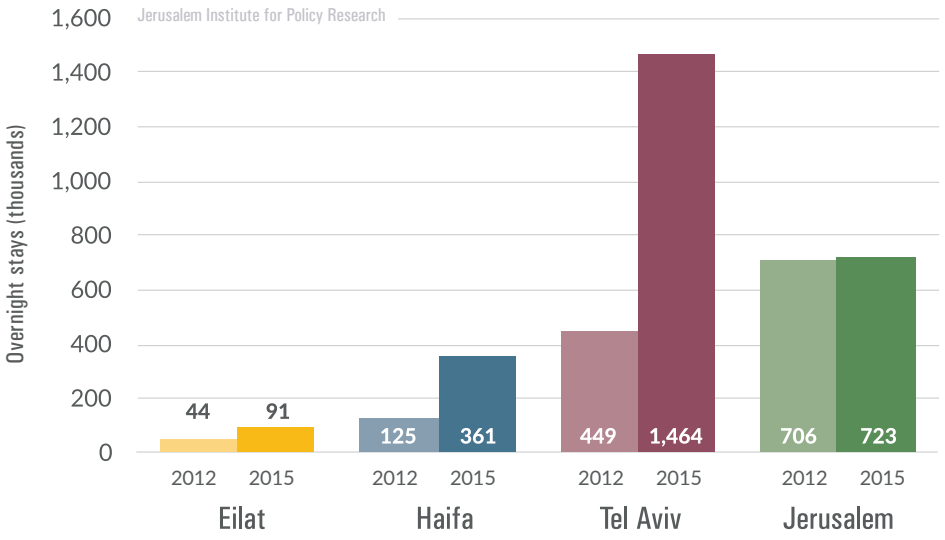
In recent years tourist accommodation practices across the world have been changing, and Israel is no exception. For the past decade, a growing number of tourists have chosen not to stay at hotels and opted instead for personal homes or short-term rentals, among other alternatives. Overnight stays by tourists at personal homes became possible thanks to internet-based information-sharing and advertising platforms, foremost among which is the Airbnb website.

As of July 2017, a total of 2,800 short-term rentals[34] were on offer in Jerusalem, 77% of which were apartments and 22% of which were rooms within apartments. The main neighborhoods in which rentals were advertised were the City Center, Nahlaot, Rehavya, and Talbiya. Tel Aviv,[35] by comparison, had 8,000 properties for rent, 81% of which were apartments. The numbers of rentals in Haifa[36] and Eilat[37] were significantly lower, at 700 and 800, respectively.

The Ministry of Tourism conducts an annual survey on incoming tourism, with the aim of exploring the scope of tourism to Israel and characteristics of the tourists. The survey's findings reveal that the number of overnight stays by foreign tourists at short-term rental properties in Israel totaled 1.78 million in 2012, and nearly doubled itself within three years, reaching 3.38 million overnight stays in 2015. Of these overnight stays in 2012, 39% were in Jerusalem, compared with 25% in Tel Aviv, 7% in Haifa, and 2% in Eilat. In 2015 the proportion of overnight stays in Jerusalem dropped to 21%, while the percentage for Tel Aviv rose significantly, reaching 43% of all overnight stays in Israel. In Haifa and Eilat these stays accounted for 11% and 3%, respectively.

34 https://www.airdna.co/city/il/jerusalem
35 https://www.airdna.co/city/il/tel-aviv
36 https://www.airdna.co/city/il/haifa
37 https://www.airdna.co/city/il/eilat

Overnight Stays by Foreign Tourists in Short-Term Apartment Rentals in Jerusalem, Tel Aviv, Haifa, and Eilat, 2012, 2015



In 2012, overnight stays at short-term rental properties accounted for 6% of all overnight stays across Israel. In Jerusalem, Tel Aviv, and Haifa, 7%–8% of overnight stays were at such properties. In 2015 the proportion of overnight stays at short-term rentals in Israel rose to 11%. Jerusalem's proportion remained comparable, at 9%, whereas in Tel Aviv and Haifa the proportion of such overnight stays rose significantly, reaching about one-fifth (20%) of the total.

Profile of the tourists

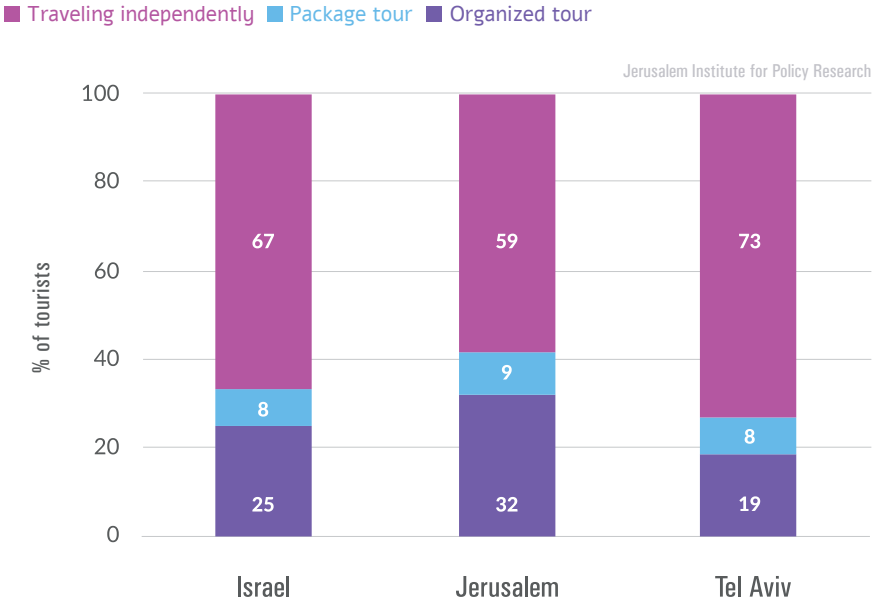
In 2015 a total of 2,173,200 tourists visited Jerusalem, constituting 78% of all tourists to Israel. Fifty-nine percent of the tourists who visited Jerusalem did so independently. The main reasons for visiting the city were religious worship or pilgrimage, touring, and visiting relatives and friends.

The Ministry of Tourism's survey on incoming tourism also looked at the characteristics of foreign tourists visiting Israel. The survey found that in 2015 a total of 2,173,210 foreign tourists visited Jerusalem, constituting 78% of all tourists to Israel that year. Of the tourists who visited Jerusalem, 59% were Christian and 25% were Jewish. In Tel Aviv 48% of the tourists were Christian and 30% were Jewish. The proportion of Muslim tourists was small, at 3% in Jerusalem and Israel, and only 1% in Tel Aviv.

The main purposes cited for visiting israel by tourists to Jerusalem were as follows: religious worship or pilgrimage (28%), touring (23%), visiting relatives and friends (21%), and leisure and recreation (13%). For Tel Aviv the main purposes cited were visiting relatives and friends (26%), touring (22%), religious worship or pilgrimage (16%), leisure and recreation (15%), and business and research (13%).

Among the tourists who visited Jerusalem, 59% were traveling independently (rather than with an organized tour or package tour). Among tourists to Tel Aviv, 73% were traveling independently.

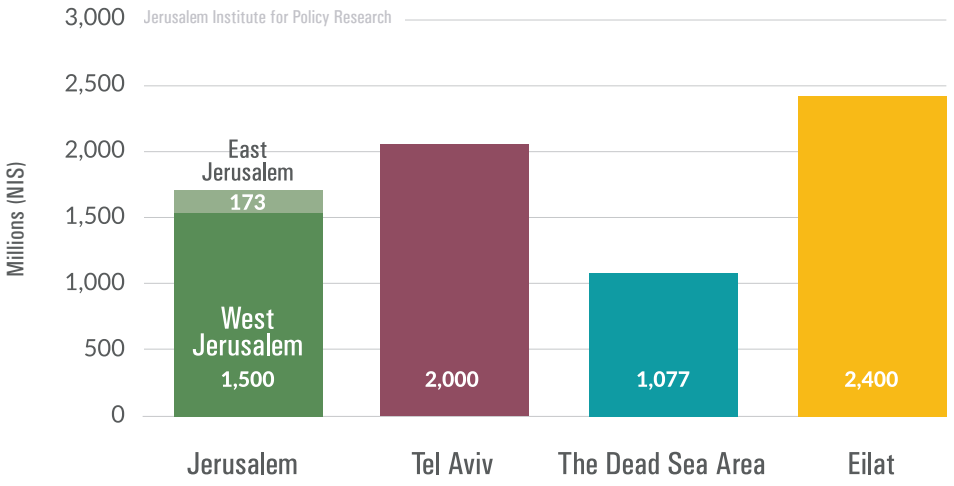
Foreign Tourists to Israel, Jerusalem, and Tel Aviv by Nature of Visit, 2015



Revenues

In 2016 the revenues from hotels in Jerusalem reached NIS 1.70 billion, which amounted to 17% of all revenues from hotels in Israel. The highest revenues were recorded from hotels in Eilat, at NIS 2.41 billion (24%). Revenues from Tel Aviv hotels reached NIS 2.04 billion (20%) and the total from the Dead Sea area was NIS 1.08 billion (11%).

Revenues from Tourist Hotels in Jerusalem, Tel Aviv, the Dead Sea Area, and Eilat, 2016



Jerusalem Institute for Policy Research

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, academia, 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.EN.JERUSALEMINSTITUTE.ORG.IL