

Jerusalem Institute  
for Policy Research

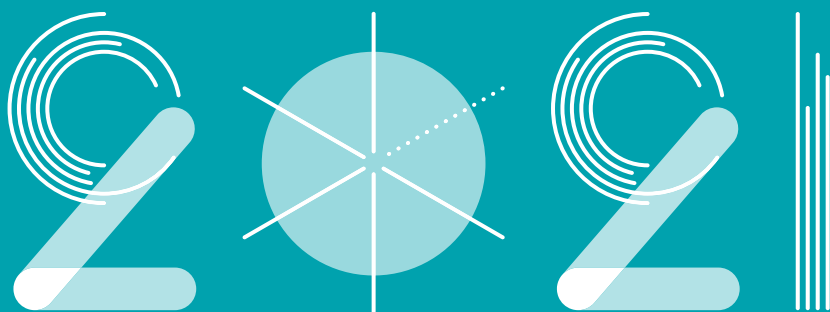
JERUSALEM  
INSTITUTE  
FOR POLICY  
RESEARCH

מכון ירושלים  
למחקרי מדיניות  
معهد القدس  
لبحث السياسات



# JERUSALEM

## FACTS AND TRENDS



Michal Korach, Maya Choshen

# **Board of Directors**

## **Jerusalem Institute for Policy Research**

Dan Halperin, Chairman of the Board

Ora Ahimeir

Avraham Asheri

Prof. Nava Ben-Zvi

David Brodet

Ruth Cheshin

Raanan Dinur

Prof. Hanoch Gutfreund

Dr. Ariel Halperin

Amb. Sallai Meridor

Gil Rivosh

Dr. Ehud Shapira

Anat Tzur

Lior Schillat, Director General



# Jerusalem: Facts and Trends 2021

## The State of the City and Changing Trends

Michal Korach, Maya Choshen

**This publication was made possible through the generous support of our partners:**



הקרן לירושלים  
مؤسسة مالدوق القدس  
THE JERUSALEM FOUNDATION



The Jerusalem Institute for Policy Research | Publication no. 564

## **Jerusalem: Facts and Trends 2021**

Michal Korach, Dr. Maya Choshen

### **Assistance in Preparing this Publication:**

Omer Yaniv, Netta Haddad, Murad Natsheh, Yair Assaf-Shapira

**Graphic Design:** Yael Shaulski

**Translation from Hebrew to English:** Merav Datan

© 2021, The Jerusalem Institute for Policy Research

The Hay Elyachar House

20 Radak St., 9218604 Jerusalem

[www.jerusaleminstitute.org.il/en](http://www.jerusaleminstitute.org.il/en)

[www.jerusaleminstitute.org.il](http://www.jerusaleminstitute.org.il)

# Table of Contents

	About the Authors	8
	Preface	9
<b>Area</b>	Area	12
<b>Population</b>	Population size	16
	Geographical distribution	19
	Population growth	22
	Households	25
	Population age	26
	Marital status	32
	Nature of religious identification	33
	Socio-economic status	35
	Metropolitan Jerusalem	41
<b>Sources of Population Growth</b>	Sources of population growth	48
	Births	49
	Mortality	51
	Natural increase	53
	Aliya (Jewish immigration)	54
	Internal migration	58
	Migration in Metropolitan Jerusalem	62
<b>Employment</b>	Participation in the labor force	66
	Employed persons	73
	Salary	76

## Education and Higher Education

The education system	80
Higher education	83

## Housing and Construction

Apartments	90
Apartment prices	93
Construction starts	94
Construction completions	97

## Tourism

Guests and overnight stays	102
Jerusalem compared to select Israeli cities	104
Revenues	107

## Elections

Elections to the 24th Knesset	112
-------------------------------	-----



# About the Authors

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

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



# Preface

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

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

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

We would like to express our gratitude to Omer Yaniv, Netta Haddad, and Yair Assaf-Shapira, whose professionalism and diligence underpin every single number and statistic and who have turned the Yearbook into a leading source for reliable data on Jerusalem, for the benefit of the city's researchers and admirers.

Our thanks and appreciation are also extended to Murad Natsheh for preparing the illuminating maps and to Yael Shaulski for the graphic design.

Michal Korach, Dr. Maya Choshen

1

Area





# Area

Jerusalem is the largest of Israel's major cities in terms of area<sup>1</sup>. As of 2015<sup>2</sup> its area of jurisdiction spans 126 sq. km. By way of comparison, Be'er Sheva covers 117 sq. km., while Haifa has 65 sq. km., Rishon LeZion has 59 sq. km., Tel Aviv<sup>3</sup> has 52 sq. km., and Ma'ale Adumim has 49 sq. km.

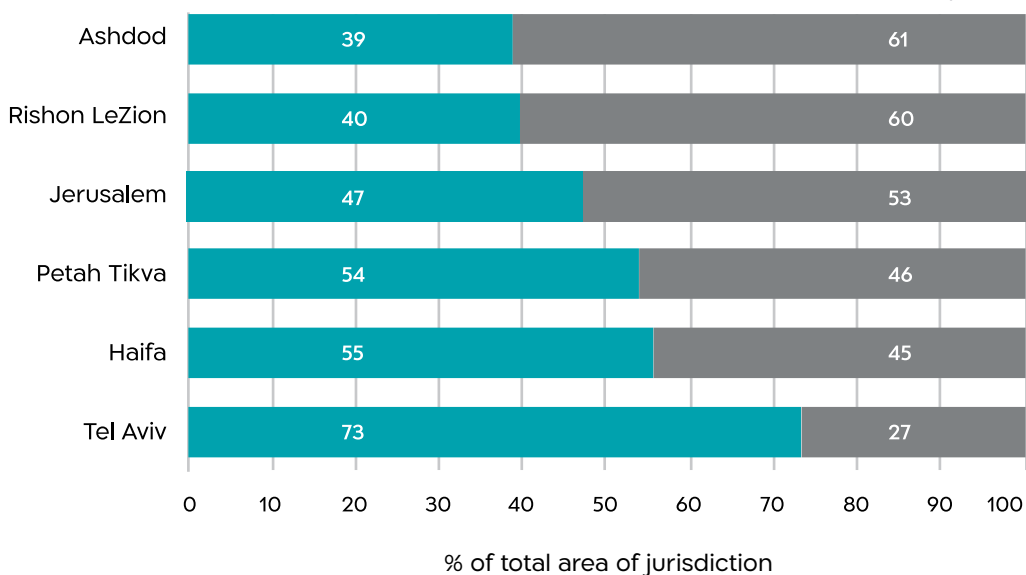
In 2013 Jerusalem's built-up area constituted 47% of its total area and the remainder was open space. In Haifa 55% of the area is built-up, and in Tel Aviv the figure is 73%. The high percentage of open space (areas with no construction) in Jerusalem results,

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

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

■ Open space ■ Built-up area

Jerusalem Institute for Policy Research



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

2 These are the most recent data.

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



# Population

Population size

Geographical distribution

Population growth

Households

Population age

Marital status

Nature of religious identification

Socio-economic status

Metropolitan Jerusalem



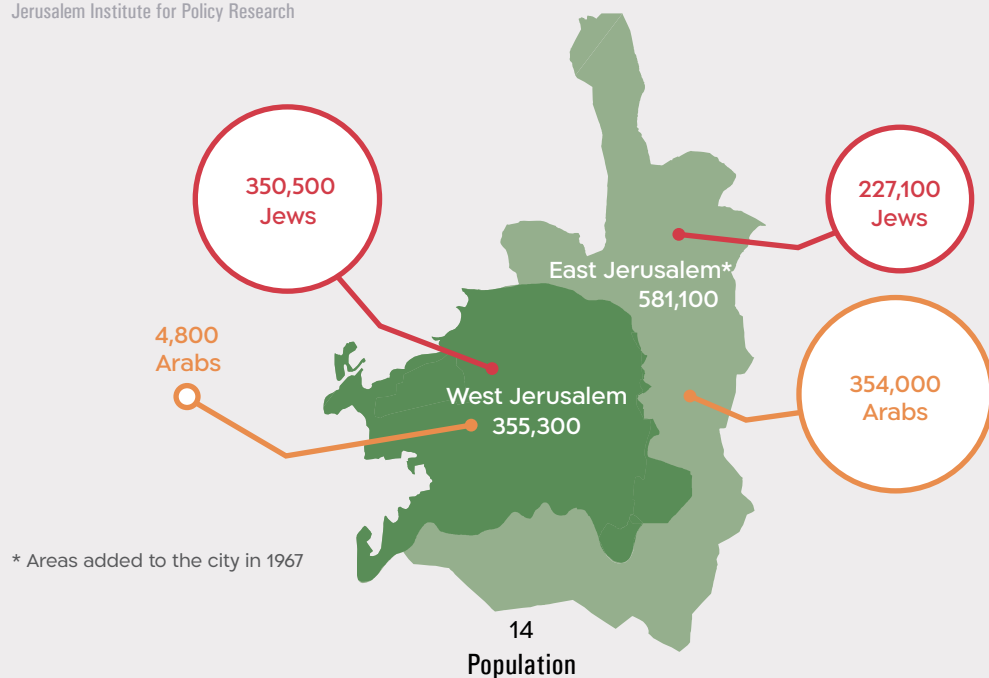
## Population of Jerusalem and Israeli Major Cities, 2019

Jerusalem Institute for Policy Research



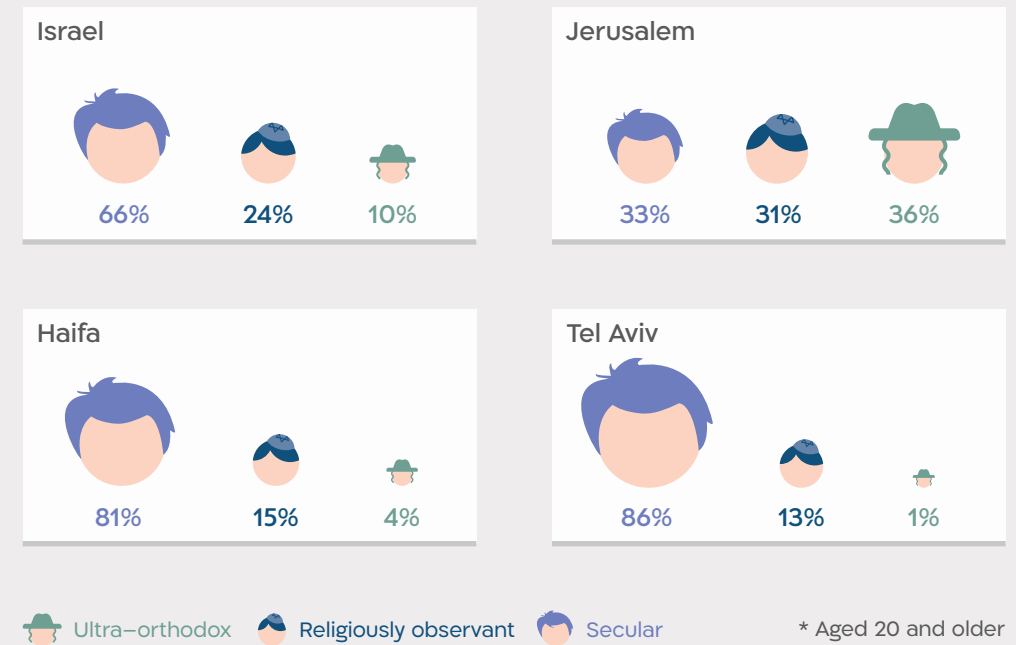
## Geographical Distribution of the Jerusalem Population, 2019

Jerusalem Institute for Policy Research



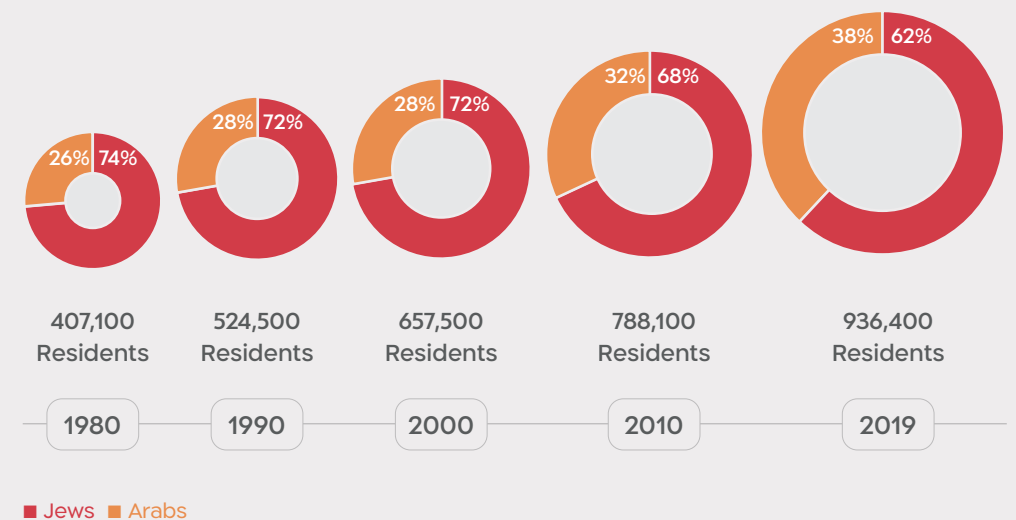
## Nature of Religious Identification of the Jewish Population\* in Israel and Major Cities, 2017–2019 (Average)

Jerusalem Institute for Policy Research



## Jewish and Arab Population in Jerusalem, 1980–2019

Jerusalem Institute for Policy Research





# Population size

---

Jerusalem is the most populous, diverse, and multifaceted city in Israel. At the end of 2019 its population numbered 936,400, accounting for 10% of Israel's total population. Jerusalem has the largest Jewish<sup>4</sup> population among Israel's major cities, at 577,600, as well as the largest Arab population, at 358,800.

The population of Jerusalem (936,400) is double that of Tel Aviv, Israel's second-largest city (460,600). Haifa, Israel's third-largest city, had a population of 285,300. Rishon LeZion, the fourth-largest city, had 254,400 residents, and Petah Tikva recorded 248,000. Be'er Sheva, which is often regarded as Israel's fourth-largest city, is actually the eighth largest, with a population of 209,700 in 2019.

Jerusalem is a mixed city. In 2019 its population comprised 563,200 Jews<sup>5</sup> and 358,800 Arabs (with Muslims accounting for 345,800 [96%] and Christians for 12,900 [4%]), 3,300 non-Arab Christians, and 11,100 residents with no religious classification.

In 2019 Jerusalem's population accounted for 10% of Israel's total population. Its Jewish population constituted 8% of Israel's total Jewish population, while its Arab population constituted 19% of Israel's total Arab population.

Over the years there has been a decline in the relative size of Jerusalem's Jewish population, alongside a concomitant increase in the proportion of the city's Arab residents. The Jewish population has declined proportionately from 74% in 1967, to 72% in 1990, to 68% in 2000, and to 62% in 2019. The Arab population increased concurrently from 26% in 1967 to 28% in 1990, 32% in 2000, and 38% in 2019.

---

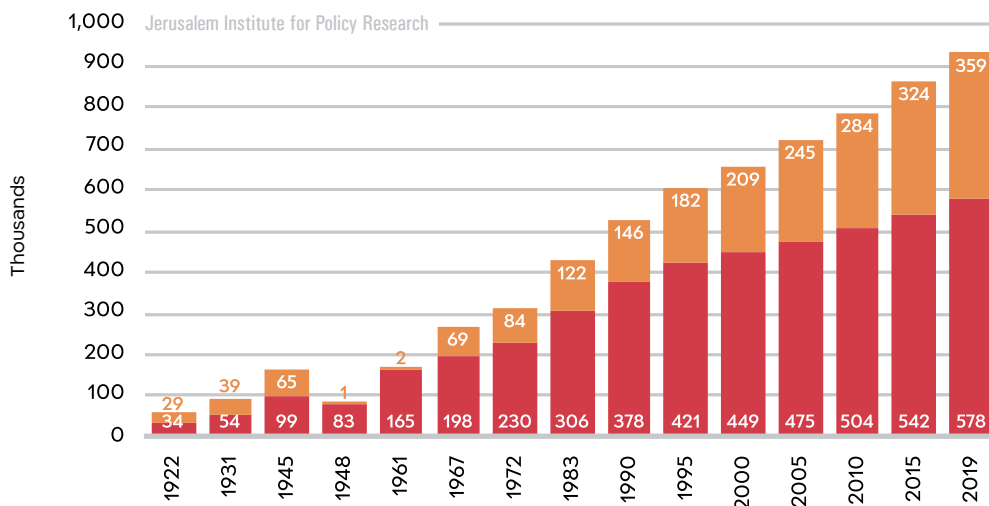
4 Unless otherwise noted, references to the Jewish population indicate the population group "Jews and Others" – that is, the entire non-Arab population, which includes Jews, non-Arab Christians, and persons not classified by religion.

5 This figure refers only to Jews.



## Population of Jerusalem by Population Group, 1922-2019\*

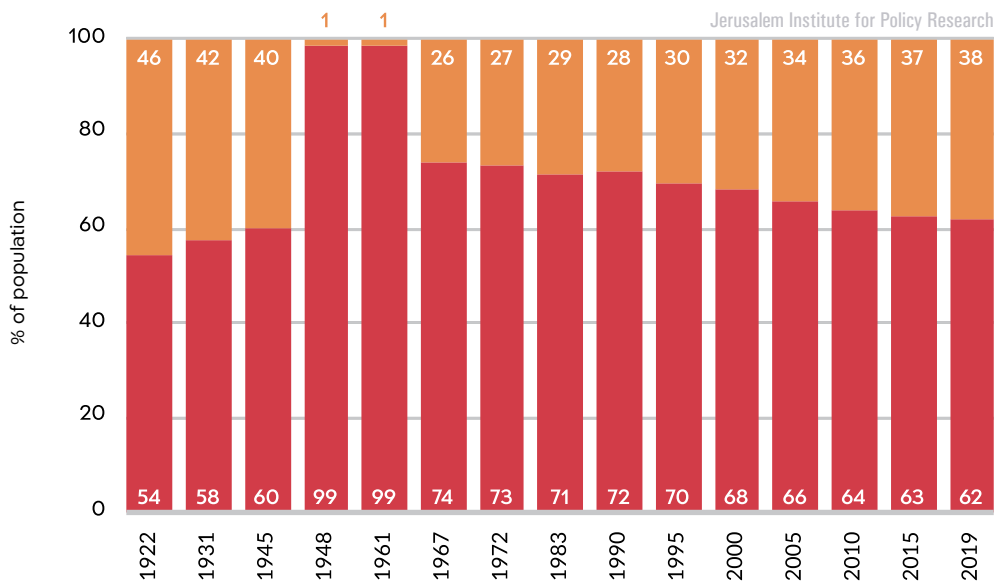
■ Jews ■ Arabs



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

## Population of Jerusalem by Population Group (Percentage), 1922-2019\*

■ Jews ■ Arabs



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



Among Israel's cities, Jerusalem has the largest Jewish population, as well as the largest ultra-orthodox (Haredi) Jewish population and the largest Arab population. In 2019 the Jewish population of Jerusalem numbered 577,600, which was about 31% more than the Jewish population of Israel's second-largest city – Tel Aviv (439,900). These were followed, in descending order of Jewish population size, by Rishon LeZion (254,200), Haifa (252,000), and Petah Tikva (247,600).

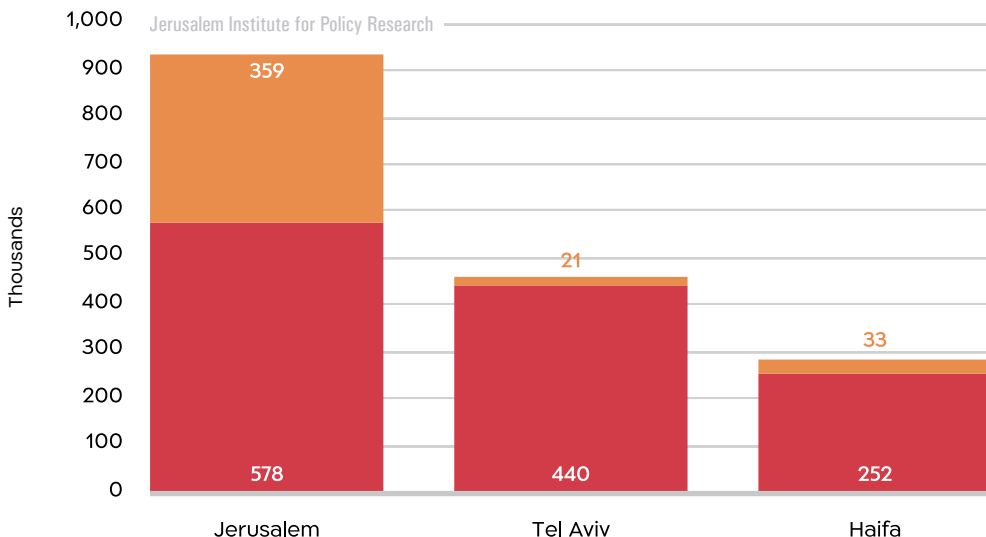
Jerusalem, as noted, also has the largest ultra-orthodox population in Israel. According to an evaluation based on the Central Bureau of Statistics (CBS) Labor Force Survey, the city's ultra-orthodox population numbered 241,900<sup>6</sup> in 2019,

accounting for approximately a quarter (24%) of Israel's total ultra-orthodox population. In the same year Jerusalem's ultra-orthodox population accounted for 27% of the city's total population and 44% of its Jewish population. By comparison, Bnei Brak, Israel's largest ultra-orthodox city, had a total population of 204,600. Accordingly, Bnei Brak's total population is smaller than the ultra-orthodox population of Jerusalem, and not all residents of Bnei Brak are ultra-orthodox.

Jerusalem also has the largest Arab population in Israel, with 358,800 Arab residents as of 2019. This is significantly larger than the Arab population in Israel's other major cities: Nazareth (77,300), Rahat (71,300), Umm al-Fahm (56,100), Taibe (43,900), and Shfaram (42,000).

## Population of Jerusalem, Tel Aviv, and Haifa by Population Group, 2019

■ Jews ■ Arabs



<sup>6</sup> It should be noted that according to the Israel Democracy Institute, in 2018 the ultra-orthodox population of Jerusalem numbered 290,000. This estimate is based on Central Bureau of Statistics data regarding enrollment in ultra-orthodox preschools and schools.



The relative size of Jerusalem's Arab population (38%) is also significantly higher than the proportion of the Arab population in Israel (21%) and in its mixed major cities: Haifa (12% Arab) and Tel Aviv (5%). In Acre 32% of the population is Arab, in Lod 31%, and in Ramle 24%.

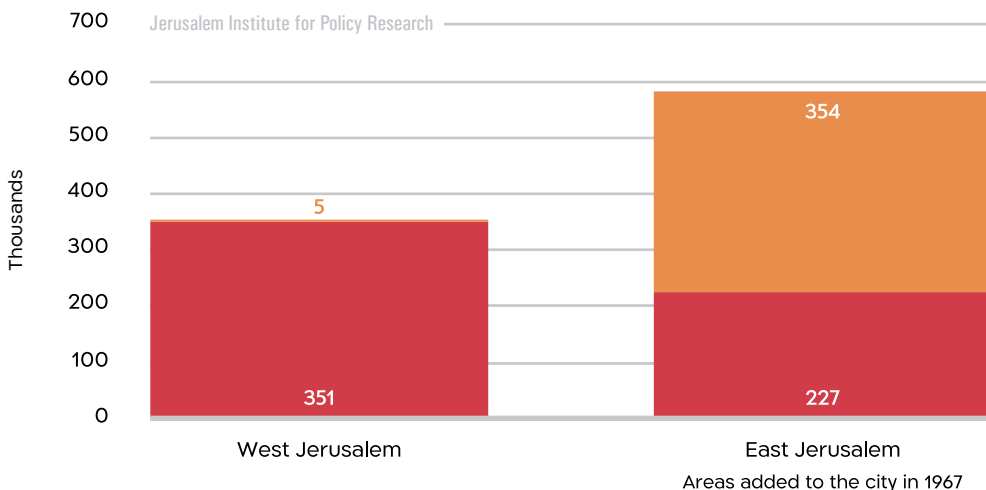
Jerusalem's Arab population included a total of 12,900 Christian Arabs, accounting for 4% of the city's total Arab population. The cities that recorded the largest Christian Arab population in Israel for the same year were Nazareth (21,700), Haifa (16,300), Jerusalem (12,900), and Shfaram (10,400).

## Geographical distribution

At the end of 2019 Jerusalem had a total of 936,400 residents: 581,100 (62%) resided in areas added to the city in 1967<sup>7</sup> ("East Jerusalem" for the purposes of this subchapter) and 355,300 (38%) in West Jerusalem. East Jerusalem had Jewish residents (39%) as well as Arab residents (61%), whereas in West Jerusalem 99% of the residents were Jewish.

### Population of Jerusalem by Geographical Distribution and Population Group, 2019

■ Jews ■ Arabs



<sup>7</sup> East Jerusalem includes both sections of the neighborhood of Beit Safafa, although the northern section of the neighborhood was part of Israel during 1948-1967. In 1967 the neighborhood's southern section was added to Jerusalem.



In 1967, upon conclusion of the Six Day War, large areas of land to the north, south, and east of Jerusalem, which until then had been under Jordanian rule, were added to the city. As a result, 69,000 Arab residents were added to Jerusalem's population, accounting for 26% of the city's total population.

At the end of 2019, a total of 581,100 residents of Jerusalem (Jews and Arabs) were living in areas within East Jerusalem, accounting for 62% of the city's total population. Over the years the relative proportion of the population residing in these areas has increased: in 1972 the population of East Jerusalem accounted for 29% of the city's total population; the proportion rose to 46% in 1983, 59% in 2005, and 62% in 2019.

In 2019 a total of 227,100 Jews resided in areas within East Jerusalem. The largest Jewish neighborhoods in these areas were Ramot Alon (49,600 residents), Pisgat Ze'ev (43,200), Gilo (31,000), Neve Ya'akov (25,300), and Har Homa (24,800). Some of these neighborhoods, such as Ramot Alon and Pisgat Ze'ev, are equivalent in terms of population to mid-sized cities in Israel, with populations comparable to the number of residents in Ramat HaSharon, Carmiel, and Tiberius (which recorded 45,000–47,000 residents for that year). The number of residents in Pisgat Ze'ev and Ramot Alon is actually greater than the number of residents in Ma'ale Adumim, Mevasseret Zion, and Giv'at Ze'ev.

Most of the Jews living in East Jerusalem resided in the large Jewish neighborhoods that have been constructed in these areas over the years, while a minority resided in Jewish communities within urban neighborhoods. The largest such Jewish communities were located in Silwan (in Kfar HaShiloach and City of David) – 640 residents, Ras al-'Amud (in the neighborhood of Ma'ale HaZeitim) – 640 residents, and Sheikh Jarrah (in the neighborhood of Shimon HaTzadik) – 180 residents.

The largest Jewish neighborhoods in West Jerusalem in 2019 were Qiryat HaYovel (23,600), Bayit VaGan (22,300), Katamon Aleph through Katamon Tet (20,500), Beit HaKerem (18,000), and Har Nof (16,000). Accordingly, the largest Jewish neighborhoods in West Jerusalem are smaller in terms of population than the largest Jewish neighborhoods in East Jerusalem.

In 2019 a total of 354,000 Arabs resided in East Jerusalem neighborhoods. The largest Arab neighborhoods in East Jerusalem in 2019 were Beit Hanina (43,400 residents), Kafr 'Aqab<sup>8</sup> (35,900), A-Tur and the slopes of the Mount of Olives (29,500), Jabel Mukaber (25,400), and Shu'afat (23,600).

The neighborhoods that recorded the largest Christian Arab populations were Beit Hanina (3,100), the Christian Quarter of the Old City (2,500), Beit Safafa (1,500), and the Muslim Quarter of the Old City (1,000).

8 The neighborhood is located within the municipal jurisdiction of Jerusalem, but beyond the separation fence. Only partial data is available for this neighborhood. See Ahmad Asmar, *The Arab Neighborhoods in East Jerusalem: Kufr Aqab* (Jerusalem Institute for Policy Research), <https://jerusalemstitute.org.il/en/publications/kufr-aqab/>



A minority of the city's Arab residents live in Jewish neighborhoods. The highest numbers of Arab residents were recorded in the following neighborhoods: French Hill (including student dormitories) – 2,000 residents, Pisgat Ze'ev – 1,700, and Gilo – 900 residents.

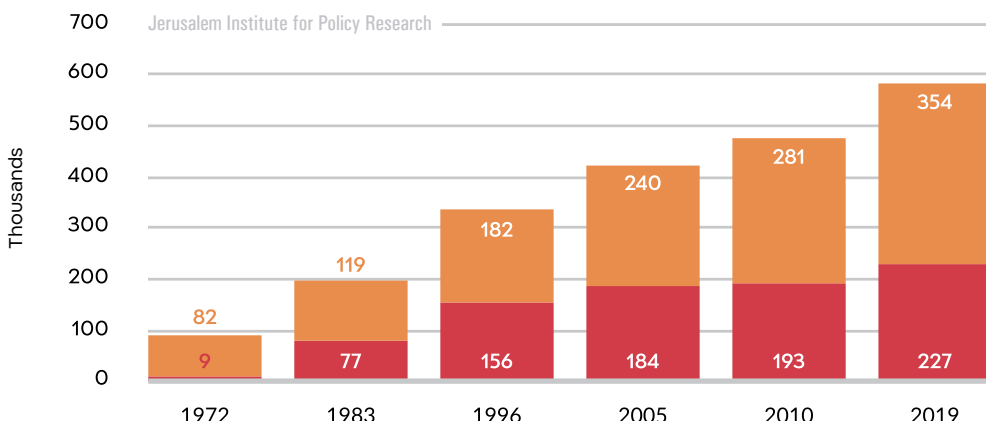
In 2019 the Jewish population accounted for 39% of all residents in the areas of East Jerusalem. During the 1970s and 1980s, as large Jewish neighborhoods were being built in these areas, the

number of Jewish residents rose significantly. In 1972 Jews accounted for only 10% of the total population of these areas; the figure rose to 39% in 1983 and to 46% in 1996. In the 2000s, however, the proportion of Jews in these areas began to decline, reaching 43% in 2005 and dropping to 39% in 2019.

In 2019 the Arab population in the areas of East Jerusalem accounted for 61% of the total population in these areas and 99% of the city's total Arab population.

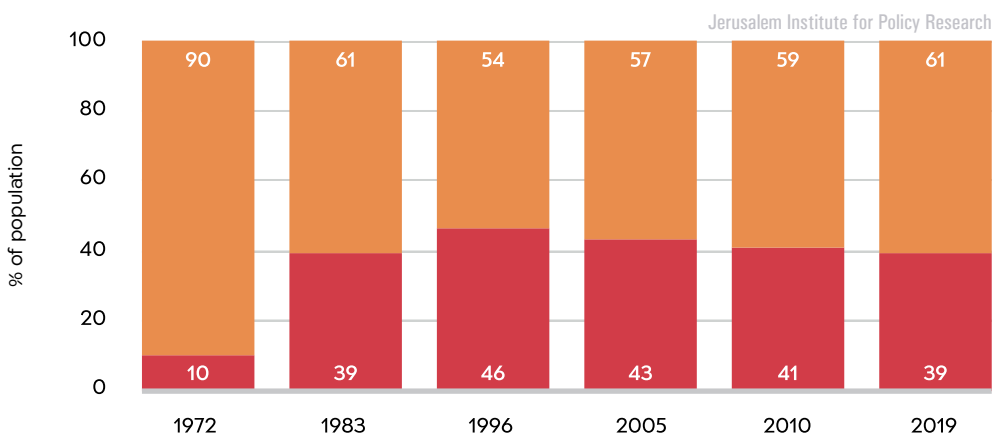
## Population of East Jerusalem by Population Group, 1972-2019

■ Jews ■ Arabs



## Population of East Jerusalem by Population Group (%), 1972-2019

■ Jews ■ Arabs





# Population growth

---

**During 2019 Jerusalem's population grew by 17,000 persons (an increase of 1.8%): the Jewish population grew by 7,800 persons (1.4%) and the Arab population by 9,200 (2.6%).**

The rate of growth among the Jewish population has for many years been lower than that of the Arab population. During the years 2015–2018, for example, the annual growth rate of the Arab population averaged 2.5%–2.7%, whereas the figure for the Jewish population averaged 1.5%–1.8%.

Within the Arab population, the Christian and Muslim populations' growth rates differ significantly. In 2019 the Muslim population grew by 2.7% while the Christian population grew by only 1.0%. The different growth rates of these two population groups stem from a variety of factors, including age structure, fertility patterns, women's participation in the labor force, and education, among others.

For many years the population growth rate in Jerusalem was comparable to the figure for Israel and higher than that of Tel Aviv. During 2010–2018, for example, the average annual population growth

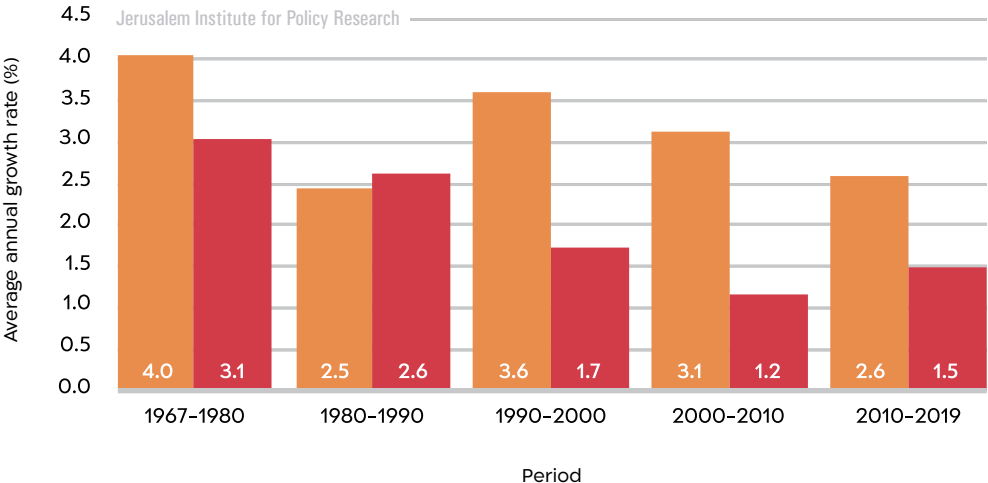
rate for Jerusalem was identical to that of Israel – at 1.9% – while the figure for Tel Aviv was 1.1%. In 2019 Jerusalem had a population growth rate of 1.8%, which was slightly lower than the figures for Israel (1.9%) and Tel Aviv (2.0%) and significantly higher than the figure for Haifa (0.6%). In that year, for the first time, Jerusalem's population growth rate was lower than that of Tel Aviv.

In 2019 Jerusalem's Jewish population had a growth rate of 1.4%. This was lower than the figure for the two preceding years, each of which recorded an annual rate of 1.8%. The population growth rate for Jerusalem's Jewish population (1.4%) was lower than the figures for Israel (1.9%) and Tel Aviv (2.0%) but higher than the figure for Haifa (0.4%). Among the Arab population, in contrast, the population growth rate for Jerusalem (2.6%) was higher than the rates for Israel (2.2%), Haifa (2.0%), and Tel Aviv (1.9%).



# Average Annual Population Growth Rate in Jerusalem by Period and Population Group, 1967-2019

■ Jews ■ Arabs







# Households

In 2019 Jerusalem had a total of 235,800<sup>9</sup> households:<sup>10</sup> 166,000 Jewish<sup>11</sup> households (70%) and 68,000 Arab households (28%). The Jewish population accounted for a higher share of households (70%) than its relative proportion of the city's total population (62%). This discrepancy is attributable to the relatively high proportion of small households within the Jewish population.

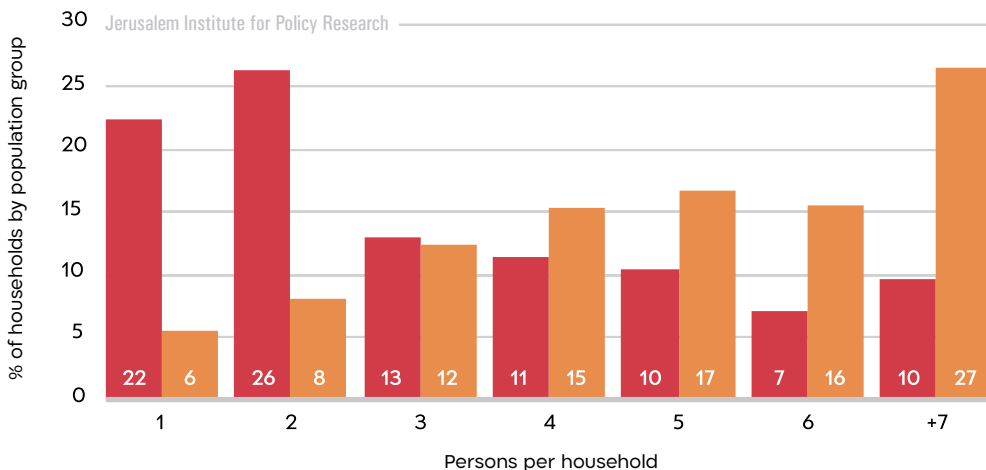
The average size of a household among the Jewish population was 3.3 persons, significantly lower than the average among the Arab population, at 5.1.

Jerusalem's Jewish population is characterized by large households relative to the Jewish population of Israel's other major cities. In 2019 the

average size of a household among the Jewish population in Jerusalem stood at 3.3, compared with 3.1 in Israel at large, 2.4 in Haifa, and 2.2 in Tel Aviv. The average household size among the Arab population in Jerusalem (5.1) was larger than the average among the Arab population in Israel at large (4.4).

## Households in Jerusalem by Size of Household and Population Group, 2019

■ Jews ■ Arabs



<sup>9</sup> This figure includes households whose classification by population group is unknown, as well as "others" (non-Arab Christians and those without a religious classification).

<sup>10</sup> A household is defined as one person or a group of persons who live together in a single home on a permanent basis during most of the week and maintain a joint budget for food. A household may include persons who are not related.

<sup>11</sup> This figure refers solely to Jewish households.



In 2019, 49% of the Jewish households in Jerusalem numbered one or two persons, and Israel recorded a comparable figure. In Tel Aviv and Haifa the proportion was significantly higher – 71% and 65%, respectively. Among the Jewish households in Jerusalem, 10% numbered seven or more persons, compared with 4% in Israel, 1% in Tel Aviv, and 1% in Haifa.

Among the Arab households in Jerusalem, 14% numbered one or two persons, compared with 20% in Israel. A total of 27% of these households numbered seven or more persons, which was nearly double the figure for Israel (14%).

Household size varies in accordance with nature of religious identification: in 2019 the average number of persons per secular household in Jerusalem numbered 2.3, compared with 2.6 in traditional households, 2.9 in religiously observant households, 4.1 in very religiously observant households, and 4.9 in ultra-orthodox households.

The distribution of ultra-orthodox households in Jerusalem was comparable to their distribution in Israel: a low percentage of households numbering one or two persons (25% in Jerusalem, 20% in Israel), and a high percentage of households numbering seven or more persons (26% in Jerusalem and 29% in Israel).

## Population age

---

The population of Jerusalem is characterized by its relative youth. In 2019 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 that of Jerusalem, with the median ages of 36 and 38, respectively. The median age of Israel's total population, at 30, is also higher than that of Jerusalem.

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 due to the large number of children per family.

Jerusalem's Jewish population is older than its Arab population. In 2019 the median age of the Jewish population in Jerusalem was 26, compared with 22 among the Arab population. In Israel at large the median age of the Jewish

population for the same year was 32, and that of the Arab population was 24.

Jerusalem is, as noted, characterized by a large percentage of children and a low percentage of adults. In 2019 children (ages 0-14) accounted for 33% of the total population in Jerusalem, compared with 19% in Tel Aviv, 20% in Haifa, and 20% in Israel. Children accounted for 33% of the city's Jewish population, compared with 35% of its Arab population.



The proportion of senior citizens (ages 65 and older) in Jerusalem was relatively low. Members of this age group accounted for 9% of Jerusalem's total population, compared with 15% in Tel Aviv, 20% in Haifa, and 12% in Israel at large. Senior citizens accounted for 12% of the Jewish population of Jerusalem, compared with only 4% of the Arab population.

The ultra-orthodox Jewish population<sup>12</sup> is characterized by its very young age structure, which is even younger than that of the Arab population. The proportion of children (ages 0-14) in Jerusalem's ultra-orthodox population is estimated at 41% for 2019, compared with 26% in the general Jewish<sup>13</sup> (secular,

traditional, and observant) population. Senior citizens (ages 65 and older) accounted for 7% of the ultra-orthodox population, compared with 16% of the general Jewish population.

The Muslim Arab population of Jerusalem, too, is characterized by a young age structure, significantly younger than that of the Christian Arab population. Children (ages 0-14) accounted for 36% of the Muslim population, compared with 20% of the Christian Arab population. Senior citizens (ages 65 and older) accounted for 4% of the Muslim population, compared with 14% of the Christian Arab population.

## Population of Jerusalem by Age, Population Group, and Religion, 2019

	Children (ages 0-14)	Senior Citizens (ages 65 and older)	Median age*
<b>Total population</b>	33%	9%	24
<b>Jewish population</b>	33%	12%	26
General Jewish population (secular, traditional and observant) <sup>14</sup>	26%	16%	31
Ultra-orthodox Jewish population <sup>15</sup>	41%	7%	19
<b>Arab population</b>	35%	4%	22
Muslim Arabs	36%	4%	22
Christian Arabs	20%	14%	35
<b>Non-Arab Christians</b>	14%	20%	45

Jerusalem Institute for Policy Research

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

<sup>12</sup> This refers to the population in Jewish neighborhoods where more than 60% of the residents aged 15 or older are ultra-orthodox according to the data of the CBS Labor Force Survey. The population in other Jewish neighborhoods is defined as general Jewish.

<sup>13</sup> See note 12.

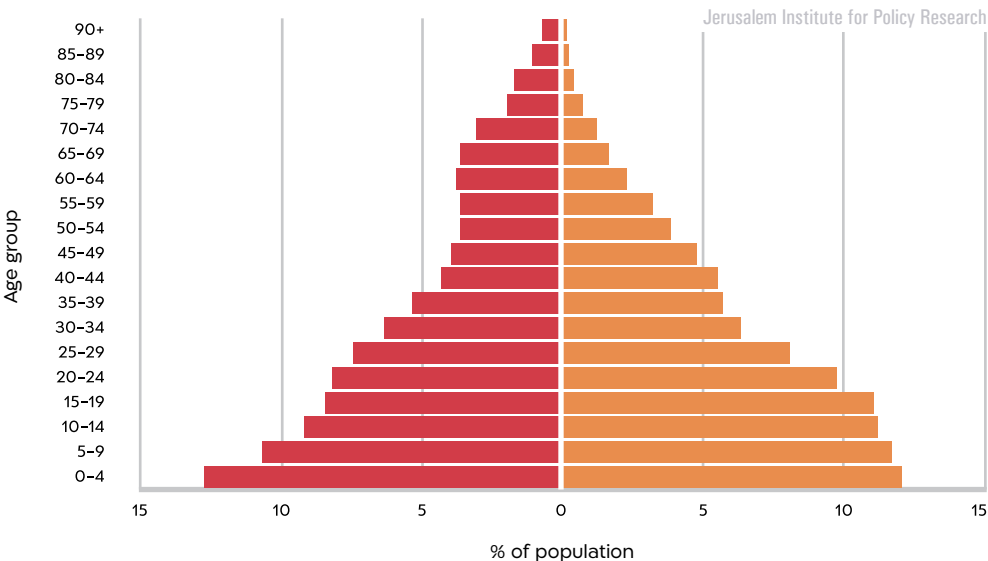
<sup>14</sup> See note 12.

<sup>15</sup> See note 12.



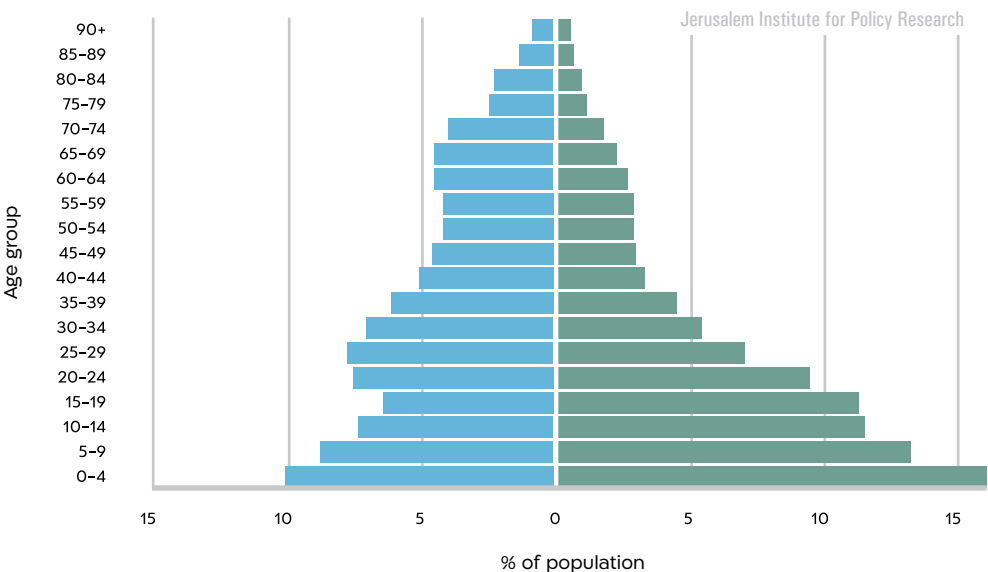
# Age Structure in Jerusalem by Population Group, 2019

■ Jews ■ Arabs



# Age Structure of the Jewish Population in Jerusalem, 2019

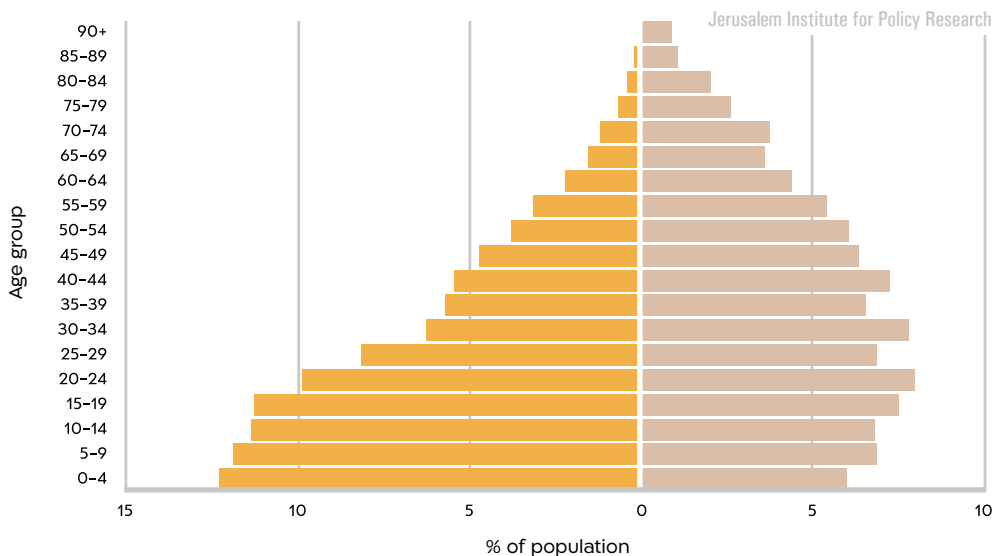
■ General Jewish ■ Ultra-orthodox





## Age Structure of the Arab Population in Jerusalem by Religion, 2019

■ Muslims ■ Christians



In 2019 the oldest population group in Jerusalem was the non-Arab Christian population. This group numbered only 3,300 residents, with a median age of 45. The Christian Arab population is also relatively old, with a median age of 35.

The youngest population groups were the ultra-orthodox population, with a median age of 19, and the Muslim Arab population, with a median age of 22.



## Residents aged 65 or older

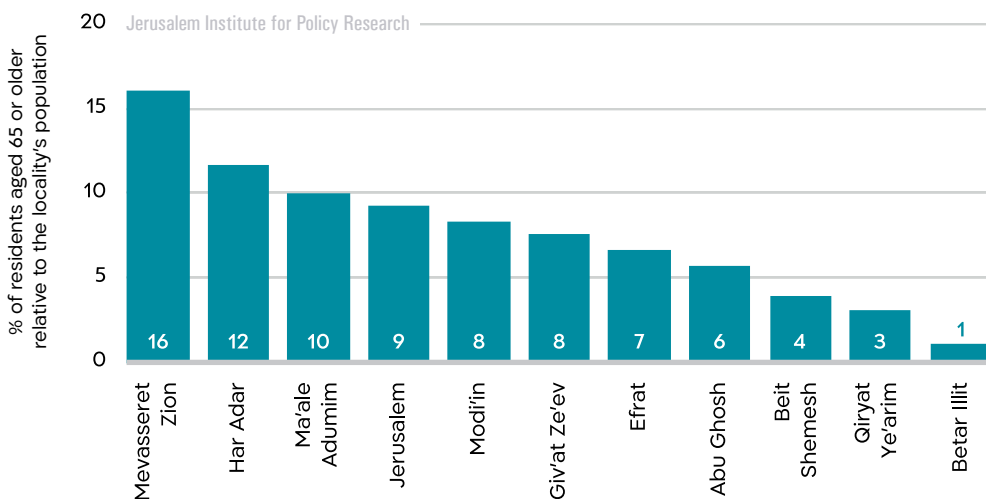
In 2019 Jerusalem had a total of 86,600 residents aged 65 or older, who accounted for 9% of the city's population. In Israel residents aged 65 or older numbered 1,093,500, constituting 12% of the total population. The proportion of senior citizens in Jerusalem was smaller than that of Tel Aviv or Haifa, where this population group accounted for 15% and 21%, respectively.

Among cities with a population of 200,000 or more, the highest percentages of senior citizens (aged 65 or older) were recorded in Haifa

(21%), Netanya, Rishon LeZion, Petah Tikva, and Be'er Sheva (18% in each), and the lowest in Bnei Brak (7%) and Jerusalem (9%).

Among the localities in Jerusalem's environs, the following recorded a higher percentage of senior citizens than Jerusalem: Mevasseret Zion (16%), Har Adar (12%), and Ma'ale Adumim (10%). A particularly low percentage of senior citizens was recorded in localities with a large ultra-orthodox population: Betar Illit (1%), Qiryat Ye'arim (3%), and Beit Shemesh (4%).

### Residents Aged 65 or Older in Jerusalem and Its Environs, 2019



The areas in Jerusalem that recorded the highest percentage of senior citizens (ages 65 and older) were Qiryat Wolfson in Rehavia (42%),<sup>16</sup> Tzameret Allenby (Allenby Compound), the area

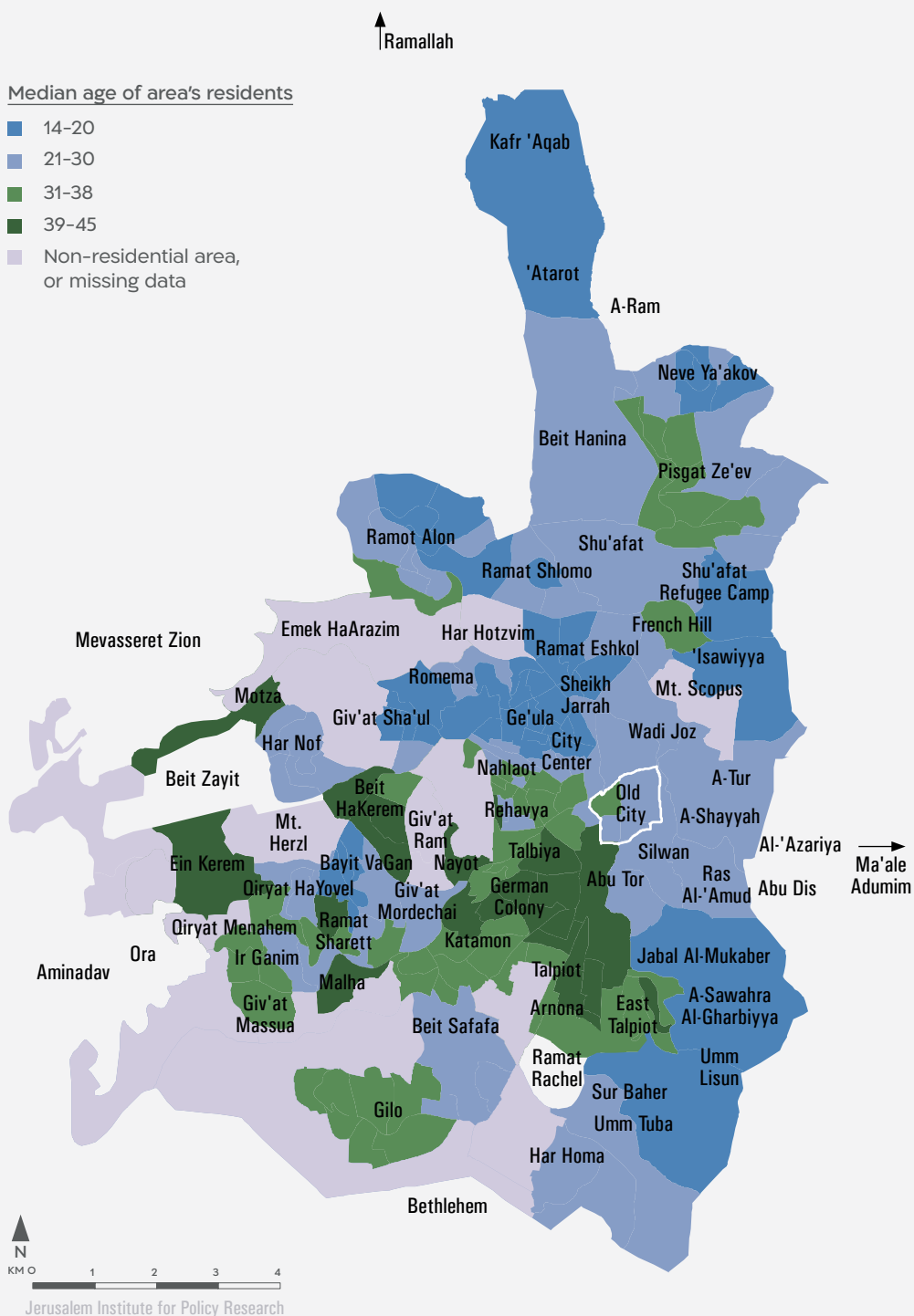
around Marcus and Ahad HaAm streets in Talbiya, the area around HaMagid and Lloyd George streets in the German Colony, and Ramat Beit HaKerem<sup>17</sup> (30%-34%).

<sup>16</sup> It should be noted that this neighborhood also contains assisted living facilities.

<sup>17</sup> See previous note.



## Median Age in Jerusalem, 2019





# Marital status

---

In 2018, 66% of Jerusalem residents aged 20 and older were married, 23% were single, 6% were divorced, and 5% were widowed. The percentage of Jerusalem's residents who were married (66%) was slightly higher than the figure for Israel (62%), much higher than the figure for Tel Aviv (44%), and higher than the figure for Haifa as well (55%).

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

A total of 23% of Jerusalem's Jews aged 20-34 were single. The proportion of single Jews in Jerusalem is identical to the figure for Israel, comparable to that of Haifa (25%), and lower than the figure for Tel Aviv (39%). Single Jewish residents of Jerusalem aged 20-34 numbered 78,300, which was higher than the figure for Haifa (44,500) and lower than that of Tel Aviv (132,000).

Jerusalemites tend to marry at a relatively young age: 54% of the residents aged 20-34 were married, compared with 44% in Israel, 26% in Tel Aviv, and 35% in Haifa. A total of 8% of Jerusalem's married residents were in the 20-24 age group, which was higher than the figures for Israel (3%), Tel Aviv (1%), and Haifa (2%). The young age at time of marriage and the high percentage of married residents in Jerusalem are partly attributable to the high proportion of population groups in which it is customary to marry at a relatively young age – religiously observant and ultra-orthodox Jews, and Muslims.



# 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 Jerusalem's population groups is the nature of their religious identification.

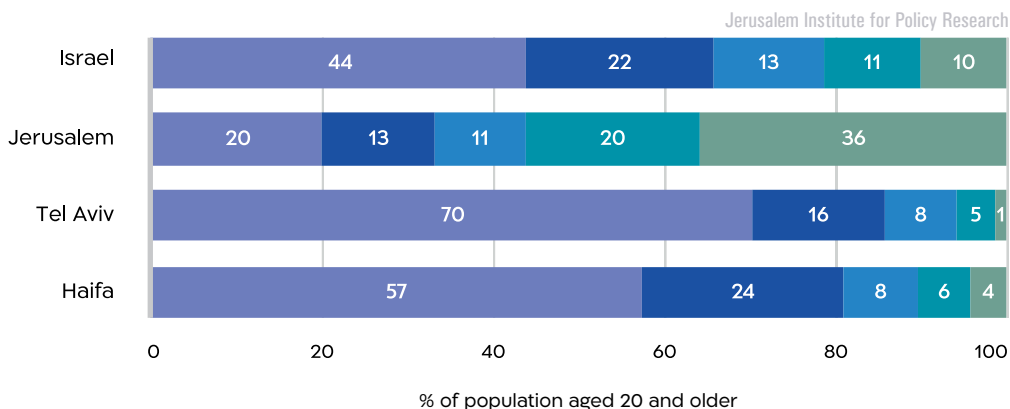
The CBS Social Survey, conducted among people aged 20 and older, found that during the years 2017-2019 (on average), 20% of the Jews in Jerusalem identified as secular, 24% as traditional (traditionally observant and loosely traditionally observant), 20% as religiously observant, and 36% as ultra-orthodox. The proportion of secular Jews in Jerusalem (20%) was lower than the figures for Israel (44%), Tel Aviv (70%), and Haifa (57%). The proportion of traditionally observant residents in Jerusalem totaled 24%, which was lower than the figures for Israel (35%) and Haifa (32%), and identical to the figure for Tel Aviv (24%). The proportion of Jerusalem's residents who identified as

religiously observant (20%) was higher than the figures for Haifa (6%), Tel Aviv (5%), and Israel (11%). The proportion of ultra-orthodox residents in Jerusalem (36%) was also the highest among Israel's major cities. In Tel Aviv 1% of the Jews identified as ultra-orthodox, in Haifa the figure was 4%, and in Israel 10%.

Accordingly, among the Jewish population (aged 20 and older) in Jerusalem, the proportion of religiously observant Jews and of ultra-orthodox Jews (counting each group separately) was significantly greater than in Tel Aviv, Haifa, and Israel, while the proportion of secular and traditional Jews in Jerusalem was lower than the figures for Haifa and Israel.

## Jewish Population Aged 20 and Older in Israel, Jerusalem, Tel Aviv, and Haifa by Religious Identification, 2017-2019 (Average)

■ Ultra-orthodox ■ Religiously observant ■ Traditionally observant  
■ Loosely traditionally observant ■ Secular, non-religious







# Socio-economic status

In 2017 Jerusalem ranked within cluster 3 of the socio-economic index, the lowest among Israel's major cities. Jerusalem's low ranking stems primarily from the relatively high weighted average of the city's ultra-orthodox and Arab population groups.

The socio-economic index measures characteristics of the populations of local authorities (municipalities, local councils, and regional councils) using a weighted average of social and economic variables in the following areas: demographic composition, education, standard of living, employment, and retirement.

On the basis of these measurements, the index ranked Israel's 255 local authorities, classifying them into ten clusters. Cluster 1 contains local authorities with residents of the lowest socio-economic level, and cluster 10 contains local authorities with residents of the highest socio-economic level. Localities within regional councils were also classified by socio-economic cluster.

In 2017 Jerusalem was ranked within cluster 3, the lowest ranking among major cities with a population numbering more than 200,000 residents. Ashdod was ranked within cluster 4, Be'er Sheva in cluster 5, Netanya in cluster 6, Haifa, Petah Tikva, and Rishon LeZion in cluster 7, and Tel Aviv in cluster 8.

Jerusalem's relatively low ranking is largely attributable to the high weighted average of two population groups that reside in the city and are characterized by a low socio-economic level – the ultra-orthodox population, which accounts for 27% of the city's total population, and the Arab population, which accounts for 38%. As the following table demonstrates, Jerusalem's ranking is also low relative to localities in its environs, with the exception of ultra-orthodox localities (or localities with a large ultra-orthodox population).

## Socio-Economic Status of the Population in Select Local Authorities in Jerusalem's Environs, 2017

Har Adar	9
Modi'in-Maccabim-Reut	9
Mevasseret Zion	8
Efrat	7
Ma'ale Adumim	6
Giv'at Ze'ev	5
Jerusalem	3
Abu Ghosh	3

Qiryat Ye'arim (Telz-Stone)	2
Beit Shemesh	2
Modi'in Illit	1
Betar Illit	1
Mateh Yehuda Regional Council	7
Gush Etzion Regional Council	6
Mateh Binyamin Regional Council	5

Jerusalem Institute for Policy Research



In addition to their classification by cluster, Israel's 255 local authorities were also ranked in ascending order from 1 to 255 (1 representing the locality with residents of the lowest socio-economic level, and 255 representing the locality with residents of the highest socio-economic level). On this

scale, Jerusalem's ranking was 38. The following local authorities were ranked just below and just above Jerusalem: Zarzir (ranked at 36), Jaljulia (37), Ein Qiniyye (39), and Yavne'el (40). The regional council Neve Midbar<sup>18</sup> was ranked 1, and Savion was ranked 255.

## Socio-economic status by statistical areas<sup>19</sup>

The socio-economic index was calculated for statistical areas as well, again using ten clusters. The categorization of statistical areas by clusters makes it possible to group a number of clusters together and generate classifications of different neighborhoods by the socio-economic status (low, middle, high) of its resident population.

The data indicate that about two-thirds (66%) of Jerusalem's population resided in areas characterized by a low socio-economic status (mid-low and mid-high), slightly more than a quarter (28%) in areas characterized by a middle socio-economic status, and 6% in areas characterized by a high socio-economic status.

The portion of Jerusalem's population that resided in areas characterized by a low socio-economic status (66%) was significantly larger than that of other major cities numbering more than 200,000 residents (25%-32% in Be'er Sheva and Ashdod, and 0%-13% in Tel Aviv, Haifa, Rishon LeZion, Petah Tikva, and Netanya). The proportion of Jerusalem's population that resided in areas characterized by a middle socio-economic status (28%) was slightly smaller than that of Tel Aviv (32%) and significantly smaller than that of other major cities (40%-70%). The portion of Jerusalem's population that resided in areas characterized by a high socio-economic status accounted for 6% of the city's total population and was smaller than that of Tel Aviv (64%), Haifa (38%), Rishon LeZion (38%), and Petah Tikva (36%).

<sup>18</sup> A regional council south of Be'er Sheva that comprises four Bedouin localities.

<sup>19</sup> A statistical area is a continuous unit of area created by the geographical-statistical division of a locality with more than 10,000 residents. A statistical area is the smallest and most homogeneous unit that reflects the unique characteristics of different areas within a locality. A statistical area usually numbers 3,000-5,000 residents.



## Socio-Economic Status of the Population in Jerusalem and Major Cities in Israel, 2017

Jerusalem Institute for Policy Research

		Jerusalem	Tel Aviv	Haifa	Rishon LeZion	Petah Tikva	Ashdod	Netanya	Be'er Sheva
Socio-economic status	Cluster	Absolute numbers							
Low	1-3	594,700	14,900	37,400	5,300	0	70,500	25,300	52,300
Mid-low	4-5	139,800	86,500	82,900	10,800	72,000	41,400	108,400	61,000
Mid-high	6-7	107,500	55,600	52,600	139,400	82,100	105,700	41,000	79,400
High	8-10	56,800	285,100	106,600	93,300	84,900	4,600	38,100	12,600
Total		898,700	442,100	279,500	248,800	239,000	222,100	212,900	205,300
		Percentage							
Low	1-3	66%	3%	13%	2%	0%	32%	12%	25%
Mid-low	4-5	16%	20%	30%	4%	30%	19%	51%	30%
Mid-high	6-7	12%	13%	19%	56%	34%	48%	19%	39%
High	8-10	6%	64%	38%	38%	36%	2%	18%	6%
Total		100%	100%	100%	100%	100%	100%	100%	100%

An examination of the data in relation to different areas in Jerusalem points to large gaps between the population residing in Jewish neighborhoods and the population in Arab neighborhoods, and between neighborhoods with a majority ultra-orthodox population and neighborhoods with a majority general Jewish (secular, traditional, and religiously observant) population.

All the Arab neighborhoods received a low ranking, with most falling into cluster 1. Only two neighborhoods were ranked in higher clusters – the Armenian Quarter of the Old City (cluster 2), and Beit Safafa (cluster 3). Nearly all the population of ultra-orthodox neighborhoods (98%) received a low ranking (clusters 1-3). The ultra-

orthodox areas that received the highest ranking (mid-low status, cluster 4) were northwestern and southwestern Har Nof and the neighborhood of Sha'arei Hesed, whose combined population constituted 2% of the entire population of ultra-orthodox neighborhoods.

In neighborhoods with a majority general Jewish population, less than a tenth (8%) of the population is characterized by a low socio-economic status, about three-fourths (74%) are of middle status (mid-low and mid-high), and 17% of high status. The population distribution in neighborhoods with a majority general Jewish population indicates the mid-low status population group was the largest of the groups, numbering 133,900 residents. The smallest population group



was that of low socio-economic status, with 26,700 residents.

In many respects Jerusalem's population is composed of three adjacent secondary cities of a sort – a general Jewish city, an ultra-orthodox city, and an Arab city. Each of these "cities" is more populous than most cities in Israel and numbers between 240,000 and 330,000 residents. If these were separate cities, then the general Jewish "city" – a composite of all the general Jewish (secular, traditional, and

religiously observant) neighborhoods – would be ranked within cluster 6, making it comparable to Ma'ale Adumim, the Gush Etzion Regional Council, Netanya, and Hadera. On the other hand, the ultra-orthodox "city" and Arab "city" (a composite of all the ultra-orthodox neighborhoods, and a composite of all the Arab neighborhoods, respectively) would be ranked within cluster 1, making them comparable to Betar Illit, Modi'in Illit, Rahat, and Kuseife.

## Socio-Economic Status of Statistical Areas in Jerusalem by Population Group, 2017

					Jewish population	
	Cluster	Total population	Arab population	Jewish population	General Jewish (secular, religiously observant, and traditional)	Ultra-orthodox population*
Socio-economic status	Absolute numbers					
Low	1-3	594,700	334,700	260,000	26,700	233,300
Mid-low	4-5	139,800	0	139,800	133,900	5,900
Mid-high	6-7	107,500	0	107,500	107,500	0
High	8-9**	56,800	0	56,800	56,800	0
Total population		898,700	334,700	564,100	324,900	239,200
	Percentage					
Low	1-3	66%	100%	46%	8%	98%
Mid-low	4-5	16%	0%	25%	41%	2%
Mid-high	6-7	12%	0%	19%	33%	0%
High	8-9**	6%	0%	10%	17%	0%
Total population		100%	100%	100%	100%	100%

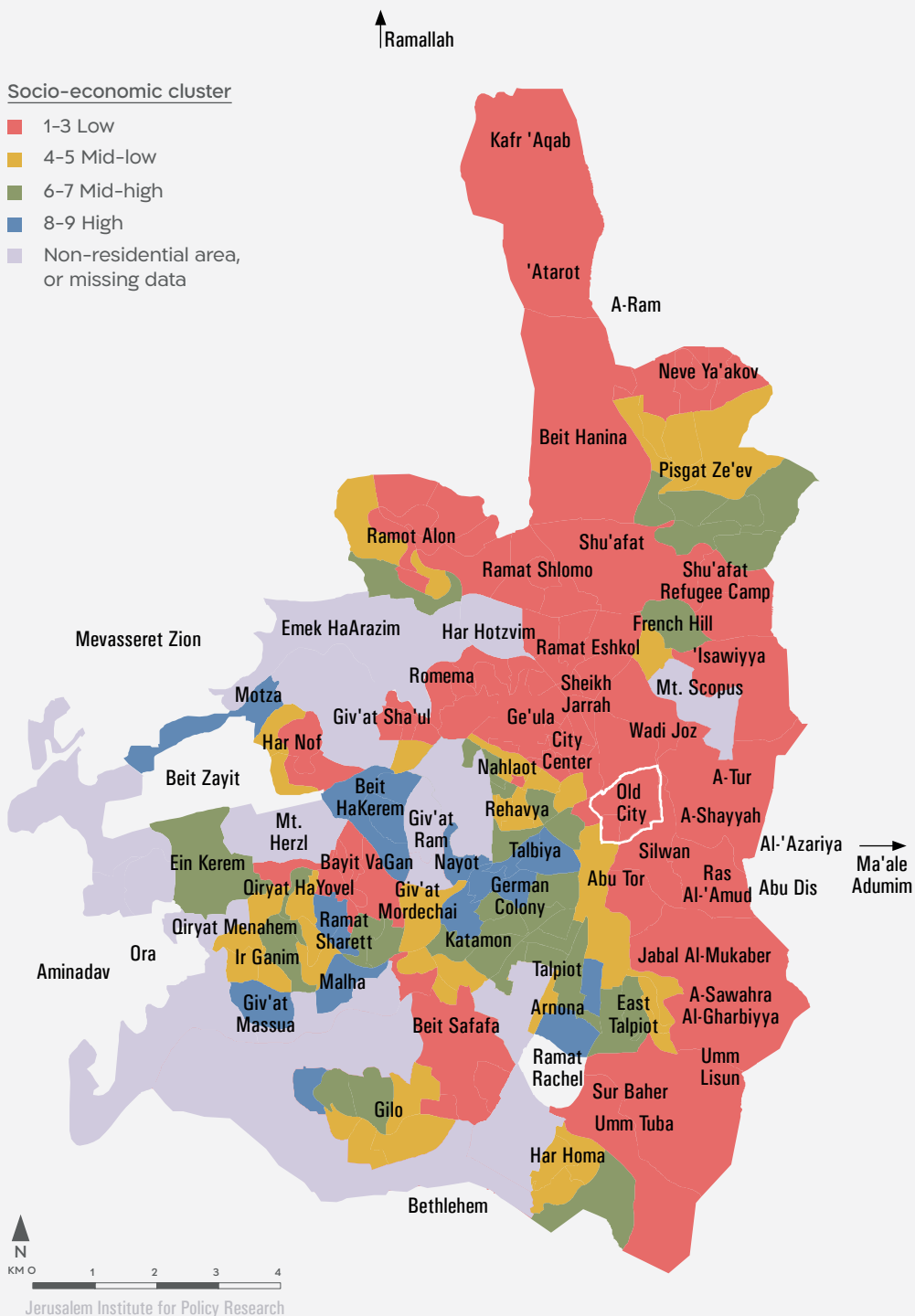
Jerusalem Institute for Policy Research

\* The population in neighborhoods in which 60% or more of the residents aged 15+ are ultra-orthodox, with the exception of distinctly ultra-orthodox areas that are located in general Jewish neighborhoods and were counted as part of the ultra-orthodox population, and vice versa. The population in the remaining neighborhoods was identified as general Jewish.

\*\* No statistical area in Jerusalem was ranked within cluster 10.



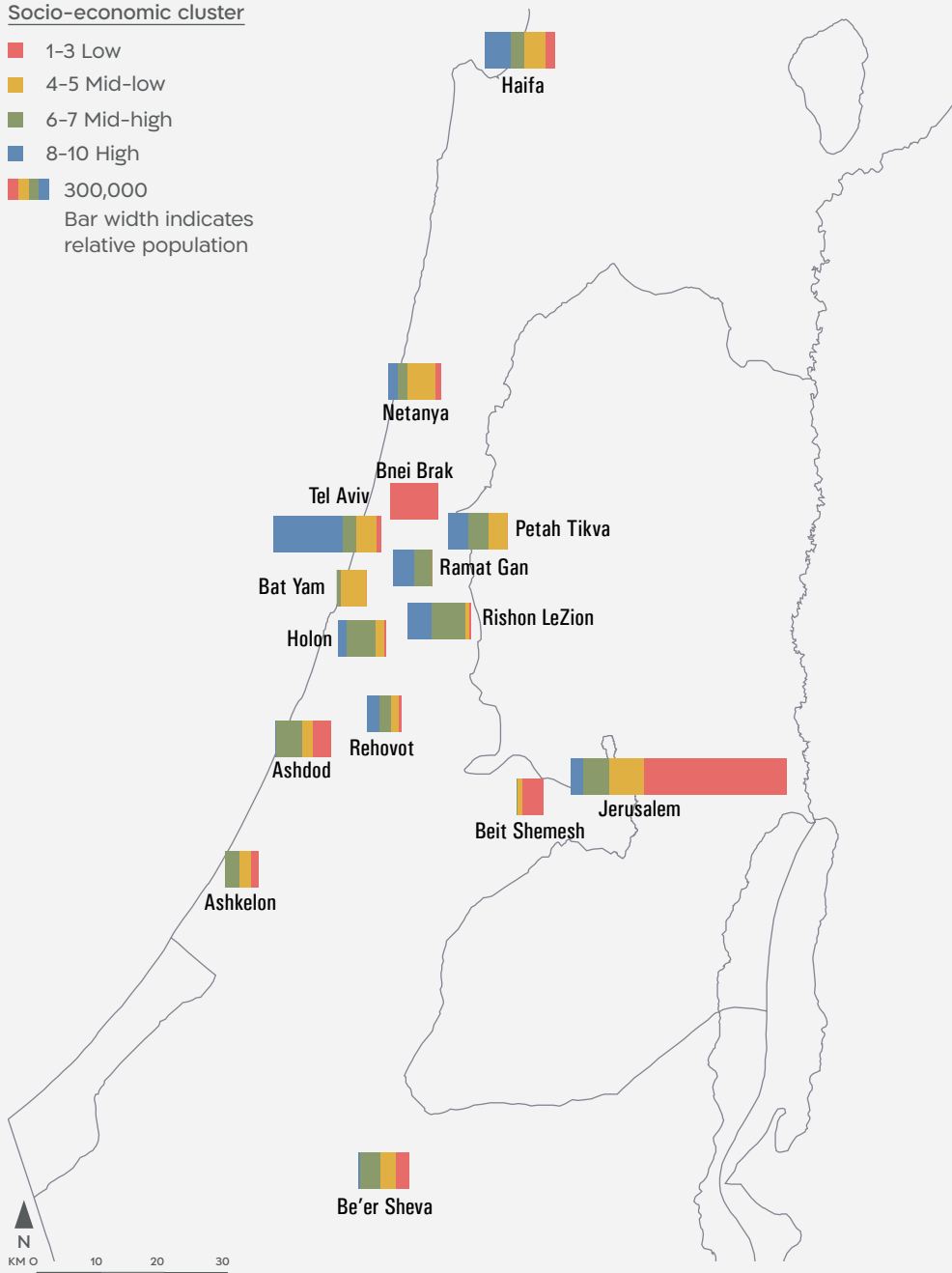
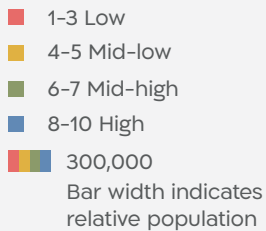
## Socio-Economic Status of Jerusalem's Population, 2017





## Socio-Economic Status in Jerusalem and Major Cities in Israel, 2017

### Socio-economic cluster



Jerusalem Institute for Policy Research



# Metropolitan Jerusalem

In 2019 Metropolitan Jerusalem<sup>20</sup> had a total of 1,345,300 residents: 936,400 in the city of Jerusalem, the urban core, and 408,900 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.<sup>21</sup>

Israel has four metropolitan areas: Jerusalem,<sup>22</sup> Tel Aviv, Haifa, and Be'er Sheva. In 2019 Metropolitan Jerusalem had 86 localities with a total of 1,345,300 residents. The metropolitan area is composed of an urban core and an outer ring that comprises two sectors. The urban core had a population of 936,400, while the outer ring had 408,900 residents: 215,600 in the western sector and 193,300 in the eastern sector, which comprises only Israeli localities in Judea and Samaria. The largest localities in Metropolitan Jerusalem's outer ring were Beit Shemesh (125,000 residents), Betar Illit (59,300), Ma'ale Adumim (38,200), Mevasseret Zion (24,100), and Giv'at Ze'ev (18,400).

Metropolitan Jerusalem, the second largest metropolitan area in Israel after

Metropolitan Tel Aviv, had 1,345,300 residents in 2019. Metropolitan Tel Aviv had a total of 4,052,200 residents, and Metropolitan Haifa had 962,500 residents. The population of Metropolitan Be'er Sheva is significantly smaller than that of Israel's other metropolitan areas – 402,600.

The ratio between the population size of the urban core (the main city) and the size of the surrounding population in the remaining metropolitan area is indicative of the character of the metropolitan area, both in spatial terms – is the population scattered or concentrated? – and in 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 urban core and the outer rings vary greatly across Israel's metropolitan areas: in Metropolitan Jerusalem the urban population constituted 70% of the total metropolitan population, whereas in Metropolitan Tel Aviv the urban population amounted to only 11% of the total metropolitan population. For Metropolitan Be'er Sheva and Metropolitan Haifa the figures were 52% and 30%, respectively.

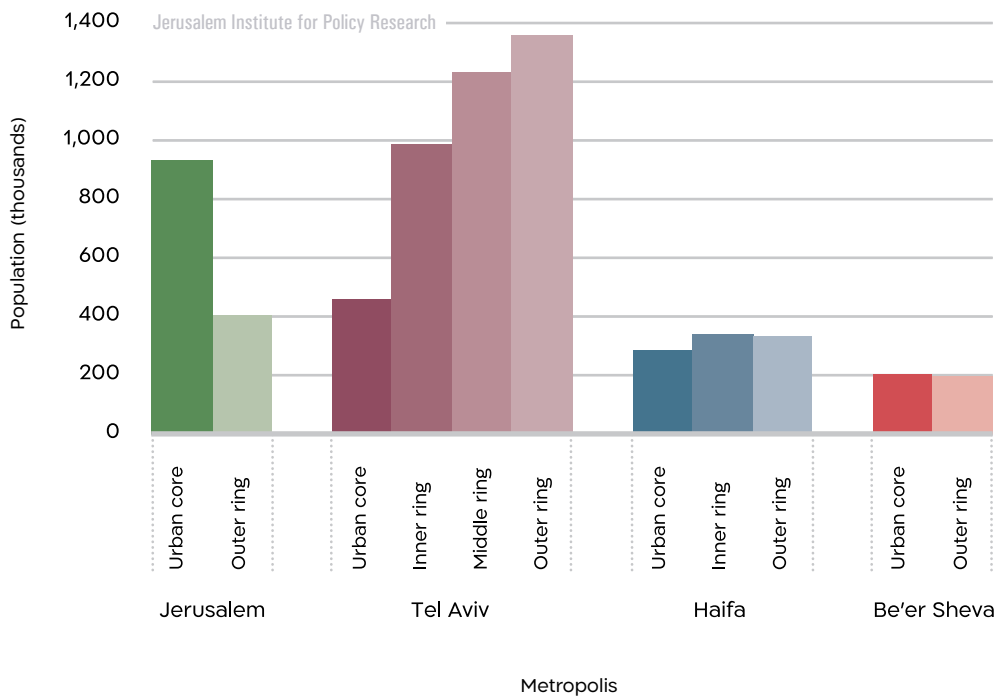
20 The data on Jerusalem, the urban core of Metropolitan Jerusalem, pertain to both the Jewish and Arab populations. The data on localities in Judea and Samaria, however, pertain only to the Jewish population and do not include the Palestinian population.

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

22 Metropolitan Jerusalem was first defined in 2013 by the Central Bureau of Statistics.



## Population by Metropolis and Rings, 2019





## Metropolitan Jerusalem

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



Jerusalem Institute for Policy Research

# 3

# Sources of Population Growth

---

Sources of population growth

Births

Mortality

Natural increase

Aliya (Jewish immigration)

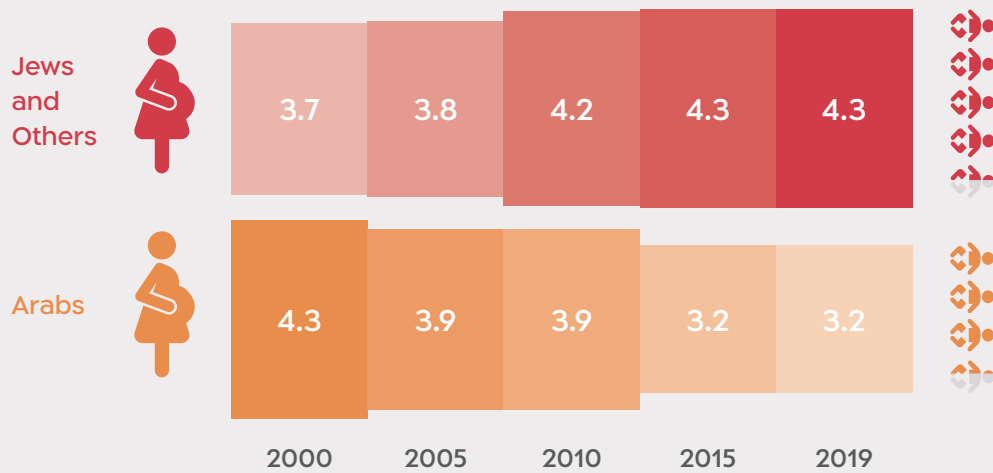
Internal migration

Migration in Metropolitan Jerusalem



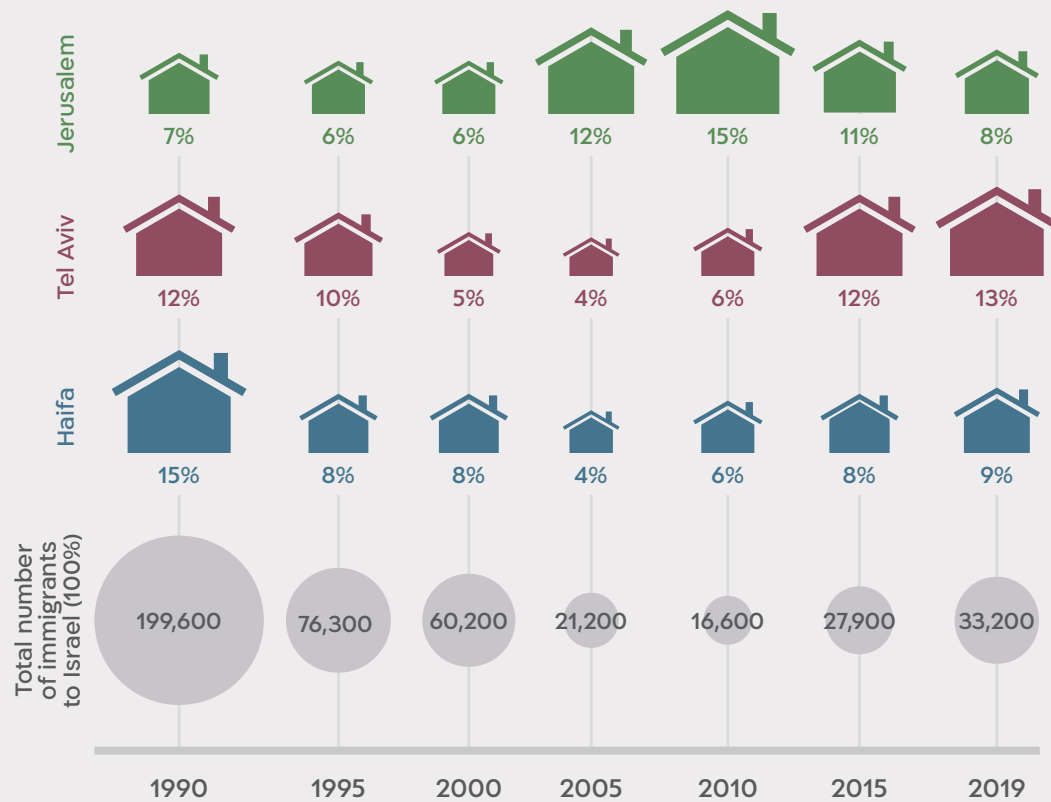
## Fertility Rate of Women in Jerusalem, 2000–2019

Jerusalem Institute for Policy Research



## First Place of Residence of Immigrants (Olim), 1990–2019

Jerusalem Institute for Policy Research



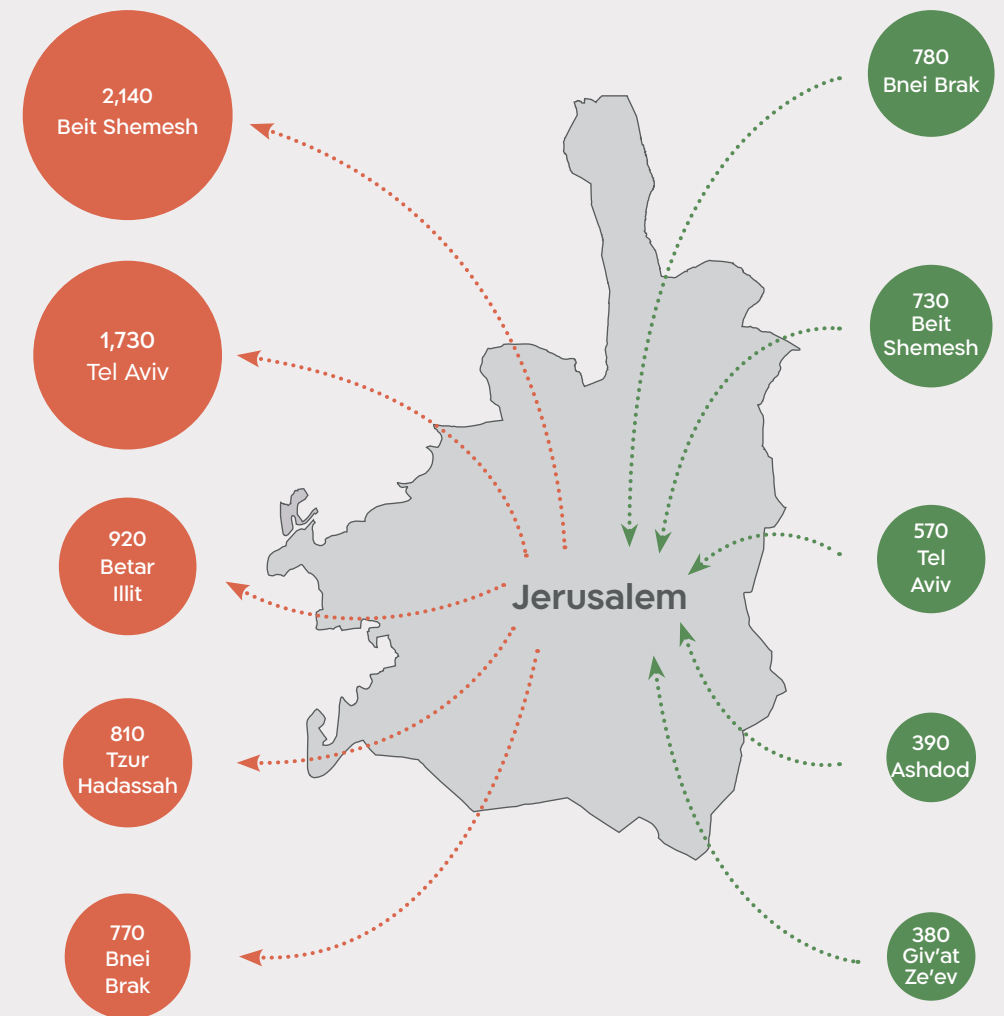
## Migration to and from Jerusalem, 2019

Jerusalem Institute for Policy Research



5 main localities

5 main localities



# Sources of population growth

In 2019 Jerusalem recorded a natural increase of 21,500 persons, a total of 3,100 new immigrants<sup>23</sup> who had taken up residence in the city, and a negative migration balance of -8,200.

Three factors contribute to population growth:

- **Natural increase**

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

- **Aliya (Jewish immigration)**

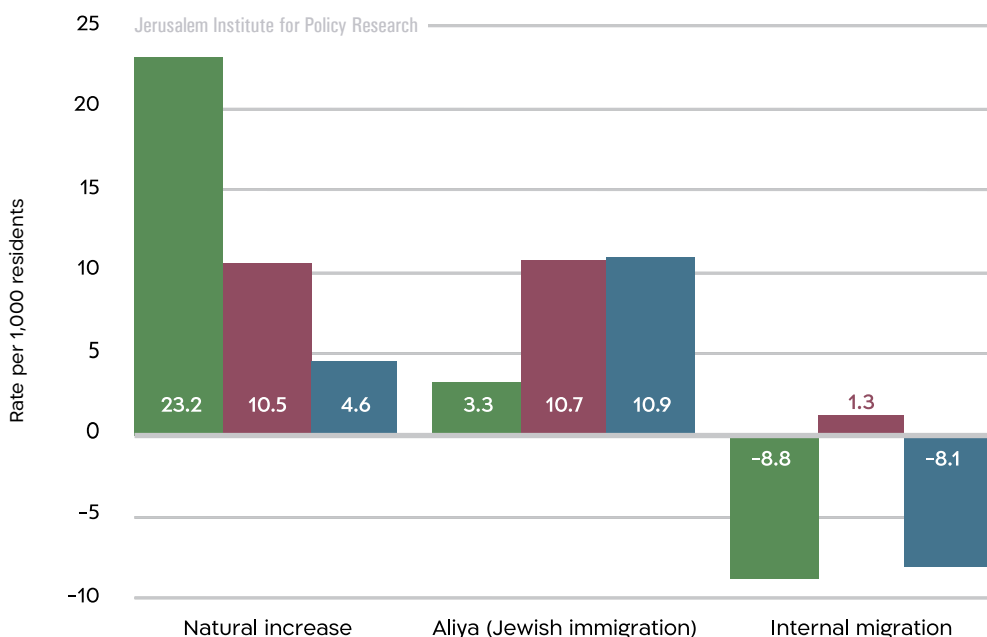
New immigrants Jews in Jerusalem as their 1st place of residence in Israel;

- **Internal migration balance**

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

## Sources of Population Growth in Jerusalem, Tel Aviv, and Haifa, 2019

■ Jerusalem ■ Tel Aviv ■ Haifa



23 This figure includes immigrants – persons (Jews or family members of Jews) who arrived in Israel for the purpose of taking up permanent residence under the Law of Return or the Entry into Israel Law; potential immigrants – persons entitled to an immigrant visa or certificate under the Law of Return who wish to stay in Israel for a period of up to three years in order to examine the possibility and conditions for settling in Israel as immigrants; and immigrating citizens – persons born to Israeli citizens during their stay abroad, who enter Israel with the intention to settle.



# Births

---

**In 2019 a total of 25,400 infants were born to Jerusalem residents: 16,400 infants (65%) were born to Jewish families and 9,000 infants (35%) were born to Arab families.**

Jerusalem's population is characterized by a very high birthrate. In 2019 the birthrate in Jerusalem was 27.4 (births per 1,000 residents), which was higher than the figures for Israel (20.1), Tel Aviv (17.8), and Haifa (13.8).

The birthrate of Jerusalem's Jewish population (28.6) was higher than that of its Arab population (25.5). Conversely, in Israel at large the birthrate of the Jewish population (19.3) was lower than that of the Arab population (23.0).

For many years (1967–2011) the birthrate of Jerusalem's Arab population was higher than that of its Jewish population. In 2012, however, the trend reversed, and for the past 8 years the Jewish population's birthrate has exceeded that of the Arab population. The increased birthrate of the Jewish population stems from a proportional increase in the size of the religiously observant and ultra-orthodox population groups in the city, as well as an increase in their fertility rates. The declining birthrate of the Arab population is attributable, among other factors, to an increase in its labor force participation rate and in women's education levels.

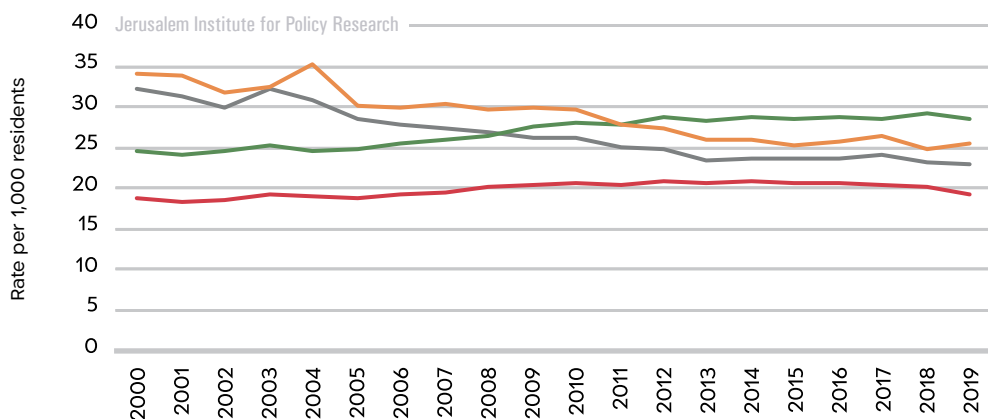
From the 1970s through 2010 there was a gradual decline in the birthrate of Jerusalem's Jewish population. Its average birthrate dropped from 27.7 births (per 1,000 residents) during the years 1973–1989 to 25.7 during 1990–1999. During 2000–2009 the average birthrate remained comparable, at 25.3. In recent years, however, the birthrate has, as noted, increased, reaching an average of 28.5 for the years 2010–2019.

Jerusalem's Arab population has experienced a declining birthrate from the 1970s to date (2019). During 1973–1979 its average birthrate was 42.5 (births per 1,000 residents). It dropped to 32.9 during 1980–1989 and rose slightly to 34.1 during 1990–1999. Since the turn of the century, however, the trend has again been downward: during 2000–2009 the average birthrate of the Arab population stood at 31.8, and it continued to fall during 2010–2019, reaching 26.5 for this period.



## Births in Israel and Jerusalem by Population Group, 2000-2019

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



Birthrate is determined primarily by age structure and fertility patterns. Fertility patterns are determined primarily by cultural characteristics, level of education, and women's labor force participation rate. Among Jerusalem's Jewish neighborhoods, the highest birthrates for 2019 were recorded in ultra-orthodox neighborhoods and areas with a majority ultra-orthodox population: Qiryat Belz South (61 births per 1,000 residents), Kerem Avraham (51), and Neve Ya'akov North (50). The following neighborhoods recorded the lowest birthrates: the City Center, between Hillel Street and Jaffa Road (7), Ramat Beit HaKerem (8), and Nayot, Neve Granot, and Neve Sha'anani (8).

The Arab neighborhoods that recorded the highest birthrates were New 'Anata (33 births per 1,000 residents), Kafr 'Aqab (33), and Jabel Mukaber (30). The neighborhoods that recorded the lowest birthrates were the Christian Quarter of the Old City (10), Bab a-Zahara and Mass'oudia (19), and the Muslim Quarter of the Old City (20).

In 2019 the total fertility rate<sup>24</sup> (the average number of births expected during a woman's lifetime) in Jerusalem was 3.9, significantly higher than the fertility rate for Israel (3.0), Tel Aviv (2.0), and Haifa (2.1). Among Israel's other large cities with a population of 100,000 or more, the highest fertility rates were recorded in Bnei Brak (5.9), Beit Shemesh (5.4), Ashdod (3.1), and Rehovot (2.8). Among Jewish cities, the highest fertility rates in Israel were recorded in the following ultra-orthodox localities: Modi'in Illit (7.4), Betar Illit (6.8), and Rekhasim (6.0).

The fertility rate among Jewish women in Jerusalem was 4.3 (3.0 in Israel), higher than the fertility rate among Arab women in Jerusalem, at 3.2 (3.0 in Israel). The high fertility rate among Jewish women is primarily attributable to the high fertility rate among ultra-orthodox women and the relatively high fertility rate among religiously observant women.

<sup>24</sup> Henceforth: fertility rate.

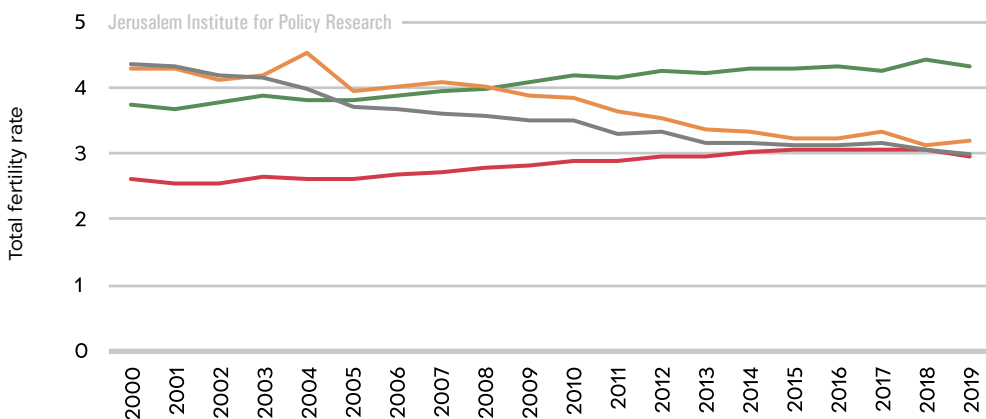


During the past decade both Jerusalem and Israel recorded a slight increase in the fertility rates of Jewish women, while among Arab women the rates declined sharply. In 2010 the fertility rate among Jewish women in Jerusalem was 4.2,

and by 2019 it had risen slightly, to 4.3. In Israel the fertility rate increased from 2.9 to 3.0. Within the Arab population the trend was reversed: in Jerusalem the fertility rate fell from 3.9 to 3.2, and in Israel from 3.5 to 3.0.

## Total Fertility Rates in Israel and Jerusalem by Population Group, 2000-2019

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



## Mortality

In 2019 Jerusalem recorded 3,800 deaths, of whom 76% were Jewish residents and 24% were Arab residents. The mortality rate for Jerusalem – 4.1 deaths per 1,000 residents – was lower than the rates for Israel (5.1), Tel Aviv (7.0), and Haifa (9.2). This disparity is attributable to Jerusalem's relatively young population.

The mortality rate among Jerusalem's Jewish population is significantly higher than the rate among its Arab population. In 2019 the mortality rate among Jerusalem's Jewish population was 5.1 (deaths per 1,000 residents), compared with 2.6 among the Arab population. The disparity between the mortality rates of

the Jewish and Arab populations stems primarily from the younger age structure of the Arab population, 4% of which is aged 65 or older as compared with 12% of the Jewish population.

The mortality rate among Jerusalem's Jewish population (5.1) was lower than



the rates among the Jewish populations of Israel (5.7), Tel Aviv (7.1), and Haifa (9.8). The mortality rate among Jerusalem's Arab population (2.6) was lower than the mortality rate among the Arab population of Israel (2.9).

Over the years the mortality rates among Jerusalem's Jewish population have gradually declined, whereas the rates among the Arab population dropped sharply and rapidly. The mortality rate among the Jewish population fell from 6.4 deaths on average per 1,000 residents during the years 1973-1979, to 5.9 during 1980-1989, to 5.5 during 1990-1999, to 5.2 during 2000-2009, and to 5.1 during 2010-2019. Among the Arab population the mortality rate dropped sharply from 6.4 deaths on average per 1,000 residents during 1973-1979<sup>25</sup> to 4.5 during 1980-1989, to 3.5 during 1990-1999, to 2.8 during 2000-2009, and during 2010-2019 it continued to decline, reaching 2.6. The decreased mortality rate among the Arab population of Jerusalem is the result of improvements in sanitation, healthcare, and preventive medicine since the late 1960s and the implementation of the National Health Insurance Law in the mid-1990s.

One of the main reasons for the sharp decline in the mortality rate among the Arab population is the sharp decline in its infant mortality rate.<sup>26</sup> 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). It fell to 17.2 during 1980-1989, to 10.7 in 1990-1999, to 6.8 in 2000-2009, and to 4.1 during the years 2017-2019.

During 2017-2019 the average infant mortality rate among the Jewish population of Jerusalem was 3.3, which was higher than the average for Israel, at 2.3. The average infant mortality rate among the Arab population of Jerusalem was 4.1, which was lower than the average for Israel, at 5.2. The higher infant mortality rate among the Arab population relative to the Jewish population stems primarily from birth defects and genetic diseases, which are a frequent occurrence among the Muslim population because of the practice of consanguineous marriage.<sup>27</sup>

The Jewish neighborhoods in Jerusalem that recorded the highest mortality rates in 2019 were Qiryat Wolfson (27 deaths per 1,000 residents), the YMCA compound and its surroundings (23), and the area around Shmuel HaNagid and Bezalel streets (17).

Among the Arab population the highest mortality rates were recorded in long-standing neighborhoods with older age groups: the Christian Quarter (5 deaths per 1,000 residents), the Armenian Quarter (4), and the Muslim Quarter (4) of the Old City, as well as Bab a-Zahara and Mass'oudia (4).

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

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

27 See the report on infant mortality and prenatal mortality in Israel for 2008-2011, Ministry of Health, [https://www.health.gov.il/PublicationsFiles/Infant\\_mortality\\_rate-2008-2011.pdf](https://www.health.gov.il/PublicationsFiles/Infant_mortality_rate-2008-2011.pdf) [Hebrew].



# Natural increase

---

Natural increase (the difference between the number of births and the number of deaths) is the principal contributing factor to Jerusalem's population growth. In 2019 natural increase resulted in the addition of 21,500 persons to the population of Jerusalem: 62% Jews and 38% Arabs. The rate of natural increase of Jerusalem's total population (23.2 per 1,000 residents) was significantly higher than the rates for Israel (15.0), Tel Aviv (10.6), and Haifa (4.6).

For many years the rate of natural increase of Jerusalem's Arab population was higher than that of the Jewish population. Since 2014, however, the trend has been reversed, as the Jewish population's rate of natural increase has exceeded that of the Arab population for every year except 2017. In 2019 the rate of natural increase among Jerusalem's Jewish population was slightly higher than that of its Arab population – 23.4 and 22.9, respectively. This is the fifth (non-continuous) year in which the Jewish population's rate of natural increase exceeded that of the Arab population. The rise in the Jewish population's rate of natural increase stems from an increase in its birth rate.

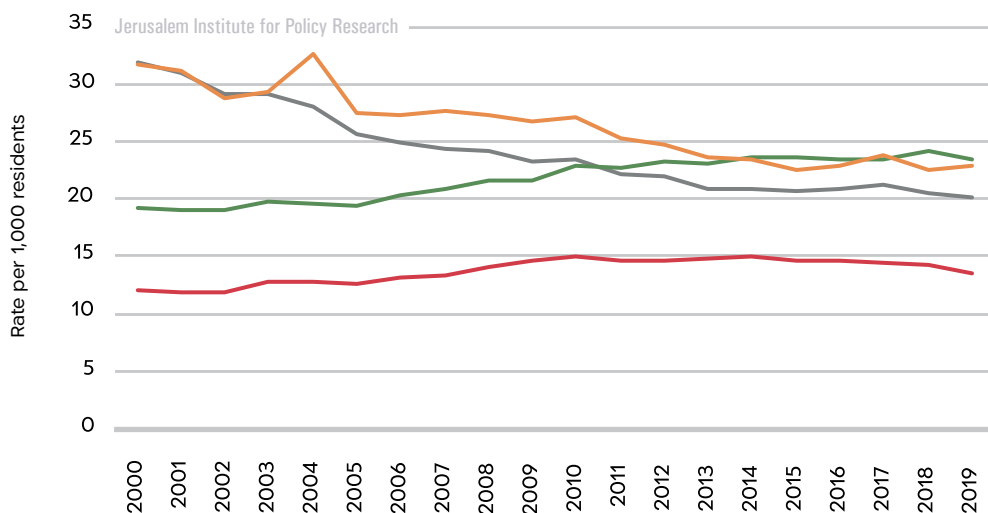
The rate of natural increase among Jerusalem's Jewish population (23.4) was significantly higher than the rates for Israel (13.5), Tel Aviv (10.3), and Haifa (3.6). Similarly, the rate of natural increase among the Arab population of Jerusalem (22.9) was higher than the rates among the Arab populations of Israel (20.1), Tel Aviv (14.6), and Haifa (9.1).

From the 1970s until 2014 the rate of natural increase in Jerusalem declined among both the Jewish and the Arab populations. The decrease among the Jewish population was moderate: during the years 1973-1979 and 1980-1989, the average rate of natural increase for the Jewish population was 21.3 and 21.8 per 1,000 residents, respectively. It fell to 20.3 during the years 1990-1999 and remained comparable (20.0) during 2000-2009. In 2010-2019, however, the trend reversed, and the average rate of natural increase rose, reaching, as noted, 23.4 in 2019. Among the Arab population the rate of natural increase has declined sharply over the years, and this trend continues to date. During 1973-1979 the average rate of natural increase among Jerusalem's Arab population was 36.2 per 1,000 residents. It fell to 28.5 during the 1980s, rose slightly to 30.3 in the 1990s, and dropped to 29.0 during 2000-2009. The downward trend continued during 2010-2019, reaching an average rate of natural increase of 23.9.



## Natural Increase in Jerusalem and Israel by Population Group, 2000-2019

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



## Aliya (Jewish immigration)

In 2019 approximately 2,600 new immigrants,<sup>28</sup> accounting for 8% of all immigrants to Israel, chose Jerusalem as their first place of residence. This was slightly lower than the figure for the previous year, during which 2,700 immigrants settled in Jerusalem.

During 2002-2013 the number of immigrants to Israel decreased significantly, from 33,600 in 2002, to 21,200 in 2005, and 16,900 in 2013. The trend changed in 2014, however, as the number of immigrants to Israel increased significantly, to 24,100, and again in 2015, to 27,900. During 2016-2017 the number of immigrants to Israel declined to 26,000 and 26,400, respectively. In 2018-2019, however, the numbers rose, reaching 28,100 and 33,200, respectively.

In contrast to the overall trend in Israel, the number of immigrants who settled in Jerusalem has remained relatively steady, averaging 2,500 per year during 2002-2007 and 2,300 per year during 2008-2013. In 2014 the number of immigrants rose to 2,800, and it rose again during 2015-2017, reaching an average of 3,000 immigrants per year. In 2018, however, the number dropped to 2,700, and in 2019 it decreased slightly, to 2,600.

<sup>28</sup> This figure refers only to immigrants and potential immigrants. See note 23.

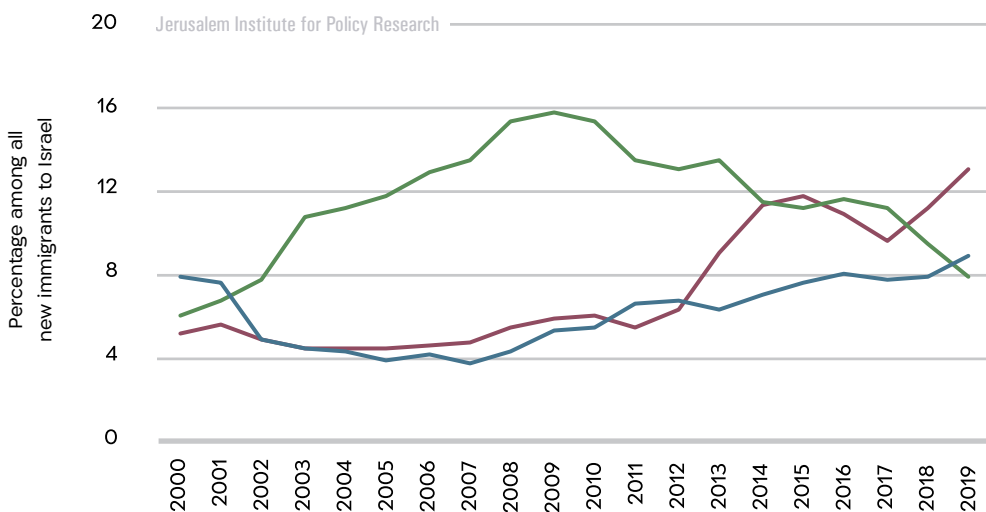


For many years Jerusalem has had a strong appeal among new immigrants. During 2002-2012, for example, about 13% of the immigrants to Israel chose Jerusalem as their first place of residence, while Tel Aviv and Haifa (each) were the choice for 5% of the immigrants. Since 2013, however, there has been a gradual increase in both the number and the proportion of immigrants who chose Tel Aviv over Jerusalem. In 2015, for the first time in 15 years, the number of immigrants chose Tel Aviv as their first place of residence

(3,300) was slightly higher than the number of immigrants who chose Jerusalem (3,100). In 2019 the number of immigrants who chose Jerusalem (2,600) was significantly lower than the number of immigrants who chose Tel Aviv (4,300), and for the first time in 17 years even lower than the number of immigrants who settled in Haifa (3,000). The immigrants who settled in Jerusalem in 2019 constituted 8% of all the immigrants to Israel, whereas in Tel Aviv immigrants constituted 13% and in Haifa 9% of all immigrants to Israel.

## Jerusalem, Tel Aviv, and Haifa as First Place of Residence among New Immigrants, 2000-2019

■ Jerusalem ■ Tel Aviv ■ Haifa



Among immigrants who chose Jerusalem as their first place of residence in Israel in 2019, a notable proportion came from the United States (28% of the immigrants who settled in the city came from the US), Russia (21%), France (16%), the Ukraine (5%), and Britain (5%).

The distribution among all immigrants to Israel differed: Russia (48%), the Ukraine (19%), the United States (7%), and France (7%). Among the immigrants who settled in Tel Aviv, 62% arrived from Russia, 8% from France, 6% from the Ukraine, and 6% from the United States.



In 2019 Jerusalem's population included 75,200 immigrants who had moved to Israel in 1990 or later, accounting for 13% of the city's Jewish population. In Tel Aviv immigrants accounted for a comparable proportion of the city's Jewish population (15% – 67,600) while in Haifa their proportion was double (27% – 68,700).

About two-thirds (67%) of the immigrants who had arrived in 1990 or later immigrated during 1990-2002, and 33% during 2010-2019. The leading countries of origin among immigrants who arrived in 1990-2009 were the Former Soviet Union (41%), European countries other than the Soviet Union (22%), and the United States and Canada (19%), whereas immigrants who arrived in 2010-2019 came from European countries other than the Soviet Union (36%), the United States and Canada (30%), and the Former Soviet Union (18%).

The distribution of immigrants' residential neighborhoods in relation to the time

period in which they immigrated reveals their diverse preferences: In 2019 the neighborhoods with the highest proportion of immigrants who had arrived in 1990-2009 were Pisgat Ze'ev (7,300 – 14% of all immigrants from that time period), Gilo (3,100 – 6%), Talpiot, Arnona, and Mekor Haim (2,800 – 6%), and Qiryat HaYovel (2,800 – 6%). In contrast, immigrants who arrived in 2010-2019 primarily resided in the following neighborhoods: Talpiot, Arnona, and Mekor Haim (1,700 – 7% of all immigrants from that time period), Bayit VaGan (1,600 – 6%), Bak'a, Abu Tor, and Yemin Moshe (1,200 – 5%), and Ramot Alon (1,200 – 5%).

The neighborhoods in which immigrants who had arrived during 2010-2019 accounted for the highest proportion of that neighborhood's Jewish population were Talbiya (18% of the neighborhood's residents were immigrants), followed by the City Center (14%), Rehavya (12%), Nahlaot (11%), and Bak'a, Abu Tor, and Yemin Moshe (11%).





# Internal migration

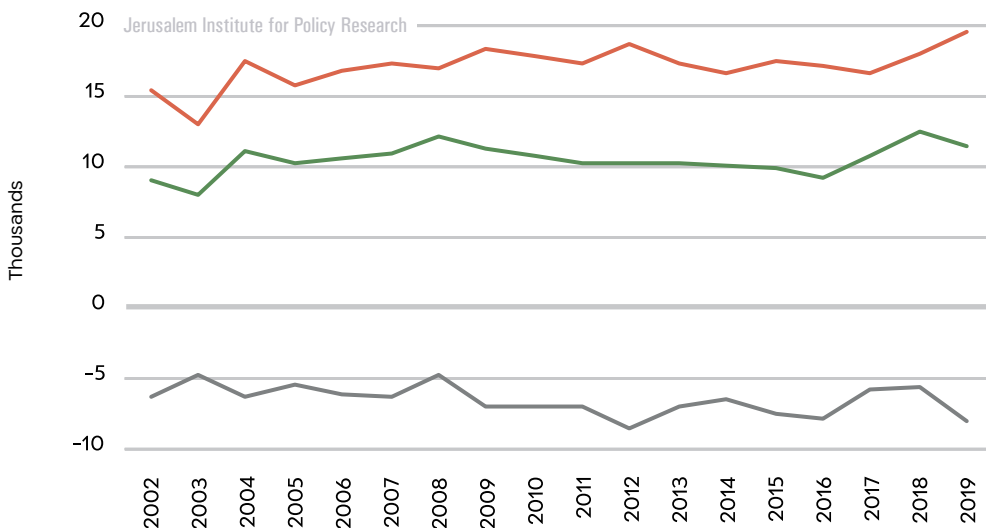
In 2019 a total of 11,900 new residents moved to Jerusalem from other localities in Israel, and 20,100 residents left Jerusalem for other localities in Israel. Jerusalem had a negative internal migration balance of -8,200 residents. This was a larger negative migration balance than that recorded in 2017-2018, at -6,000. Migrants to and from Jerusalem are primarily Jews, and only a minority are Arabs (3%-4%).<sup>29</sup>

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

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

## Internal migration to and from Jerusalem, 2002-2019

■ Outgoing ■ Incoming ■ Migration balance



<sup>29</sup> Most Arab internal migrants hold Israeli citizenship. East Jerusalem Arabs (who are permanent residents rather than citizens of Israel) rarely migrate within Israel.



## Migration to Jerusalem

In 2019 a total of 11,900 new residents moved to Jerusalem from other localities in Israel. This was lower than the figure for 2018 (12,800). A markedly high proportion of migrants to the city came from Metropolitan Tel Aviv – 40% (4,700) – and Metropolitan Jerusalem – 28% (3,400).

The main localities from which new residents moved to Jerusalem were Bnei Brak (780), Beit Shemesh (730), Tel Aviv (570), Ashdod (390), Giv'at Ze'ev (380), Betar Illit (360), and Ma'ale Adumim (350).

A markedly high proportion of migrants to Jerusalem in 2019 were young adults aged 20–34, who accounted for 52% (6,200). The main age groups among new arrivals to the city, in five-year units by descending order of group size were ages 25–29 – 22% of all new arrivals, 20–24 – 19%, 0–4 – 13%, and 30–34 – 11%.

The Jerusalem neighborhoods to which the largest numbers of new residents moved (counting only internal migration) were Ramot Alon (920), Pisgat Ze'ev (610), Geula and Mea She'arim (610), Nahlaot (590), and Qiryat HaYovel (570). Some of these are very large neighborhoods in terms of population size, and thus they naturally recorded the largest numbers of new residents. The highest proportions of new residents (the number of new arrivals relative to the neighborhood's population) were recorded in the following neighborhoods: the City Center (64 arrivals per 1,000 residents), Nahlaot (61), Rehavya (59), and Talbiya (58). These four neighborhoods have large numbers of young adults and students, and therefore they see a 'lively' annual turnover of incoming and outgoing residents.



## Migration from Jerusalem

In 2019 a total of 20,100 residents left Jerusalem for other localities in Israel. This was the largest number of outgoing residents ever recorded. A markedly high proportion of those leaving the city moved to other localities within Metropolitan Jerusalem – 39% (7,900) – or to Metropolitan Tel Aviv – 36% (7,200).

The six localities that drew the largest numbers of residents from Jerusalem were Beit Shemesh (2,140), Tel Aviv (1,730), Betar Illit (920), Tzur Hadassah (810), Bnei Brak (770), and Giv'at Ze'ev (700).

A markedly high proportion of those who left Jerusalem were young: 46% of the outgoing residents (9,200) were young adults aged 20–34. The main age groups among those who left the city, in units of five years, were ages 0–4, who constituted 20% of all outgoing residents, 25–29 – 19%, 20–24 – 14%, and 30–34 – 13%. The age distribution among residents who left Jerusalem differs from the age distribution of its Jewish population.<sup>30</sup> During the same year the 0–4 age group accounted for 13% of the city's Jewish population, ages 25–29 constituted 7%, 20–24 – 8%, 30–34 – 6%. That is, the proportion of young people among all outgoing

residents was significantly higher than the proportion of young people in the city's overall population. It should be noted that in general internal migrants tend to be young, and this phenomenon is not unique to Jerusalem.

The Jerusalem neighborhoods from which the largest numbers of residents departed (counting only internal migration) were Ramot Alon (1,750), Pisgat Ze'ev (1,290), Geula and Mea She'arim (1,100), Gilo (920), and Qiryat HaYovel (890). These are large neighborhoods in terms of population size, and thus they naturally recorded the largest numbers of outgoing residents.

The highest proportions of outgoing residents (the number of those who left relative to the neighborhood's population) in that year were recorded in the following neighborhoods: Nahlaot (78 outgoing residents per 1,000 residents), the City Center (74), Rehavya (59), and Talbiya (52). As noted, these neighborhoods have large numbers of young adults and students, and consequently they have the highest proportion of outgoing, in addition to incoming, residents.

<sup>30</sup> The comparison takes only the Jewish population into account because most of the incoming and outgoing residents were Jews.



## Migration balance

In 2019 Jerusalem had a negative internal migration balance, at -8,200. The migration balance that year was larger than the figure for 2017-2018 (-6,000) and comparable to the balance for 2016 (-8,000).

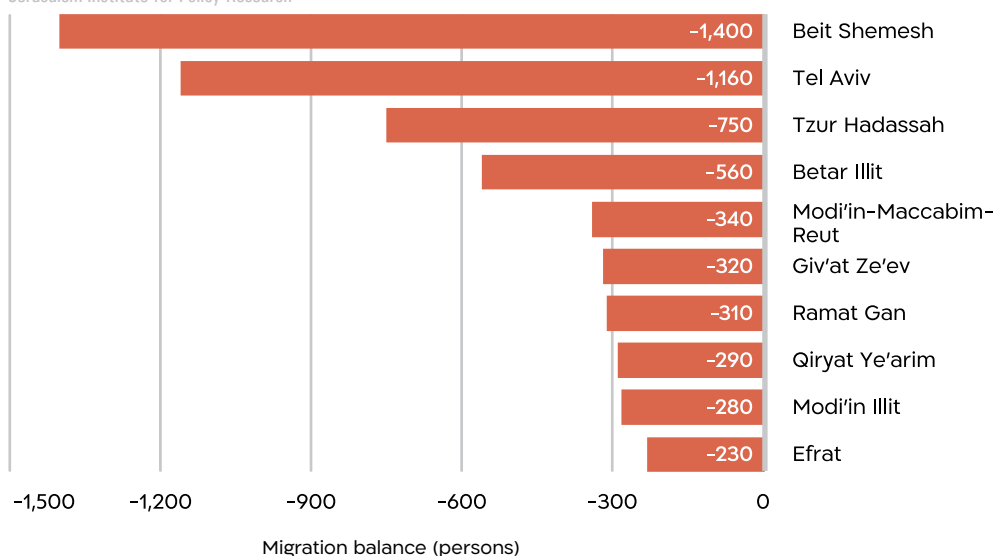
Jerusalem has a very large negative migration balance with localities in Metropolitan Jerusalem, at -4,500 (55%

of the balance) and with Metropolitan Tel Aviv, at -2,500 (30%).

The largest negative migration balances were recorded between Jerusalem and the following localities: Beit Shemesh (-1,400), Tel Aviv (-1,160), Tzur Hadassah (-750), Betar Illit (-560), Modi'in-Maccabim-Reut (-340), and Giv'at Ze'ev (-320).

### Internal Migration Balance between Jerusalem and Principal Localities, 2019

Jerusalem Institute for Policy Research



The main age groups represented in Jerusalem's negative migration balance, in units of five years, were children ages 0-4, at -2,400 (29% of the migration balance), young adults aged 25-29, at -1,300 (16%), and adults aged 30-34, at -1,200 (15%).

The neighborhoods in Jerusalem that had the largest negative migration balance (counting only internal migration) were Ramot Alon (-830), Pisgat Ze'ev (-680), Ramat Shlomo

(-500), Geula and Mea She'arim (-470), and Gilo (-470). Rehavya and Talbiya were the only Jewish neighborhoods that recorded a positive migration balance (5-20 residents).

The largest negative migration balances relative to the neighborhood's population size were recorded in Ramat Shlomo (-34 residents per 1,000 residents), East Talpiot (-29), Har Nof (-26), Ramat Eshkol and Giv'at HaMivtar (-19), and Qiryat Menahem and Ir Ganim (-17).



# Migration in Metropolitan Jerusalem

---

Metropolitan Jerusalem includes an urban core and an outer ring. The city of Jerusalem constitutes the core of the metropolitan area, and the other localities in the metropolitan area belong to the outer ring. In 2019 a total of 20,100 residents left Jerusalem, the urban core, with 39% of them having moved to localities in the outer ring of Metropolitan Jerusalem. During the same year, 11,900 new residents settled in Jerusalem, 28% of whom moved from localities in the outer ring of Metropolitan Jerusalem. Accordingly, during 2019 Jerusalem lost 4,500 residents to the outer ring.

There is a significant difference, in terms of the intensity of their relations with the city, between those who leave Jerusalem for other parts of its metropolitan area and those who migrate beyond Metropolitan Jerusalem. While the former usually maintain strong economic and cultural ties with the city, those who move farther away from the city have a weaker bond with it. Residents of the surrounding metropolitan areas maintain relations with the urban core in a number of ways, primarily through employment (in the city), schooling and higher education (children attending schools in the city, students attending institutes of higher education in the city), culture and leisure, shopping, and various services.

It is important, therefore, to examine migration in both directions, as well as migration to the entire metropolitan area, given that new residents who have moved from a locality outside of Metropolitan Jerusalem to a locality within the metropolitan area are more likely to have ties with Jerusalem, even if they did not settle there, then they were when they resided outside of Metropolitan Jerusalem.

In 2019, a total of 13,500 new residents settled in the outer ring of Metropolitan Jerusalem (58% arriving from Jerusalem and 42% from localities outside of Metropolitan Jerusalem), and 11,300 residents left the outer ring (30% relocating to Jerusalem and 70% to localities outside of Metropolitan Jerusalem). Thus the outer ring had a positive migration balance of 2,200.

An examination of the metropolitan area as a whole, which has significant implications for the city of Jerusalem, found that 14,000 new residents moved to Metropolitan Jerusalem (55% of whom came from Metropolitan Tel Aviv) and 20,100 residents left Metropolitan Jerusalem (56% of whom moved to Metropolitan Tel Aviv). Thus the metropolitan area as a whole had a negative migration balance, at -6,000.

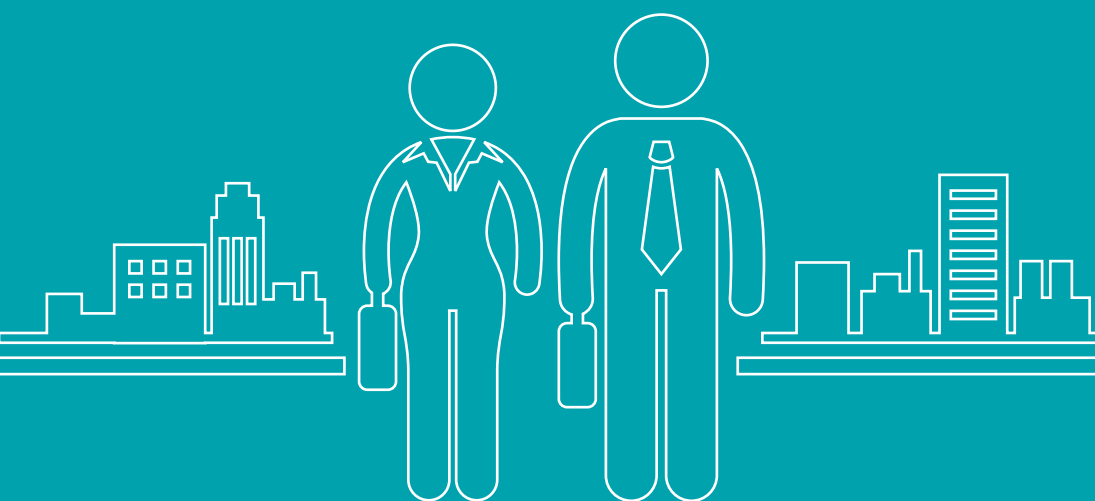
# 4 Employment

---

Participation in the labor force

Employed persons

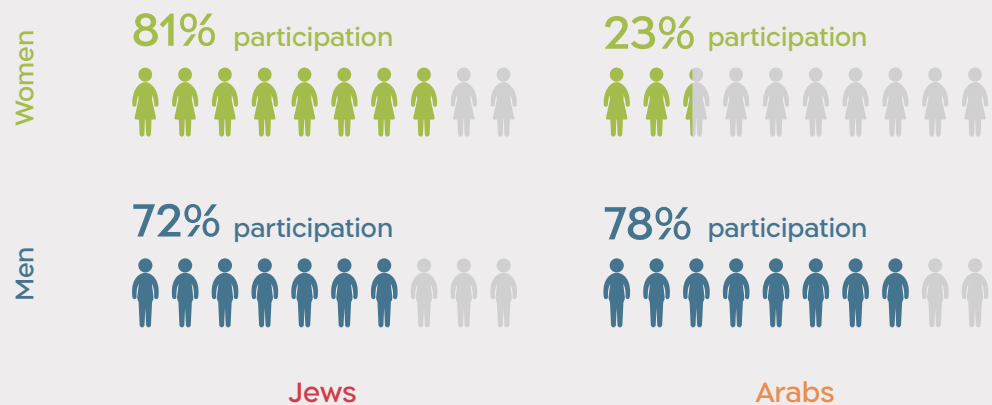
Salary





## Participation Rate in the Labor Force\* in Jerusalem, by Population Group and Gender, 2019

Jerusalem Institute for Policy Research



\* Aged 25-64

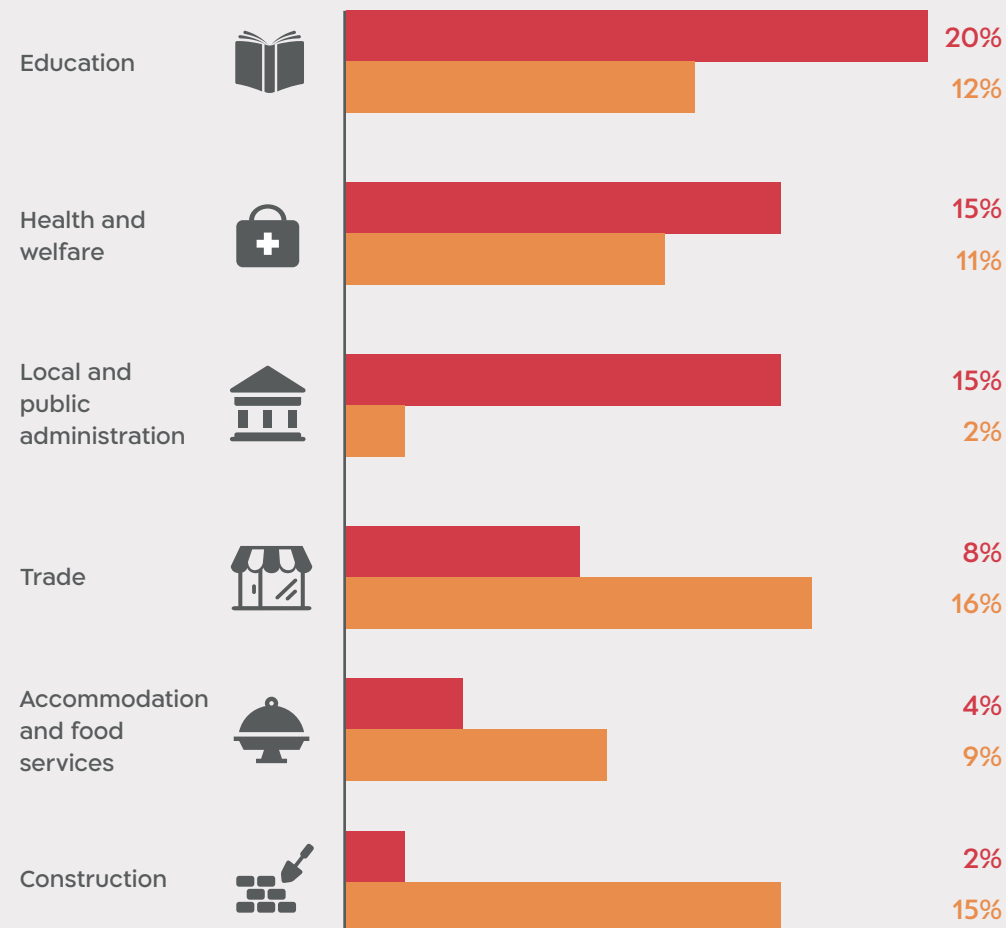
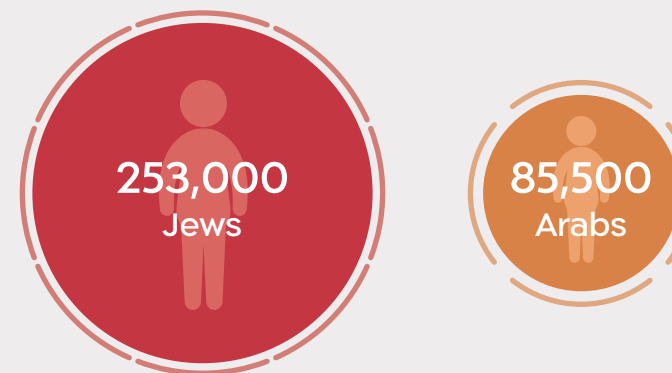
## Average Monthly Wage in Israel, Jerusalem, Tel Aviv, and Haifa, by Gender, 2018

Jerusalem Institute for Policy Research



## Employed Persons Working in Jerusalem, by Population Group and Selected Economic Sector, 2019

Jerusalem Institute for Policy Research



# Participation in the labor force

In 2019 the labor force participation rate among Jerusalem residents of peak working ages (25–64) was 66%, significantly lower than the rates for Israel at large (81%), Tel Aviv (90%), and Haifa (86%).

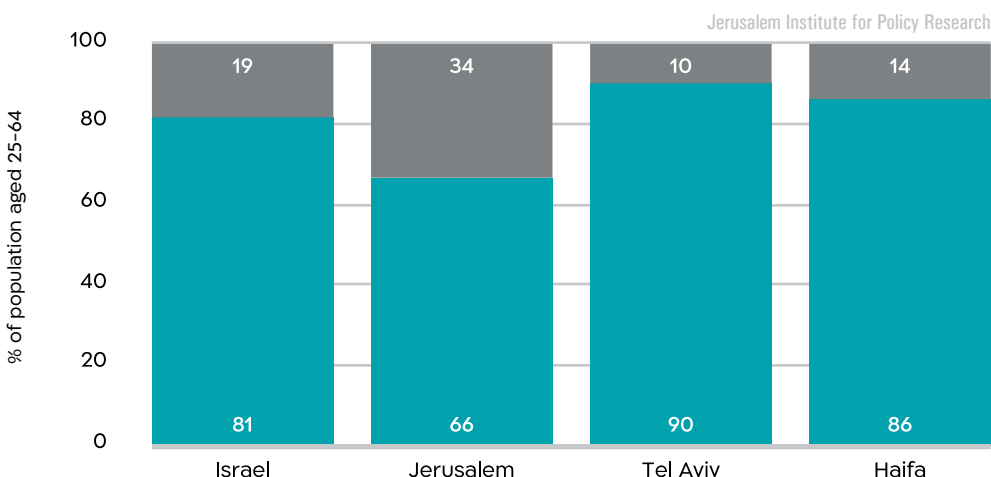
The labor force participation rate among Jerusalem men aged 25–64 (74%) was lower than the rates for Israel (85%), Tel Aviv (93%), and Haifa (88%). The low participation rate among Jerusalem men is linked to the relatively low participation rate of ultra-orthodox men, a significant portion of whom engage in yeshiva study rather than employment.

The labor force participation rate among Jerusalem women aged 25–64 (59%) was also lower than the rates for Israel (77%), Tel Aviv (88%), and Haifa (84%). The low labor force participation rate among Jerusalem women is linked

to the particularly low participation rate of Arab women, at 23%, compared with 81% among Jewish women. The low rate of participation in the labor force among Arab women is attributable to a number of factors, including a relatively low level of education, the fact that many workplaces do not recognize academic degrees from Palestinian institutions, the absence of supportive infrastructures (day care centers and preschools) for working mothers, a lack of occupational experience and professional networking, and limited fluency in Hebrew and English, among other factors.

## Labor Force Participation Rate for Population Aged 25–64 in Israel, Jerusalem, Tel Aviv, and Haifa, 2019

■ In labor force ■ Not in labor force



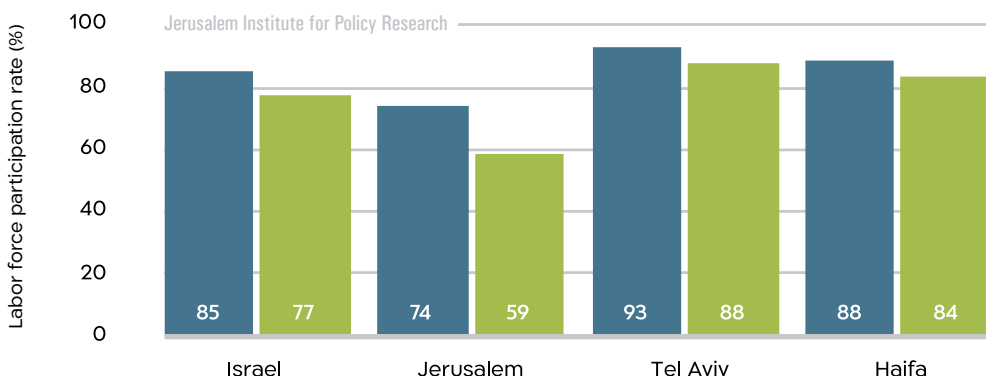


There is a significant discrepancy between the labor force participation rate among men and the rate among women in Jerusalem. In 2019, as noted, the participation rate among men aged 25-64 stood at 74%, compared with

59% among women – a difference of 15%. In Israel, Tel Aviv, and Haifa the discrepancy between men's and women's participation rates was smaller, ranging from 8% for Israel to 5% for Tel Aviv and Haifa.

### Labor Force Participation Rate for Population Aged 25-64 in Israel, Jerusalem, Tel Aviv, and Haifa, by Gender, 2019

■ Men ■ Women



### Labor Force Participation Rate by Population Group and Gender

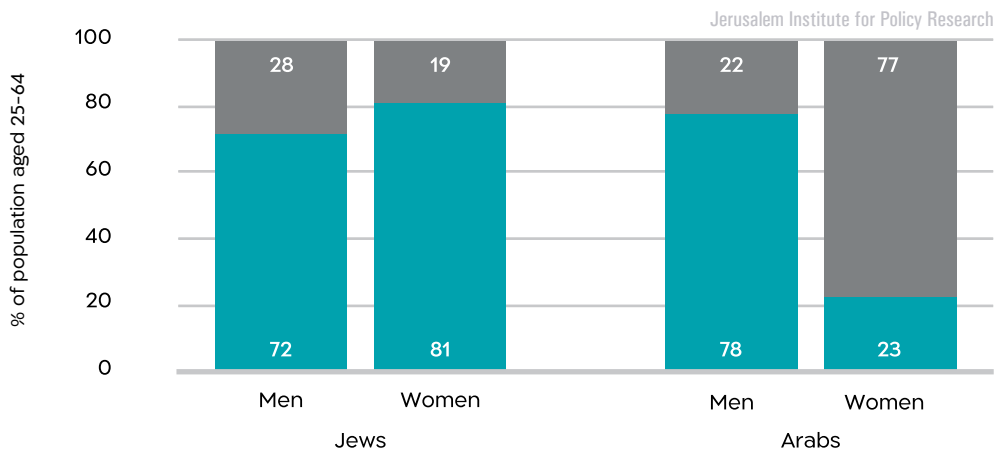
In 2019 the labor force participation rate among Jerusalem's Jewish population (aged 25-64) stood at 77%, which was higher than the rate among the Arab population (50%). The participation rate among Jewish men (72%) was lower than the rate among Arab men (78%), while the rate among Jewish women (81%) was significantly higher than the rate among Arab women (23%).

In Israel, as in Jerusalem, the labor force participation rate among the Jewish population (87%) was significantly higher than the rate among the Arab population (58%). Similarly, the participation rate among Jewish women (86%) was significantly higher than the rate among Arab women (39%). In Israel at large, however, unlike Jerusalem, the participation rate among Jewish men (87%) was higher than the rate among Arab men (78%).



## Labor Force Participation Rate for Population Aged 25–64 in Jerusalem, by Population Group and Gender, 2019

■ In labor force ■ Not in labor force



## Labor Force Participation Rate for Population Aged 25–64 in Israel and Jerusalem, by Population Group and Gender, 2019

Israel				Jerusalem		
	Total	Jews	Arabs	Total	Jews	Arabs
Total	81%	87%	58%	66%	77%	50%
Men	85%	87%	78%	74%	72%	78%
Women	77%	86%	39%	59%	81%	23%

Jerusalem Institute for Policy Research

An examination of the labor force participation rate in Jerusalem (for the population aged 25–64) during the years 2015–2019 indicates that for the Jewish population the participation rate has remained steady over the years among men as well as women. For the Arab population the rate decreased slightly among men, while among women the participation rate increased during the years 2015–2017, after which it decreased slightly. In Israel, for the sake of comparison, the labor force

participation rate among Arab women increased during the years 2015–2019.

The rising labor force participation rate among Arab women in Jerusalem stems from a combination of several factors, including the modernization processes that Arab society in general, in East Jerusalem and elsewhere, is undergoing; a decrease in the overall fertility rate (the average number of births expected during a woman's lifetime) among Arab women; the rising



cost of living, which ‘compelled’ women to seek employment; and the improved accessibility of transportation to parts of West Jerusalem. Moreover, in recent years various government programs have been promoting employment

among Arab women, including in Jerusalem. In the context of these programs, a few years ago a Riyan Employment Center – part of a network of occupational training centers for the Arab population – opened in Jerusalem.

### Labor Force Participation Rate for Population Aged 25-64 in Israel and Jerusalem, by Population Group and Gender, 2015-2019

	2015	2016	2017	2018	2019
<b>Israel</b>					
<b>Jews</b>	86%	86%	86%	86%	87%
Men	88%	87%	87%	87%	87%
Women	84%	85%	85%	85%	86%
<b>Arabs</b>	57%	58%	58%	59%	58%
Men	80%	81%	80%	79%	78%
Women	35%	35%	37%	40%	39%
<b>Jerusalem</b>					
<b>Jews</b>	77%	77%	78%	78%	77%
Men	74%	75%	75%	74%	72%
Women	79%	80%	80%	81%	81%
<b>Arabs</b>	51%	52%	52%	51%	50%
Men	82%	84%	81%	79%	78%
Women	21%	22%	27%	25%	23%

Jerusalem Institute for Policy Research



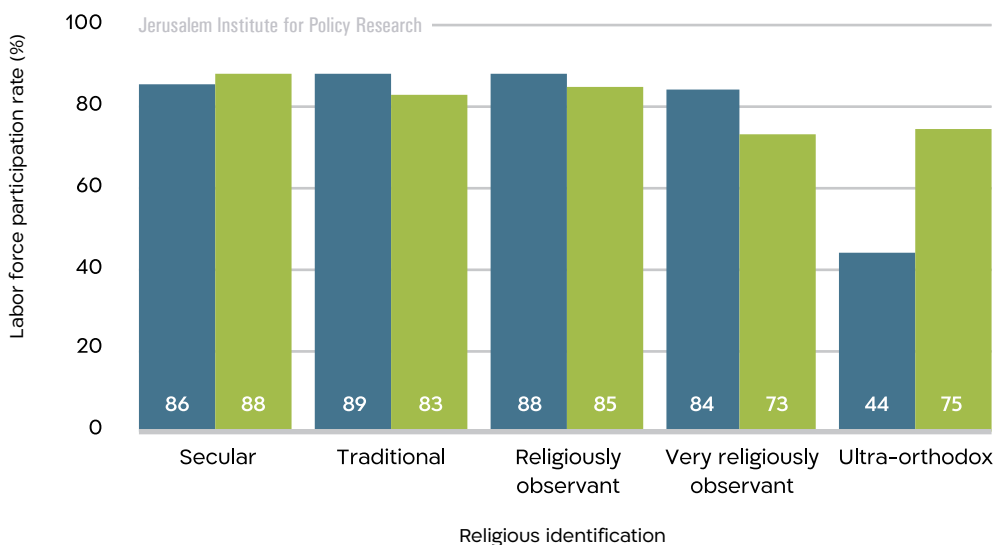
## Labor force participation rate by nature of religious identification<sup>31</sup>

Among the Jewish population, both in Israel and in Jerusalem, there was a significant discrepancy between the labor force participation rate of those who identified as belonging to the general Jewish population (secular, traditional, and religiously observant) and the rate of those who identified as ultra-orthodox. The greater the degree of religious identification, the lower the labor force participation rate tended to be. The labor force participation rate in Jerusalem among Jews aged 25-64 who identified as secular, traditional, or religiously observant stood at 86%-87%, while 79% of very religiously observant Jews participated in the labor force and 60% of ultra-orthodox Jews participated.

The labor force participation rate by gender and nature of religious identification points to comparable rates among secular, traditional, religiously observant, and very religiously observant men (84%-88%), while the rate among the ultra-orthodox was much lower – 44%. Among women the participation rates were comparable for secular, traditional, and religiously observant women (83%-88%), compared with 73%-75% among very religiously observant and ultra-orthodox women. Among the Arab population of Israel the labor force participation rate evidently decreases as the degree of religious identification increases. In Jerusalem, however, no such pattern was evident.

### Labor Force Participation Rate among Jews Aged 25-64 in Jerusalem, by Nature of Religious Identification and Gender, 2019

■ Men ■ Women



<sup>31</sup> In this sub-chapter the data refer solely to Jews (excluding the category of "others").



## Labor Force Participation Rate among Jews Aged 25-64 in Israel and Jerusalem, by Nature of Religious Identification, 2019

	Total Jewish population	General Jewish population (not ultra-orthodox)					Ultra-orthodox population
		Total	Secular	Traditional	Religiously observant	Very religiously observant	
Israel	86%	89%	91%	86%	86%	85%	67%
Jerusalem	76%	86%	87%	86%	87%	79%	60%

Jerusalem Institute for Policy Research

## Labor Force Participation Rate among Arabs Aged 25-64 in Israel and Jerusalem, by Nature of Religious Identification, 2019

	Total	Secular	Traditional	Religiously observant	Very religiously observant
Israel	58%	71%	57%	55%	48%
Jerusalem	50%	58%	49%	56%	–

Jerusalem Institute for Policy Research

## Labor force participation rate by level of education

As a rule, there is a correlation between level of education and labor force participation rates: the higher the level of education, the greater the labor force participation rate tends to be. In 2019 Jerusalem recorded its highest labor force participation rates among graduates of institutions of higher education: academic institutions (81%), teacher and preschool training colleges (76%), and post-secondary non-academic educational institutions (73%). Among high school graduates the participation rate was 60%. Particularly low labor force participation rates were recorded among those with an elementary or middle-school level of education (44%) and graduates of yeshivas (40%).

Among Jews, men as well as women, the labor force participation rate increased as the level of education increased. This correlation was also evident among Arab women. Among Arab men in Jerusalem, however, the labor force participation rate barely increased at all as the level of education increased. The labor force participation rate among Arab men with an academic degree (80%) was comparable to the rate among high school graduates (82%). Among those with a post-secondary non-academic education, the participation rate was slightly higher – 85%.

The reasons for this pattern are varied and include, among other causes, cultural factors and barriers, such as limited fluency in Hebrew and English, which

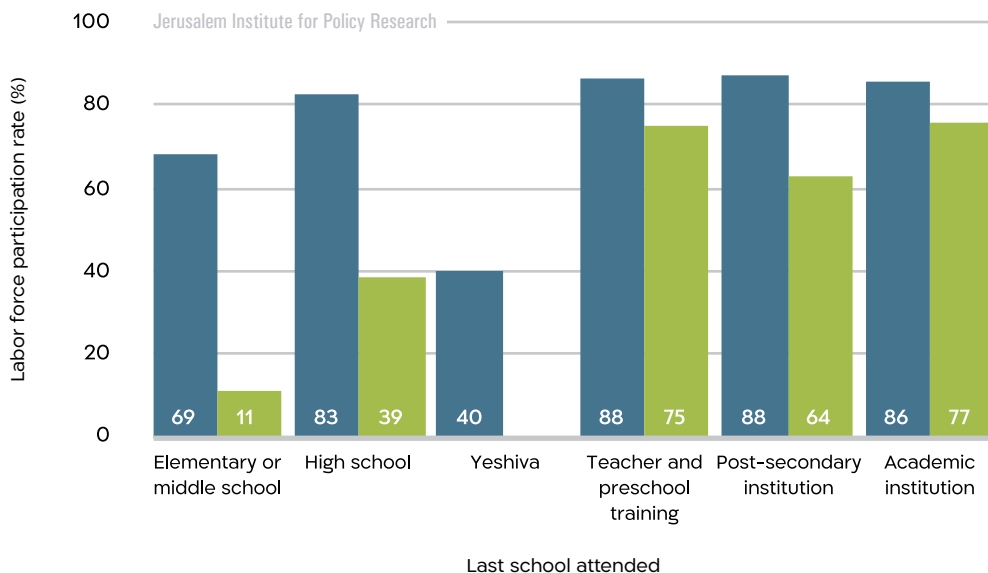


made it difficult for Arabs with an academic degree to integrate into fields that require an academic education

generally, and into their own field of study specifically.

### Labor Force Participation Rate among Jerusalem Residents Aged 25-64, by Type of School Last Attended and Gender, 2019

■ Men ■ Women





# Employed persons

In 2019 the number of employed persons in Jerusalem (aged 15 and older) totaled 344,300, constituting 9% of the total for Israel. Tel Aviv, Israel's economic and business center, had more employed persons than Jerusalem, at 437,100, accounting for 11% of Israel's total. Haifa had 187,000 employed persons, constituting 5% of the total figure for Israel.

An analysis of the places of residence of persons employed in Israel's three major cities reveals that in 2019 a majority (77%) of persons employed in Jerusalem were residents of the city, 10% resided in Judea and Samaria, 6% in the Jerusalem District (excluding the city of Jerusalem), and 6% in the Tel Aviv District and Central District. Tel Aviv presented a completely different picture: 38% of persons employed in Tel Aviv were residents of the city, 26% resided in the Tel Aviv District (excluding the city of Tel Aviv), 26% in the Central District, and 1% were residents of the Jerusalem District. In Haifa 52% of employed persons were residents of the city, 27% resided in the Haifa District (excluding the city of Haifa), and 19% in the Northern District. Accordingly, most of the persons employed in Jerusalem were residents of the city, whereas in Tel Aviv slightly

more than a third of those employed in the city were also residents of the city, and about half resided in localities within Tel Aviv's environs<sup>32</sup> (excluding the city of Tel Aviv). In Haifa about half of the persons employed in the city were also residents of the city.

In general, women are more likely than men to work close to home. In 2019, 92% of the employed women who resided in Jerusalem also worked in the city, while 86% of the employed men who resided in Jerusalem also worked in the city. In Tel Aviv, 67% of the employed women who resided in the city also worked in the city, compared with 60% of the men. In Haifa 75% of the employed women who resided in the city also worked in the city, compared with 67% of the men.

## Employed persons by economic sector

Jerusalem's status as the capital of Israel and its governmental and administrative center, where government ministries and national institutions are concentrated, results in a very high proportion of persons employed in public service. In 2019 the main economic sectors of employment in Jerusalem were as

follows: education – 18% (12% in Israel and 7% in Tel Aviv), human health and social work services – 14% (11% in Israel and 9% in Tel Aviv), and local and public administration – 12% (10% in Israel and 6% in Tel Aviv). Trade accounted for 10% of the employment in Jerusalem (11% in Israel and 8% in Tel Aviv).

<sup>32</sup> The Tel Aviv District and the Central District.



A total of 2% of Jerusalem's employed persons 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 8%, respectively. Tel Aviv had a notably high percentage of persons employed in these sectors:

8% 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 4%, comparable to the figure for Tel Aviv (3%) and lower than the figures for Israel (10%) and Haifa (10%).

### Employed persons by population group and gender<sup>33</sup>

In 2019 the main sectors of the economy in which Jews employed in Jerusalem worked were education (20%), local and public administration (15%), and human health and social work services (15%). The main sectors of the economy in which Arabs employed in Jerusalem worked were trade (16%), construction (15%), and education (12%).

The main economic sectors among all men employed in Jerusalem were trade (13%), education (11%), construction (9%), and local and public administration (9%). Jewish men and Arab men work in very different economic sectors: among Jewish men the main sectors were education (16%), local and public administration (13%), trade (9%), professional and scientific services (9%), and human health and social work services (8%), while among Arab men the four salient sectors

were construction (19%), trade (19%), transportation and storage services (12%), and accommodation and food services (11%).

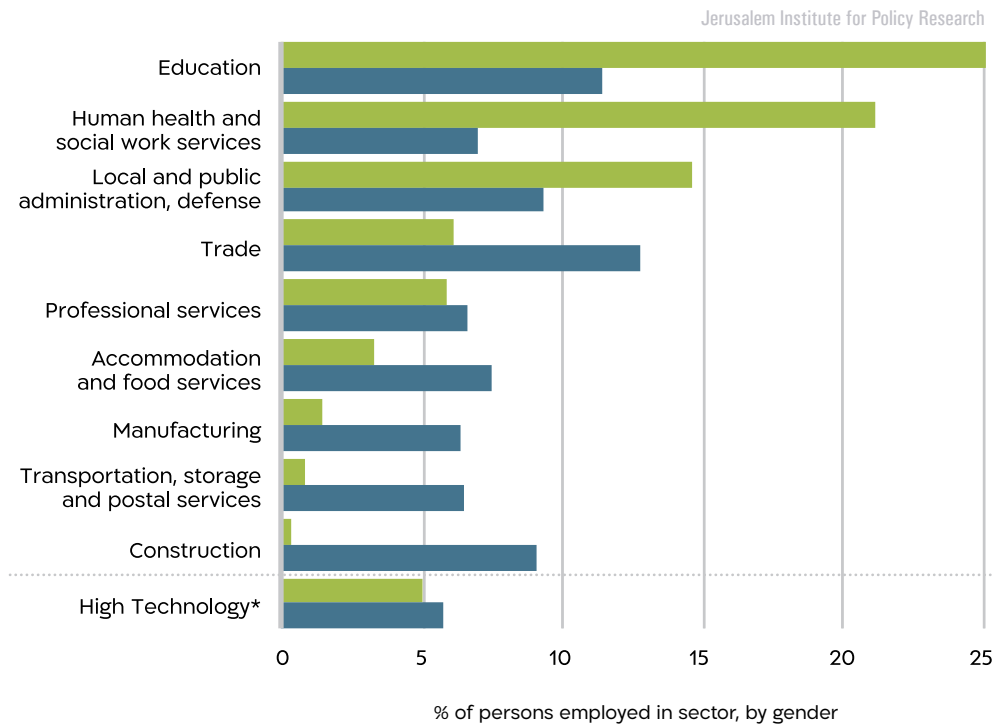
The main economic sectors among women employed in Jerusalem were education (25%), human health and social work services (21%), and local and public administration (15%). Among Jewish women the main economic sectors were education (24%), human health and social work services (20%), and local and public administration (17%). Among Arab women employed in Jerusalem, markedly high numbers worked in education, at 39%, and human health and social work services, at 29%. The data indicate that while Jewish women work in a variety of economics sectors, for Arab women there are two sectors that stand out – education, and human health and social work services.

<sup>33</sup> In this sub-chapter the data refer solely to Jews (excluding the category of "others").



## Persons Employed in Jerusalem by Economic Sector (Main Sectors) and Gender, 2019

■ Women ■ Men



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

# Salary

---

In 2018 Jerusalem had 306,800 salaried employees and 20,500 self-employed workers. The average (gross) monthly wage of salaried employees in Jerusalem that year was NIS 8,800, which was lower than the averages for Israel (NIS 10,800), Tel Aviv (NIS 13,600), and Haifa (NIS 11,300).

The average monthly salary in Jerusalem (NIS 8,800) was lower than that of adjacent localities, with the exception of localities that have a majority ultra-orthodox or Arab population. In Har Adar the average (gross) monthly salary was NIS 17,100, in Tzur Hadassah it was NIS 14,200, in Mevasseret Zion NIS 13,700, in localities within Mateh Yehuda Regional Council NIS 12,500, in Efrat NIS 12,500, in Ma'ale Adumim NIS 10,800, and in Giv'at Ze'ev NIS 10,100. In localities with a primarily ultra-orthodox population or an Arab population, the average monthly salaries were lower than the average in Jerusalem: in Beit Shemesh (where more than half the population is ultra-orthodox) the average salary was NIS 8,400, in Qiryat Ye'arim (Telz-Stone) it was NIS 7,800, in Kochav Ya'akov NIS 7,100, and in Betar Illit NIS 6,500. In Abu Ghosh and Ein Naquba, Arab localities adjacent to Jerusalem, the average monthly salaries were NIS 8,100 and NIS 7,800, respectively.

An examination of salary by gender revealed a significant gap between men's salaries and women salaries, which stems from women having fewer working hours and lower hourly wages than men. In 2018 the average (gross) monthly salary among men in Jerusalem was NIS 9,800, which was 26% higher than the average for women, at NIS 7,700. In Israel at large, the average salary for men was NIS 13,000, which was 51% higher than women's average salary, at NIS 8,600. In Tel Aviv and Haifa the salary gap between men and women was greater. In Tel Aviv the average salary for men was NIS 16,600, which was 56% higher than average salary for women, at NIS 10,600. Haifa recorded a salary gap of 59%. The average salary for men was NIS 14,100, while the average salary for women was NIS 8,800.

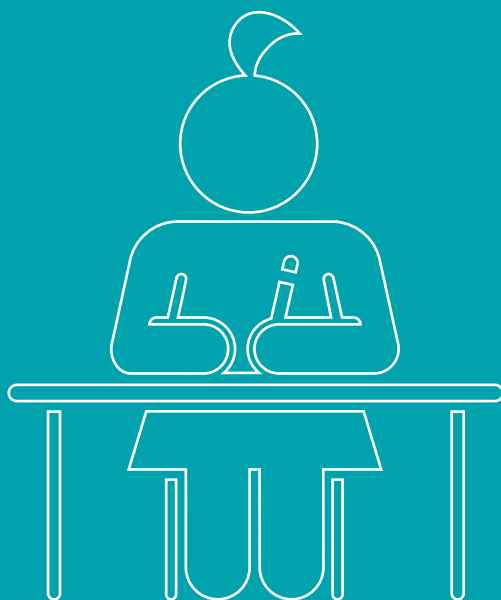
# 5

# Education and Higher Education

---

The education system

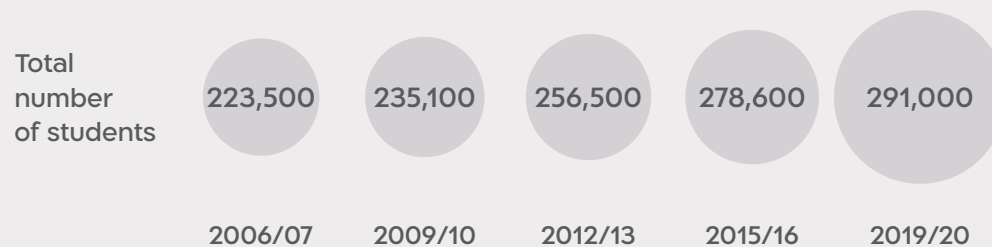
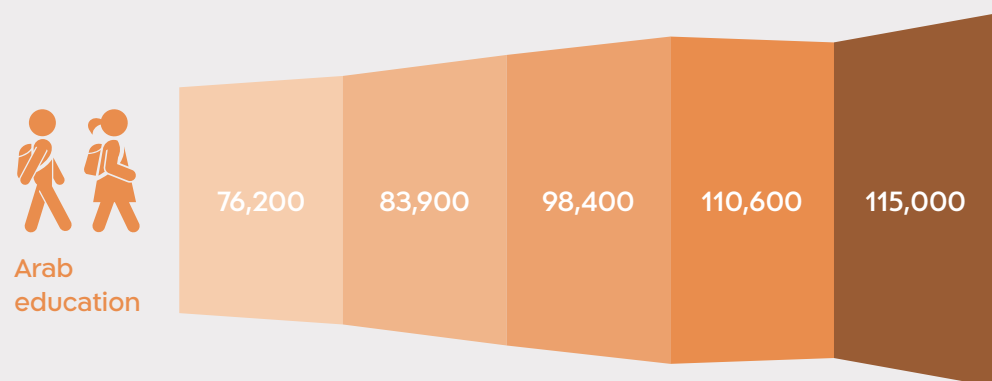
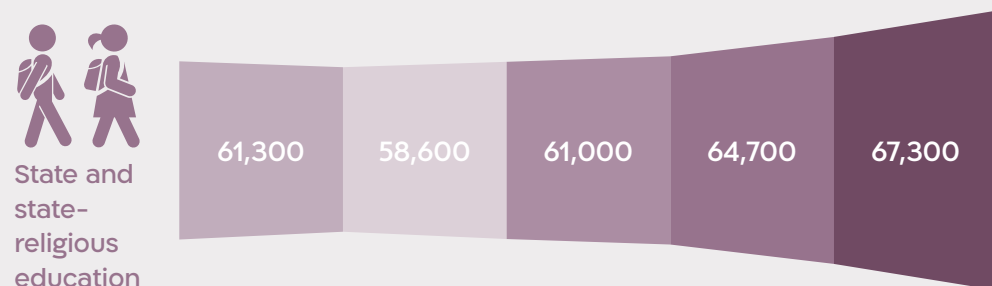
Higher education





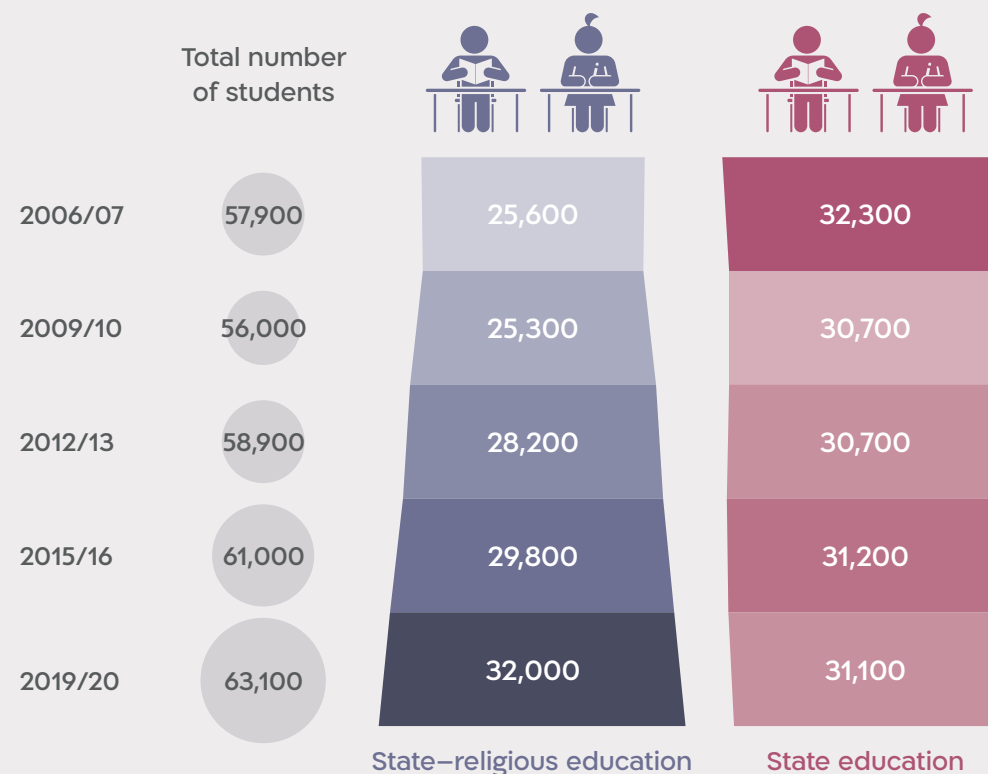
## Students in the Education System in Jerusalem, by Sector

Jerusalem Institute for Policy Research



## Students\* in State and State-Religious Education in Jerusalem

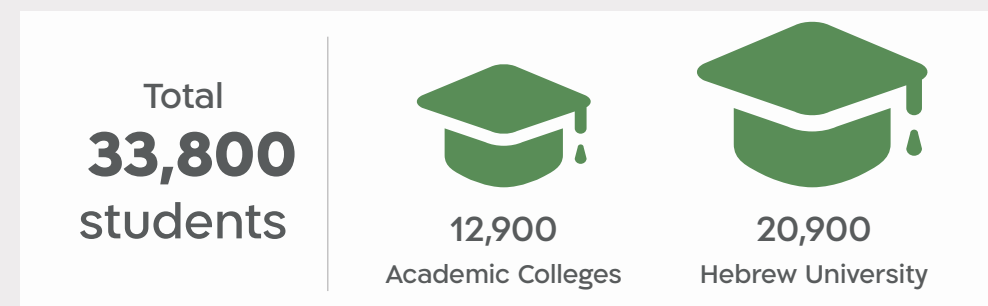
Jerusalem Institute for Policy Research



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

## Students Attending the Hebrew University and Academic Colleges in Jerusalem

Jerusalem Institute for Policy Research





# The education system

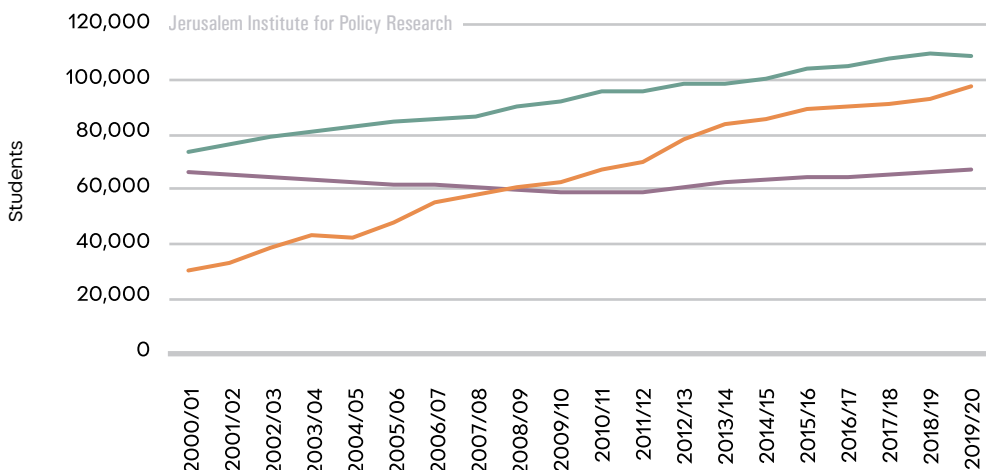
During the 2019/20 academic year, a total of 291,000 students<sup>34</sup> were enrolled in Jerusalem's education system: 176,000 students were enrolled in the Hebrew education system – 67,300 students in the Hebrew state and state-religious<sup>35</sup> education systems, and 108,700 students in the ultra-orthodox education system. A total of 115,000 students were enrolled in the Arab education system – 97,600 in the public education system and 17,400 in private schools (2018/19 estimate).

Jerusalem's education system is the largest – as well as most varied and most complex – in Israel. The number of students enrolled in Jerusalem's education system exceeds the population of Haifa (285,300), Israel's third-largest city. The education system in Jerusalem must meet the needs of diverse population groups with different

characteristics. There are four main sectors in Jerusalem's education system: state, state-religious, ultra-orthodox, and Arab. The city's educational institutions also differ in terms of their legal status: the education system includes official schools, recognized but unofficial schools, independent schools, and exempted schools.

## Students in the Education System in Jerusalem, by sector, 2000/01–2019/20

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



<sup>34</sup> Including students in grades 13 and 14 as well as private Arab education.

<sup>35</sup> Including 1,690 students enrolled in state-ultra-orthodox schools.



## Hebrew education

During the 2019/20 academic year, 176,000 students were enrolled in the Hebrew education system in Jerusalem: 67,300 students<sup>36</sup> (38%) attended state and state-religious schools, and 108,700 students (62%) attended ultra-orthodox schools.

The distribution of students attending Hebrew state and state-religious schools was as follows: 12,700 children in kindergarten or nursery school (19%), 27,000 students in elementary school (40%), and 25,100 students in secondary school (24%). A total of 2,500 students attended special education schools (4%).

The distribution of students attending ultra-orthodox schools was as follows: 26,900 children in kindergarten or nursery school (25%), 52,700 students in elementary school<sup>37</sup> (49%), and 26,200 students in secondary school (24%). A total of 2,800 students attended special education schools (3%).

An analysis of changing trends in the numbers of students indicates different rates of growth among the various educational sectors. During the past five years (2015/16–2019/20) the number of students in Hebrew state and state-religious schools increased by 4%, from 64,700 to 67,300. Separate examinations of the state and state-religious educational sectors<sup>38</sup> indicate that the number of students in the state education system decreased by 1% (from 31,300 to 31,100), while the number of students in the state-religious education system increased by 7% (from 30,000 to 32,000).<sup>39</sup> The number of students in the ultra-orthodox education system increased by 5% (from 103,200 to 108,700).

<sup>36</sup> Including students in state-ultra-orthodox schools.

<sup>37</sup> Elementary schools in the ultra-orthodox sector include grades 1–8, while elementary schools in the state and state-religious education systems only span grades 1–6.

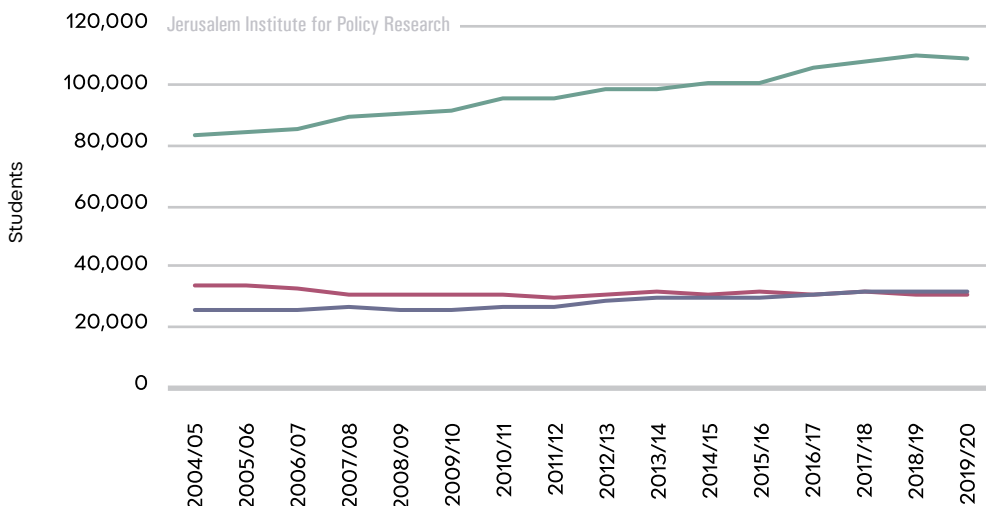
<sup>38</sup> Excluding special education, grades 13 and 14, and state-ultra-orthodox schools.

<sup>39</sup> The number of students in the state-ultra-orthodox education system increased by 153% (from 660 to 1,690).



## Students in the Hebrew Education System in Jerusalem, by Type of Education, 2004/05–2019/20

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



## Arab education

During the 2019/20 academic year, 115,000 students were enrolled in the Arab education system in Jerusalem: 97,600 students (85%) attended public schools,<sup>40</sup> and 17,400 students (15%) attended private schools. Students in the Arab education system (public and private schools) accounted for 40% of all students in Jerusalem's education system. Over the past five years (2015/16–2019/20) the number of students in the Arab education system increased by 9% (from 89,600 to 97,600).<sup>41</sup>

The distribution of students in public education was as follows: 19,300 children in kindergarten or nursery school (20%), 40,200 students in elementary school

(41%), and 35,800 students in secondary school (37%). Approximately 2,200 students attended special education schools (2%).

Since the 2000s there has been a significant increase in the number of students enrolled in the Arab public education system. In 2002/03 the figure stood at 39,200. It rose to 48,300 in 2005/06, to 89,600 in 2015/16, and to 97,600 in 2019/20. This notable increase resulted from demographic growth as well as a reclassification of many private schools as public schools, most of which received the status of recognized but unofficial schools.

<sup>40</sup> Including official schools and recognized but unofficial schools.

<sup>41</sup> Because the data on private education is based on estimates, the analysis does not address increasing or decreasing numbers of students during this period.



## Higher education<sup>42</sup>

In 2019/20 a total of 33,700 students attended the Hebrew University<sup>43</sup> or one of the academic colleges in Jerusalem. Approximately 20,900 students (62%) attended the Hebrew University, and 12,900 students (38%) attended one of the academic colleges in the city.<sup>44</sup>

Hebrew University students accounted for 16% of all university students in Israel, and the students attending Jerusalem's academic colleges accounted for 12% of all students enrolled in academic colleges in Israel.

During the 2019/20 academic year about 20,900 students attended the Hebrew University – 58% for a first degree (bachelor's), 30% for a second degree (master's), 11% for a third degree (PhD), and 1% for a diploma. The distribution of students by faculty of study was as follows: 34% in the natural sciences and mathematics (including the Faculty of

Agriculture), 20% in the social sciences,<sup>45</sup> 18% in the humanities,<sup>46</sup> 17% in medicine (including medical support professions), 5% in law, and 2% in engineering.

In 2019/20 Israel had seven universities. The largest, in terms of student body size, was Tel Aviv University (26,600 students), followed in descending order by the Hebrew University, with 20,900 students, Ben-Gurion University of the Negev and Bar-Ilan University, each with 17,800 students, Haifa University (17,400), the Technion (13,800), and Ariel University (12,300).

<sup>42</sup> This year the current sub-chapter only includes data on students at the Hebrew University and academic colleges in Jerusalem, and does not include data on teacher training colleges. During the 2018/19 academic year, approximately 5,500 students attended the four teacher training colleges in Jerusalem.

<sup>43</sup> This figure includes the Hebrew University campus in Rehovot, which had an enrollment of 2,400 students that year.

<sup>44</sup> This figure takes into account only institutions recognized by the Council for Higher Education.

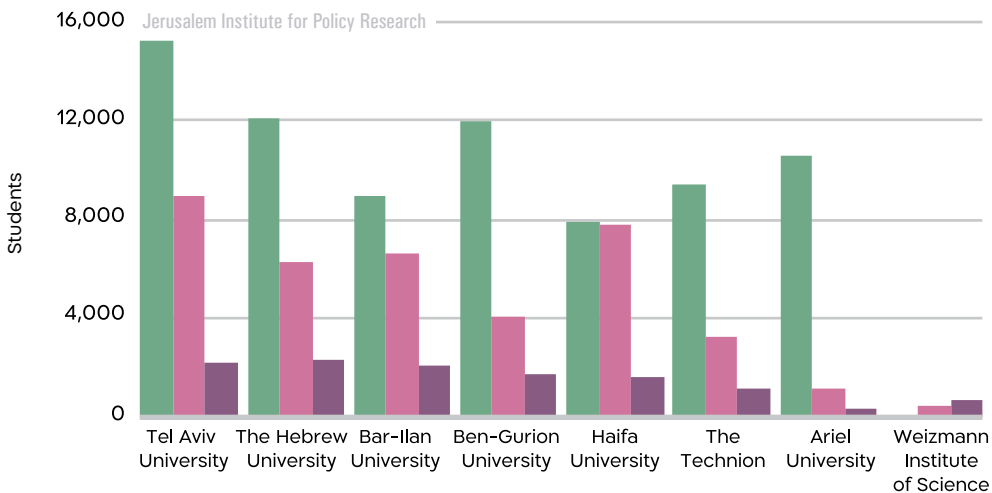
<sup>45</sup> Including business administration and management studies.

<sup>46</sup> Including education and teacher training.



## Students Enrolled in Israel's Universities, by Degree, 2019/20

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

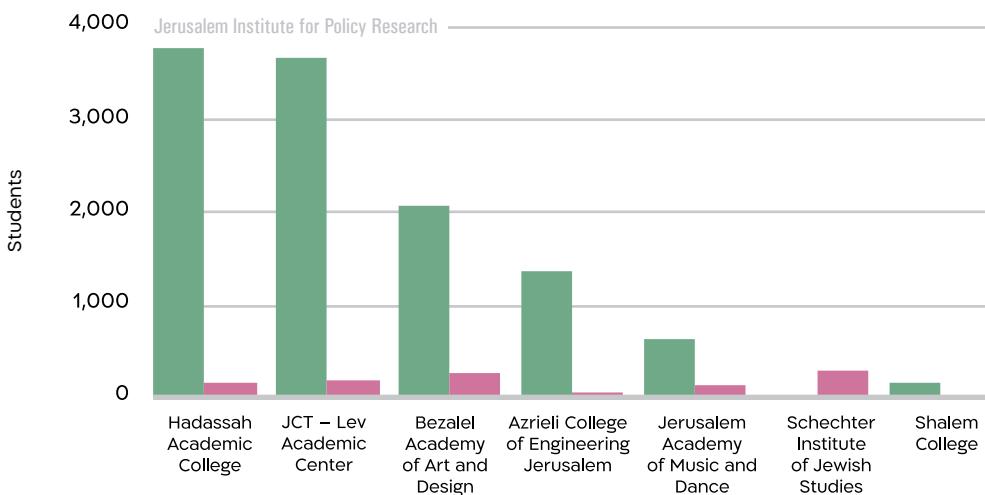


In 2019/20 Jerusalem had seven academic colleges with an enrollment of 12,900 students, as noted. A majority of the students at these academic colleges (91%) were pursuing a first degree and a small minority were enrolled for

a second degree. The largest colleges in terms of student body size were Hadassah Academic College (3,900) and the Jerusalem College of Technology (JCT) – Lev Academic Center (3,900), while the smallest was Shalem College (170).<sup>47</sup>

## Students Enrolled in Academic Colleges in Jerusalem, by Degree, 2019/20

■ First degree (Bachelor's) ■ Second degree (Master's)



<sup>47</sup> Excluding Ono Academic College, which had an enrollment of 3,300 students in 2018/19.



## Doctoral (PhD) students

For many years the Hebrew University has had the largest number of PhD students. In 2019/20 a total of about 12,000 were enrolled in Israel's universities. The Hebrew University had 2,300 PhD students, accounting for 20% of all PhD students in Israel's universities. The figures for Tel Aviv University (2,100 – 18%) and Bar-Ilan University (2,000 – 17%) were slightly smaller.

Over the years the number of PhD students enrolled in the Hebrew University has decreased, as has their relative proportion among all PhD students in Israel's universities. This decrease is attributable to the growing number of PhD programs offered across all of Israel's universities. The proportion of PhD students at the Hebrew University as a percentage of all PhD students declined steadily from 30% in 2000/01 to 25% in 2008/09, and to 20% in 2019/20.

## Students by population group and gender

In 2019/20, 88% of the students at the Hebrew University and the academic colleges of Jerusalem were Jewish and 10% were Arab. The proportion of Arab students at the Hebrew University (13%) was slightly higher than the figure for Jerusalem's academic colleges (10%). The three academic colleges in Jerusalem that recorded the highest percentage of Arab students were Hadassah College (20%), Azrieli College of Engineering (18%), and the Jerusalem Academy of Music and Dance (12%).

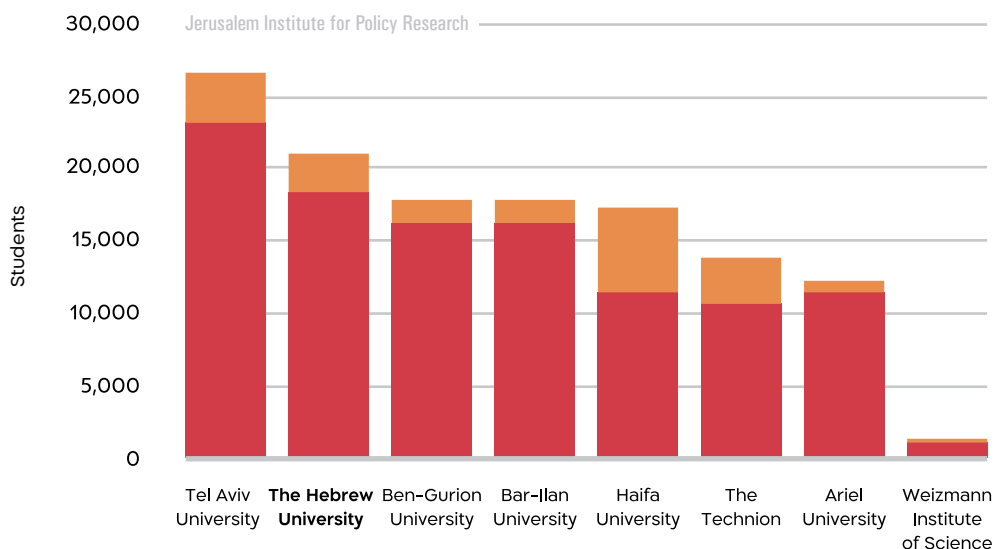
In 2019/20, 15% of the students across all of Israel's universities were Arab. At the Hebrew University, students accounted for 13% of the total student body.

Haifa University recorded the highest percentage of Arab students in Israel (34%), followed by the Technion (23%). The lowest percentages were recorded at the Weizmann Institute of Science (2%) and Ariel University (7%).



## Students Enrolled in Israel's Universities, by Population Group, 2019/20

■ Jews ■ Arabs



There are more women than men enrolled in Israel's universities. During the 2019/20 academic year, women accounted for 55% of the total student body across Israel's universities. The proportion of women attending the

Hebrew University, at 57%, was slightly higher than the average for Israel. Haifa University recorded the highest percentage of women, at 65%, while the Technion recorded the lowest percentage, at 39%.

# 6

# Housing and Construction

---

Apartments

Apartment prices

Construction starts

Construction completions



## Apartment Prices\* in Israel, Jerusalem, Tel Aviv, and Haifa, 2015, 2020

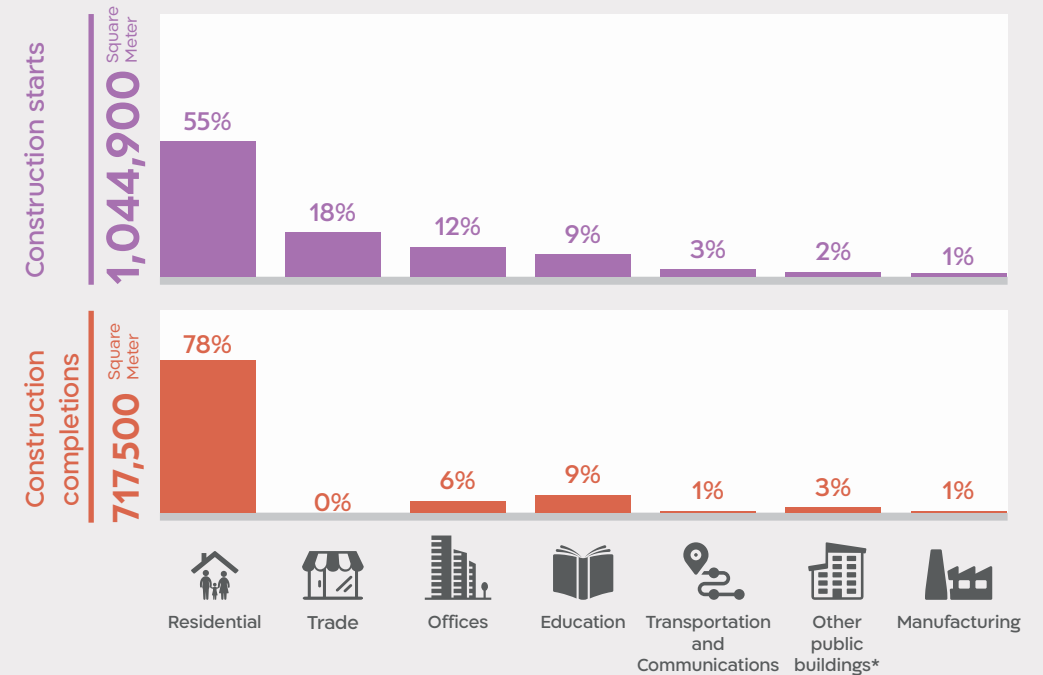
Jerusalem Institute for Policy Research



2015 
 2020 
 \* Average price of 3.5–4 room existing apartments, in millions (NIS)

## Construction Starts and Completions in Jerusalem, by Main Purpose, 2019

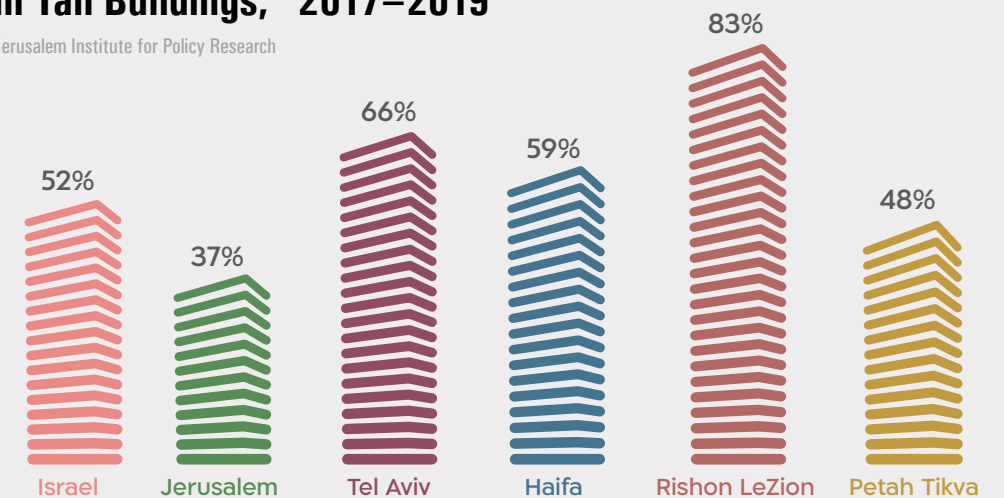
Jerusalem Institute for Policy Research



\* not for the purpose of healthcare or education

## Construction Starts of Apartments in Tall Buildings,\* 2017–2019

Jerusalem Institute for Policy Research



\* Apartments that were built in buildings with 8 or more floors as a percentage of all apartments whose building began in 2017–2019.



# Apartments

As of the end of 2020, Jerusalem had 237,500<sup>48</sup> residential apartments:<sup>49</sup> 173,000 apartments (73%) in Jewish neighborhoods and 62,400 apartments (26%) in Arab neighborhoods. The percentage of apartments that were located in Jewish neighborhoods exceeded the relative proportion of Jerusalem's Jewish population, which stood at 62% as of the end of 2019. The percentage of apartments that were located in Arab neighborhoods was lower than the relative proportion of Jerusalem's Arab population, which stood at 38%. The reason for this discrepancy lies in the relatively large size of households within Arab population (5.1 persons) relative to the Jewish population<sup>50</sup> (3.3 persons).

In 2020 the average area of apartments in Jerusalem was 83 square meters (m<sup>2</sup>). Over the past decade (2010–2020) the average area of apartments in Jerusalem increased by 4 m<sup>2</sup>, from 79 m<sup>2</sup> to 83 m<sup>2</sup>. In 2020 the average apartment area in neighborhoods with a majority Jewish population was comparable to the average in neighborhoods with a majority Arab population – 83 m<sup>2</sup> and 80 m<sup>2</sup>, respectively.

The Jewish neighborhoods that recorded the smallest average apartment size were the neighborhood of Zichron Yosef in Nahlaot (47 m<sup>2</sup>), Katamon Tet (48 m<sup>2</sup>), the area around HaMadregot Street in Nahlaot (50 m<sup>2</sup>), the area around the Russian Compound

and Shlomt Zion HaMalka Street (51 m<sup>2</sup>), and the neighborhood of Zichron Tuvia in Nahlaot (51 m<sup>2</sup>). The neighborhoods that recorded the largest average apartment size were the area around HaHoresh Road in Ramot Alon (148 m<sup>2</sup>), Malha (134 m<sup>2</sup>), Mamilla (133 m<sup>2</sup>), and Motza Tahtit and Ramat Motza (129 m<sup>2</sup>).

The Arab neighborhoods that recorded the smallest average apartment size were the Muslim Quarter (47 m<sup>2</sup>), the Christian Quarter (47 m<sup>2</sup>), Silwan (65 m<sup>2</sup>), and the Armenian Quarter (66 m<sup>2</sup>). The neighborhoods that recorded the largest average apartment size were Beit Hanina (96 m<sup>2</sup>), Kafr 'Aqab (89 m<sup>2</sup>), Beit Safafa (86 m<sup>2</sup>), and New 'Anata (86 m<sup>2</sup>).

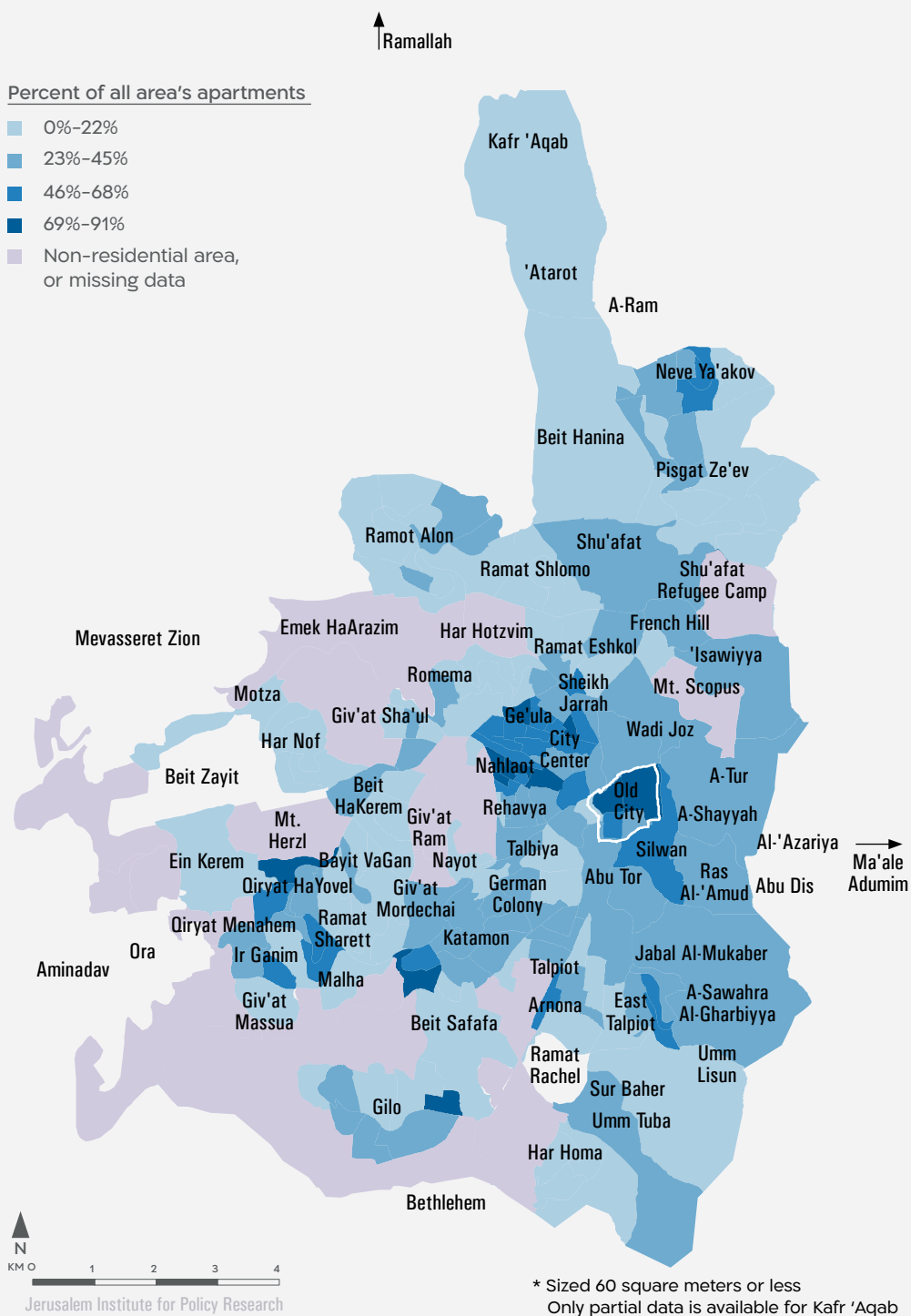
<sup>48</sup> Including apartments not designated as part of a specific neighborhood or geographical area.

<sup>49</sup> This figure is based on data for the collection of arnona, the municipal tax.

<sup>50</sup> Taking into account only the Jewish population (excluding "others").



## Small\* Apartments in Jerusalem, 2020







The Social Survey conducted by the Central Bureau of Statistics found that during 2017-2019 (on average), 84% of Jerusalem residents aged 20 or older expressed satisfaction (very satisfied or satisfied) with their residential apartment. This was slightly lower than the figures for Israel, Tel Aviv, and Haifa (87%–88%).

Regarding the area in which they reside, 73% of Jerusalem residents aged 20 or older expressed satisfaction (very satisfied or satisfied). The percentages of residents who were satisfied with their area of residence in Israel (85%), Tel Aviv (91%), and Haifa (83%) were higher than the figure for Jerusalem.

The Social Survey also examined duration of residence in the current apartment and found that in the years 2017-2019 (on average), Jerusalem recorded the highest percentage of residents who had resided in their current dwelling for more than ten years, at 65%. The percentages of residents who had resided in their current dwelling for more than ten years in Israel (59%), Tel Aviv (46%), and Haifa (54%) were lower than the figure for Jerusalem. A total of 25% of Jerusalem residents had resided in their current dwelling for a period of less than five years, compared with 28% in Israel, 38% in Tel Aviv, and 32% in Haifa.

## Apartment prices

---

In 2020 the average price for a 3.5-4 room apartment<sup>51</sup> in Jerusalem – NIS 2,136,900 – was higher than the average for Israel (NIS 1,567,300) and Haifa (NIS 1,284,900) but significantly lower than the average price in Tel Aviv, which stood at NIS 3,390,500.

An examination of average apartment prices in recent years finds that they have risen. For example, the average price for a 3.5-4 room apartment in Jerusalem rose from NIS 1,729,700 in 2014 to NIS 2,136,900 in 2020 – a 24% increase. Israel recorded a 25% increase during this period, while Tel Aviv recorded 23% and Haifa recorded 14%.

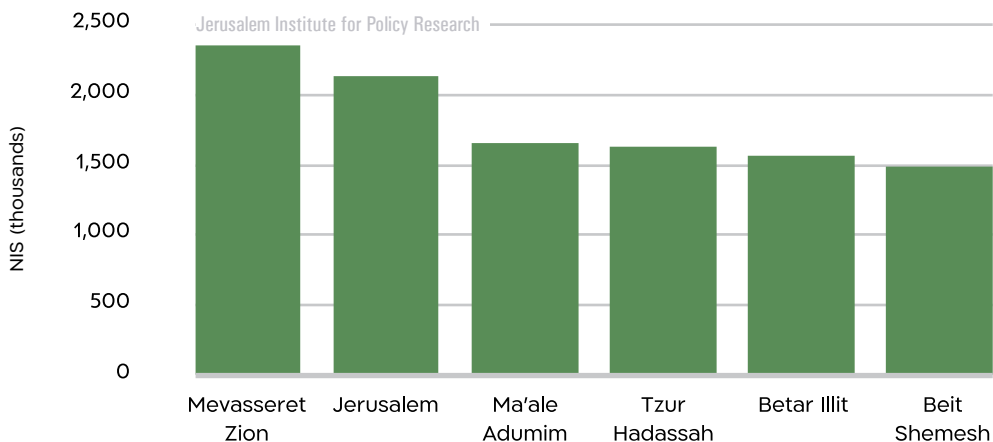
The average price of a 3.5-4 room apartment in Jerusalem – NIS 2,136,900 – was higher than the average in nearby localities, with the exception of Mevasseret Zion, where the average apartment price stood at NIS 2,356,700. In Beit Shemesh, Betar Illit, Tzur Hadassah, and Ma'ale Adumim the price was lower than that of Jerusalem, ranging between NIS 1,482,900 and NIS 1,651,900.

---

<sup>51</sup> Second-hand apartment.



## Average Price of a 3.5-4 Room Apartment in Jerusalem and Nearby Localities, 2020



## Construction starts

In 2020 construction was started on 2,500<sup>52</sup> apartments. This was lower than the figure for 2019, during which construction was started on 3,100 apartments. Presumably, as land reserves diminish, construction in Jerusalem will become increasingly based on urban renewal – the addition of apartments in existing buildings and the implementation of “Pinui Binui” plans (“Evacuation and Reconstruction” projects in which old buildings are razed and replaced with new multi-story buildings).

The neighborhoods with the highest numbers of housing starts in 2020 were Kafr 'Aqab and Beit Hanina (391 apartments – 16% of the total), Nahlaot (248 apartments – 10%), Qiryat Menahem and Ir Ganim (226 apartments – 9%), and Giv'at Sha'ul (223 apartments – 9%).

The distribution of housing starts by number of rooms indicates that in Jerusalem most of these were large apartments, whereas small apartments

were a rare commodity. In 2020 only 3% of the housing starts in Jerusalem consisted of apartments with 1-2 rooms (7% in Israel). The relative proportion of small apartments with 1-2 rooms in Tel Aviv (20%) and in Haifa (19%) was significantly higher than the figure for Jerusalem. Apartments with 3 rooms accounted for 10% of the total in Jerusalem (12% in Israel). Tel Aviv and Haifa recorded a slightly higher figure, at 13% each. Apartments with

<sup>52</sup> This figure includes both apartments in newly constructed buildings and newly added apartments in existing buildings (such as under Tama (National Outline Plan) 38, which permits certain types of construction when a building is undergoing reinforcement).

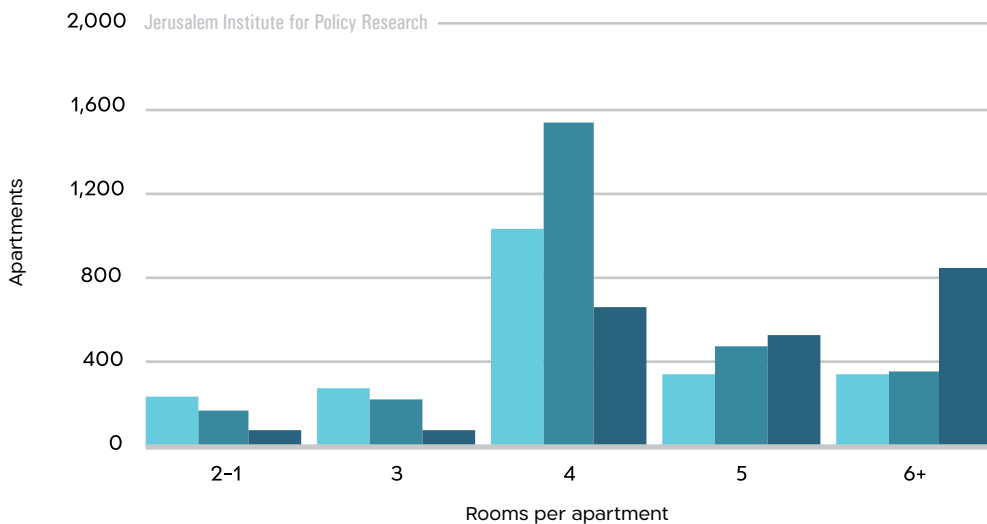


4 rooms accounted for 41% of the total in Jerusalem (44% in Israel), and

apartments with 5 or more rooms accounted for 47% (38% in Israel).

## Housing Starts in Jerusalem by Number of Rooms, 2018-2020

■ 2018 ■ 2019 ■ 2020



## Housing Starts in Israel, Jerusalem, Tel Aviv, and Haifa, by Number of Rooms, 2020

	Total number of apartments	Total	1-2 rooms	3 rooms	4 rooms	5 or more rooms
		Percent				
Israel	51,600	100	7	12	44	38
Jerusalem	2,500	100	3	10	41	47
Tel Aviv	3,500	100	20	13	41	25
Haifa	500	100	19	13	22	46

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 the approval of ever-increasing numbers of plans for the construction of tall buildings.

In 2020 there were approximately 2,000 housing starts in new buildings in Jerusalem – 43% of which were in buildings with 8 or more stories. This is lower than the figures for Israel (52%), Tel Aviv (62%), and Haifa (80%). The relatively low percentage of tall buildings in Jerusalem stems, among other factors, from a planning policy aimed at preserving the city's historical contours and the panoramic view of and from the Old City.

The total area covered by construction starts for all purposes in Jerusalem in 2020 was 1,044,900 m<sup>2</sup>, accounting for 8% of the total area of construction starts in Israel. This was higher than the total area of construction starts in Tel Aviv (714,100 m<sup>2</sup> – 5%) and significantly higher than the total in Haifa (57,300 m<sup>2</sup> – less than 1%).

In 2020, 55% of the area covered by construction starts in Jerusalem was for residential purposes, which was lower than the figures for Israel (73%), Tel Aviv (66%), and Haifa (94%). Other construction starts in Jerusalem, in descending order, were for the purposes of commerce (18%), office space (12%), education (9%), and communications (3%). In Tel Aviv the main purposes, aside from housing, were office space (21%) and public buildings<sup>53</sup> (6%).

---

<sup>53</sup> Excluding the purposes of healthcare and education.



# Construction completions

In 2020 Jerusalem saw the completion of 2,200 residential apartments. This was lower than the figure for 2019, when construction was completed on 2,800 apartments.

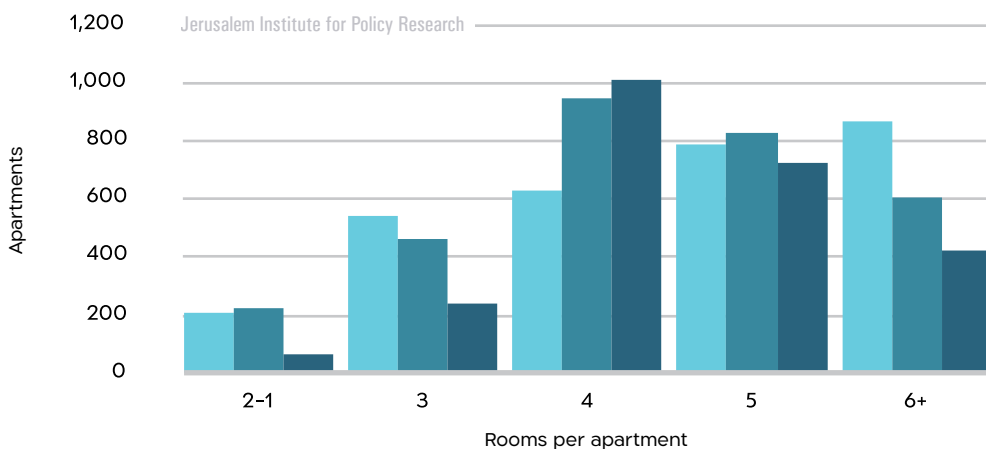
The neighborhoods that recorded the highest numbers of housing completions were Bak'a and Abu Tor (442 apartments – 20% of the total), Mekor Baruch and Zichron Moshe (317 apartments – 14%), Kafr 'Aqab and Beit Hanina (190 apartments – 9%), and Ramat Shlomo (112 apartments – 5%).

As with housing starts, the distribution of housing completions by number of rooms indicates that large apartments accounted for most of the housing completions, whereas small apartments accounted for only a small proportion.

In 2020, 4% of the housing completions comprised apartments with 1-2 rooms, and 4% were 3-room apartments. Apartments with 4 rooms accounted for 30%, and apartments with 5 or more rooms accounted for 62%. In Israel, too, large apartments accounted for a large percentage of the total: 40% of the apartments comprised 4 rooms, and 48% had 5 or more rooms. Tel Aviv, in contrast, had a markedly high proportion of small apartments: 30% of the apartments comprised 1-2 rooms, and 29% were 3-room apartments.

## Housing Completions in Jerusalem by Number of Rooms, 2018-2020

■ 2018 ■ 2019 ■ 2020





## Housing Completions in Israel, Jerusalem, Tel Aviv, and Haifa by Number of Rooms, 2020

	Total number of apartments	Total	1-2 rooms	3 rooms	4 rooms	5 or more rooms
		Percent				
Israel	47,900	100	4	7	40	48
Jerusalem	2,200	100	4	4	30	62
Tel Aviv	2,900	100	30	29	25	15
Haifa	1,400	100	20	17	29	34

Jerusalem Institute for Policy Research

The total area covered by construction completions in Jerusalem in 2020 was 717,500 m<sup>2</sup>, accounting for 6% of the area covered by all construction completions in Israel. This was higher than the figures for Tel Aviv, at 558,900 m<sup>2</sup> (5%), and Haifa, at 188,700 m<sup>2</sup> (2%).

A total of 78% of the area covered by construction completions in Jerusalem was for residential purposes. In Israel

76% of the area covered by construction completions was for residential purposes, in Tel Aviv the figure was 67%, and in Haifa it was 98%. Other purposes of construction in Jerusalem, in descending order, were education (9%) and office space (6%). In Tel Aviv the purposes other than residential were office space (10%), healthcare (7%), public buildings<sup>54</sup> (7%), and transportation and communication (6%).

<sup>54</sup> Excluding the purposes of healthcare and education.

# 7

# Tourism

---

Guests and overnight stays

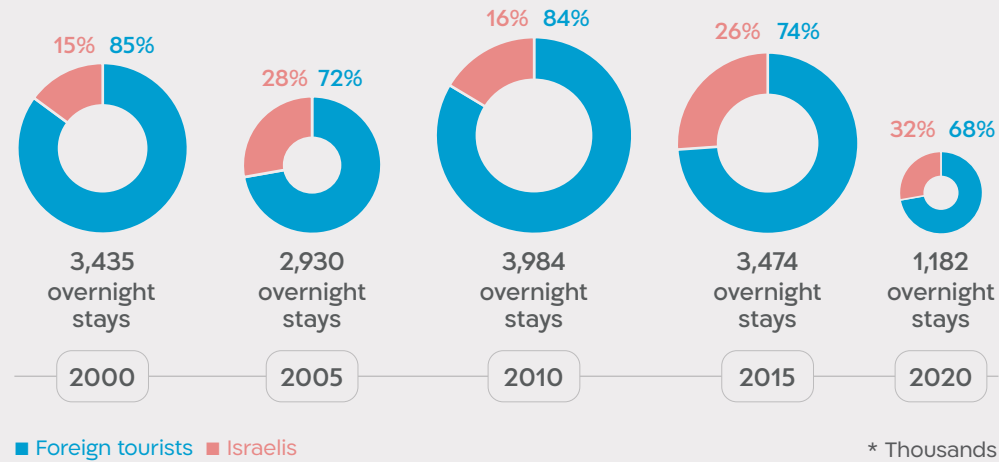
Jerusalem compared to select Israeli cities

Revenues



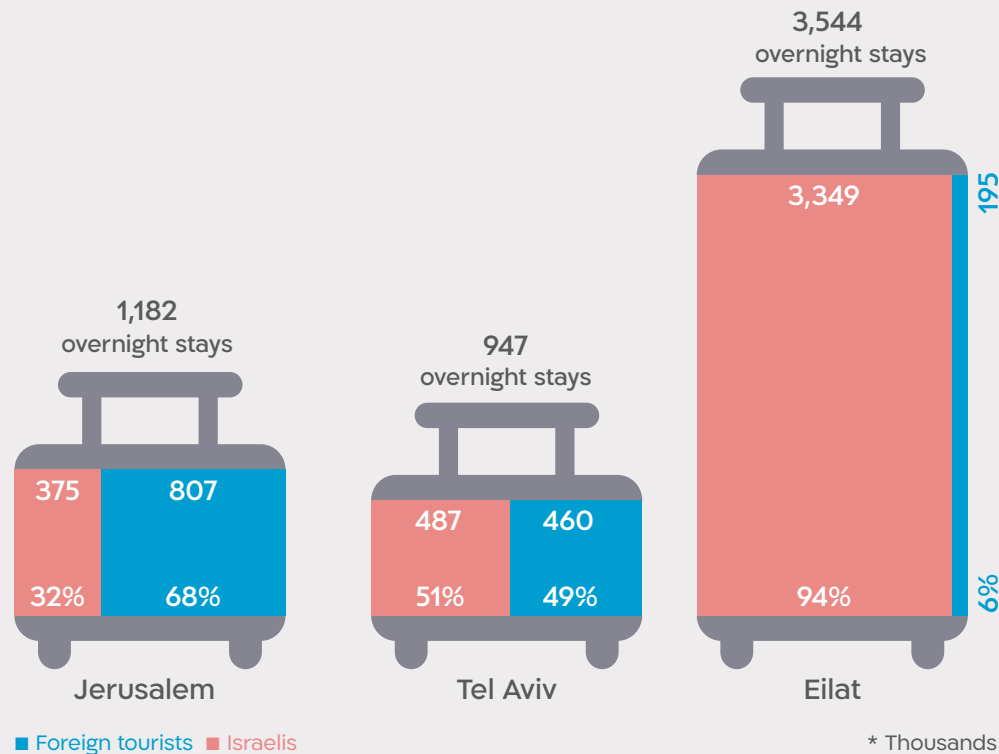
## Overnight Stays of Foreign Tourists and Israelis\* in Hotels in Jerusalem, 2000–2020

Jerusalem Institute for Policy Research



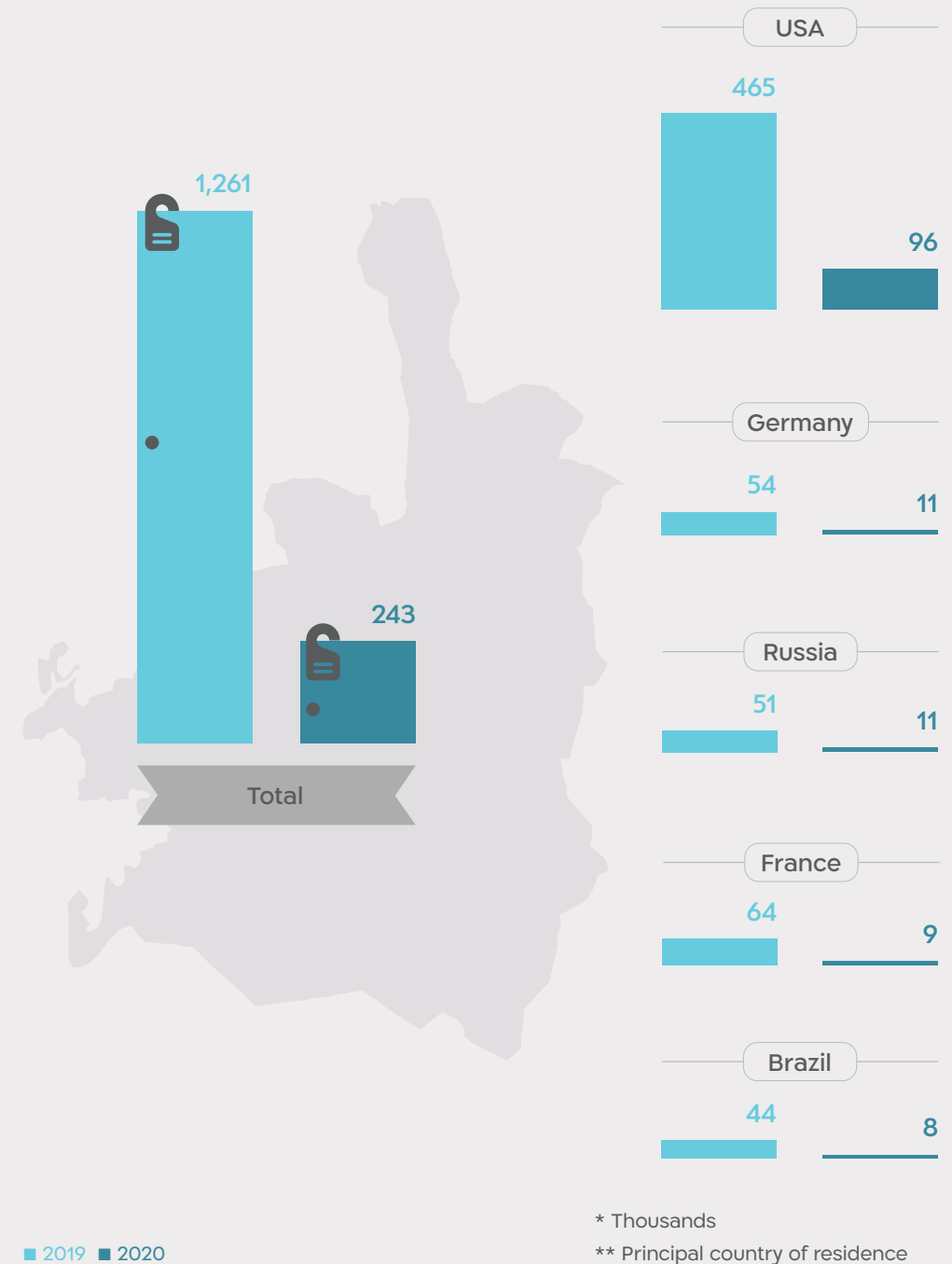
## Overnight Stays of Foreign Tourists and Israelis\* in Hotels in Jerusalem, Tel Aviv, and Eilat, 2020

Jerusalem Institute for Policy Research



## Guests\* in Jerusalem Hotels by Country of Residence,\*\* 2019–2020

Jerusalem Institute for Policy Research





# 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 years 2016-2019 saw a gradual increase in the number of guests and overnight stays at tourist hotels<sup>55</sup> in Israel generally and Jerusalem specifically. In 2020, however, the COVID-19 pandemic brought the economy to a standstill for long stretches of time and resulted in tourists being barred from entering Israel, all of which dealt a severe blow to the city's tourist industry.

In 2020 Jerusalem had 88 tourist hotels with a total of 11,000 rooms, accounting for 20% of all the rooms in Israel's tourist hotels. The number of rooms in Jerusalem's hotels was identical to the number of rooms in Eilat. Tel Aviv had 8,800 rooms (16%), Tiberius had 4,500 (8%), the Dead Sea area had 4,100 (7%), and Haifa had 1,500 (3%).

The years 2016-2019 saw a gradual increase in the number of guests at Jerusalem's hotels, and in 2019 Jerusalem recorded the highest number of guests ever, at 1,871,100. In 2020, however, the number dropped sharply, reaching 446,800 (a decrease of 76%).

The number of foreign tourists that year stood at 243,000 (1,261,400 in 2019 – a decrease of 81%) and the number of Israeli guests stood at 203,900 (609,600 in 2019 – a decrease of 67%).

During 2016-2019 the number of overnight stays in Jerusalem gradually increased, reaching a record high in 2019, when the city's hotels recorded 5,180,100 overnight stays. However, the number of overnight stays at tourist hotels also dropped sharply in 2020, totaling only 1,181,500 (a decrease of 77% compared with 2019).

The number of overnight stays by foreign tourists stood at 806,700 (4,169,200 in 2019 – a decrease of 81%) and the number of overnight stays by Israeli guests was 374,800 (1,010,900 in 2019 – a decrease of 63%).

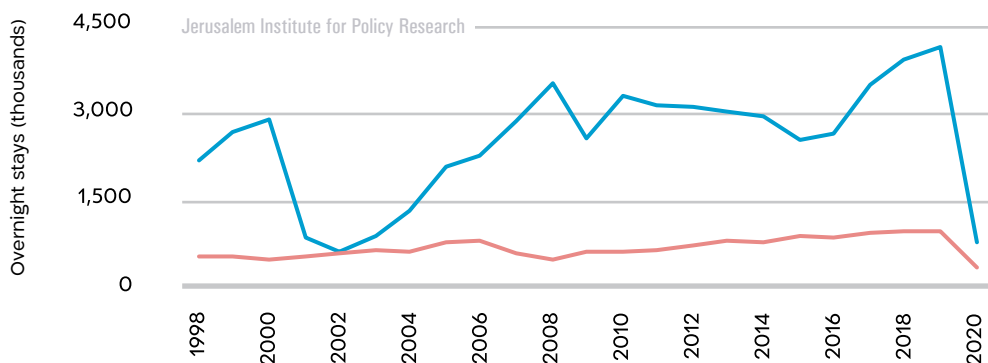
---

<sup>55</sup> The term "tourist hotels" refers to hotels and guest houses registered with the Ministry of Tourism. The term "hotels" refers to tourist hotels.



## Overnight Stays at Tourist Hotels in Jerusalem, 1998-2020

■ Foreign tourists ■ Israelis



In 2020 the average number of overnight stays per guest (for foreign tourists as well as Israelis) at hotels in Jerusalem stood at 2.6. For foreign visitors the average was 3.3, nearly double the figure for Israeli hotel guests, at 1.8.

In 2020 Jerusalem recorded the highest numbers of overnight stays by foreign tourists during the months preceding the outbreak of the COVID-19 pandemic: February (320,800), January (303,200), and March (131,700).

The highest numbers of overnight stays by Israelis were recorded in the months of August (110,400), January (64,400), and February (54,300).

The room occupancy in Jerusalem's hotels reached only 20% in 2020. The occupancy rate was comparable across hotels of different levels: the highest-ranked hotels (levels I and II) recorded an occupancy rate of 19%, mid-local hotels (III) had a rate of 23%, and the lowest-ranked hotels recorded 18%. The occupancy rate in 2020 (20%) was significantly lower than the rate during 2016-2019, when it reached 53%-72%.



# Jerusalem compared to select Israeli cities

---

Compared with Israel's other leading tourist destinations, Jerusalem has a very strong power of attraction for foreign tourists. In 2020, 30% of the foreign guests at hotels in Israel stayed in Jerusalem, and 37% of the overnight stays by foreign tourists visiting Israel were recorded by hotels in Jerusalem.

The number of foreign guests who stayed at hotels in Jerusalem in 2020 stood at 243,000 (30% of the total for Israel), compared with 23% in Tel Aviv, 12% in Tiberius, 7% in Eilat, 5% at the Dead Sea, and 2% in Haifa.

In 2020 the number of overnight stays in Jerusalem by foreign tourists stood at 806,700. This number accounted for 37% of the total number of overnight stays by foreign tourists visiting Israel, compared with figures of 21% in Tel Aviv, 9% in Eilat, 9% in Tiberius, 4% at the Dead Sea, and 2% in Haifa.

The number of overnight stays in Jerusalem by Israelis for that year stood at 374,800. This number accounted for 5% of all overnight stays in Israel by Israelis, compared with figures of 48% in Eilat, 11% at the Dead Sea, 7% in Tel Aviv, 6% in Tiberius, and 2% in Haifa. Evidently the top two tourist destinations for foreign tourists are Jerusalem and Tel Aviv, while Israelis prefer Eilat and the Dead Sea.

Jerusalem has been and remains a preferred destination for foreign tourists. Despite the skies having been closed to incoming tourism during 2020, foreign tourists continued to account for a very high proportion of overnight stays in

Jerusalem, at 68%, which was higher than the figure recorded for Tel Aviv (49%) as well as the figures for Tiberius (33%), Haifa (28%), the Dead Sea (9%), and Eilat, where foreign tourists accounted for only 6% of the overnight stays.

The foreign tourists who stayed at Jerusalem's hotels came primarily from the following countries: the United States (40%), Germany (5%), Russia (4%), France (3%), Brazil (3%), China (3%), and Italy (3%). Across all of Israel's hotels, the distribution of countries from which foreign tourists came was as follows: the United States (35%), Russia (6%), Germany (6%), France (4%), Britain (3%), China (3%), Brazil (3%), and Italy (3%).

In 2020 the room occupancy rate in Jerusalem was 20%, which was identical to the figure for Tel Aviv (20%) and slightly higher than that of Haifa (18%) but lower than the figure for Eilat (37%).

The average number of overnight stays by foreign tourists in Jerusalem (3.3) was higher than the average for other leading tourist destinations in Israel, with the exception of Eilat (3.7). Tel Aviv recorded an average of 2.5, Haifa recorded 2.4, Tiberius recorded 2.2, and the Dead Sea recorded 1.9.

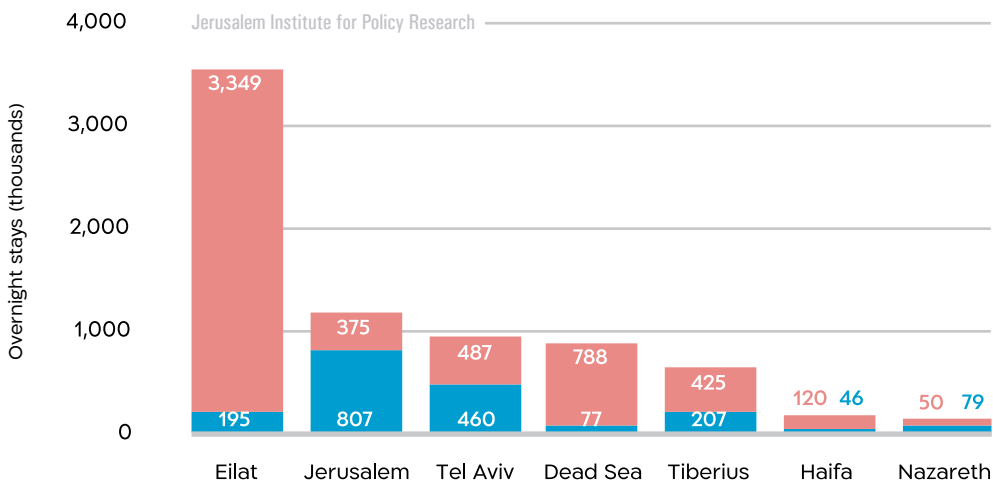


The average number of overnight stays by Israelis in Jerusalem (1.8) was identical to the average for Tel Aviv (1.8) and comparable to the averages for

Haifa (1.7) and Tiberius (1.9) but lower than the averages for Eilat (2.8) and the Dead Sea (2.2).

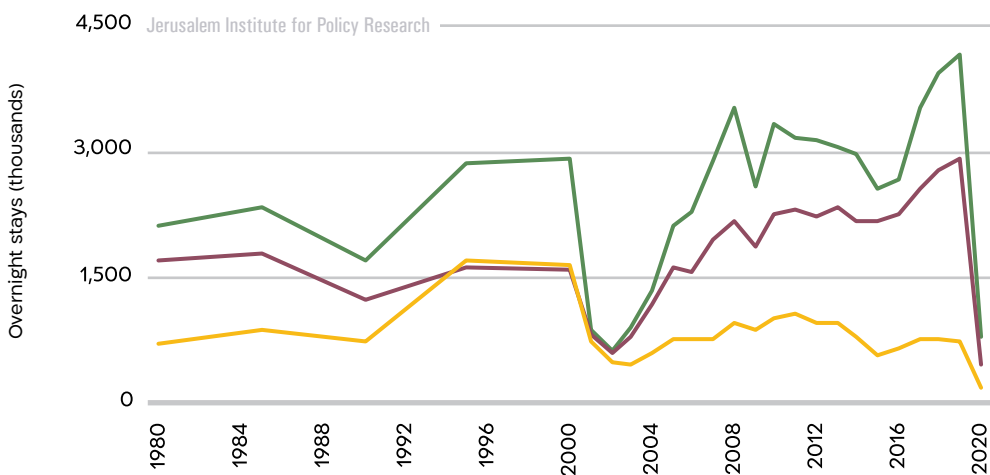
## Overnight Stays at Tourist Hotels in Jerusalem and Select Cities in Israel, 2020

■ Foreign tourists ■ Israelis



## Overnight Stays by Foreign Tourists at Tourist Hotels in Jerusalem, Tel Aviv, and Eilat, 1980-2020

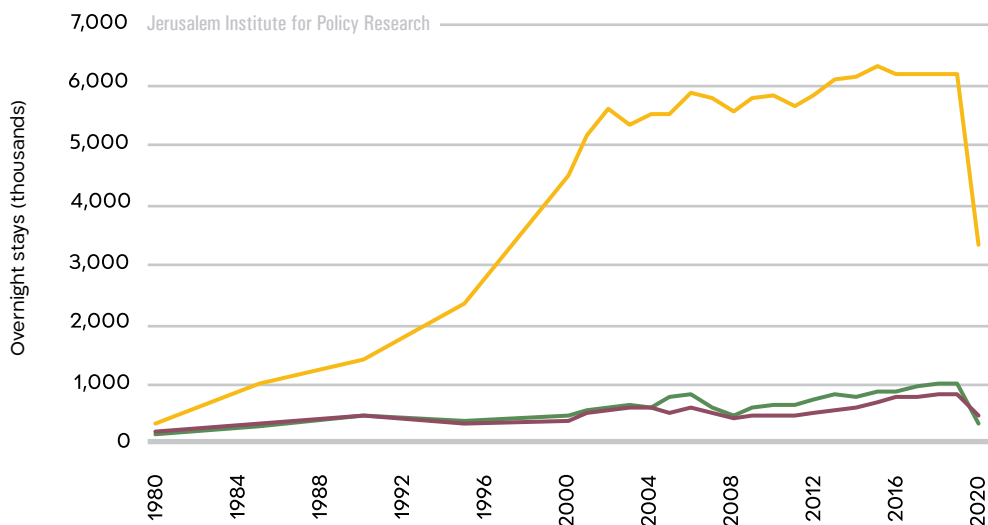
■ Jerusalem ■ Tel Aviv ■ Eilat





## Overnight Stays by Israelis at Tourist Hotels in Jerusalem, Tel Aviv, and Eilat, 1980-2020

■ Jerusalem ■ Tel Aviv ■ Eilat



The past decade or so has seen a shift in the patterns of tourist accommodation across the world, including in Israel. Growing numbers of tourists are opting not to stay at hotels and instead are choosing other types of accommodation – primarily short-term rental apartments or rooms. The development of platforms for online information sharing and advertising, in particular the Airbnb website, has made it possible for tourists to stay at apartments. Because of the COVID-19 pandemic, the number of properties available for short-term rent in Israel has also decreased. As of April 2021

there were approximately 1,900 short-term rentals available in Jerusalem, compared with 3,600 in 2020.

Of the available properties, 81% were apartments and 19% were rooms within apartments. The main neighborhoods in which short-term rentals were available were the City Center, Nahlaot, Rehavya, and Talbiya. Tel Aviv, by comparison, had 4,700 short-term rentals – 84% of which were apartments – in April 2021, compared with 9,600 in 2020. The number of rentals in Haifa and Eilat was significantly lower, at 600 and 1,000, respectively.<sup>56</sup>

<sup>56</sup> <https://www.airdna.co>.



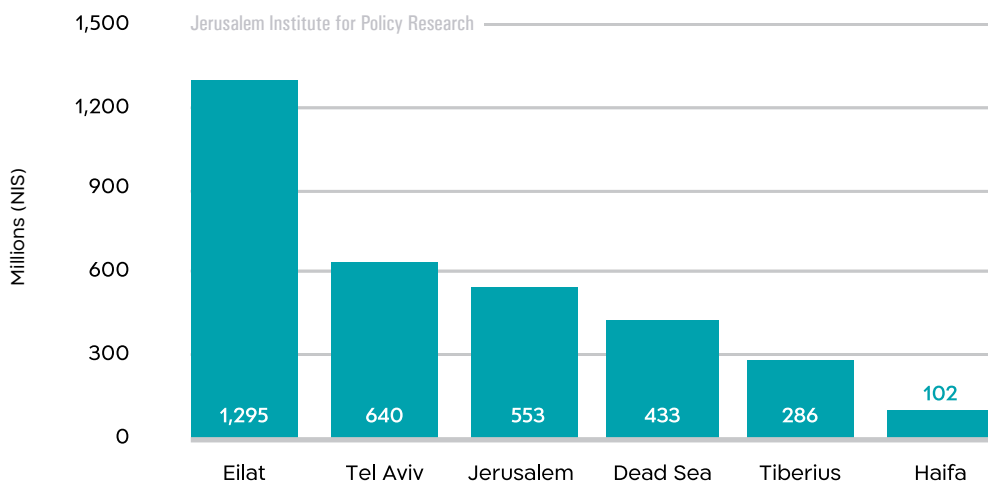
# Revenues

The years 2016–2019 saw a gradual increase in revenues from tourist hotels in Jerusalem. In 2019 the figure reached NIS 2.5 billion, the highest ever recorded in the city. In 2020, however, revenues fell sharply, dropping to only NIS 553 million (a decrease of 78%).

The highest hotel revenues recorded in Israel during 2020 were in Eilat – NIS 1.30 billion (30% of all hotel revenues in Israel), followed in descending order

by Tel Aviv (NIS 640 million – 15%), Jerusalem (NIS 553 million – 13%), the Dead Sea (NIS 433 million – 10%), and Tiberius (NIS 286 million – 7%).

## Revenues from Tourist Hotels in Jerusalem and Select Locations in Israel, 2020

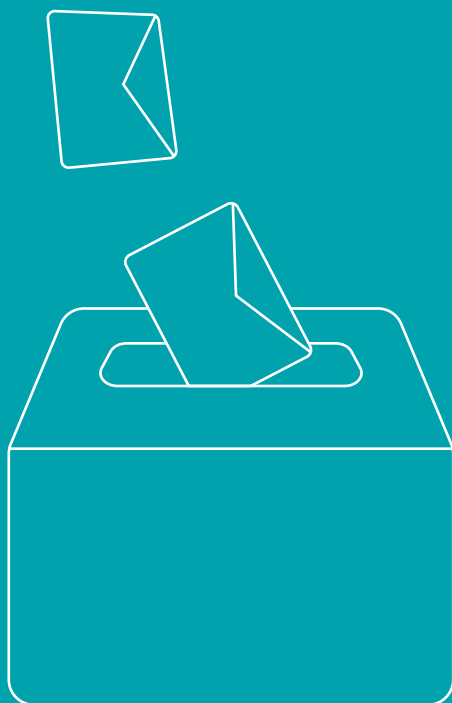


# 8

# Elections

---

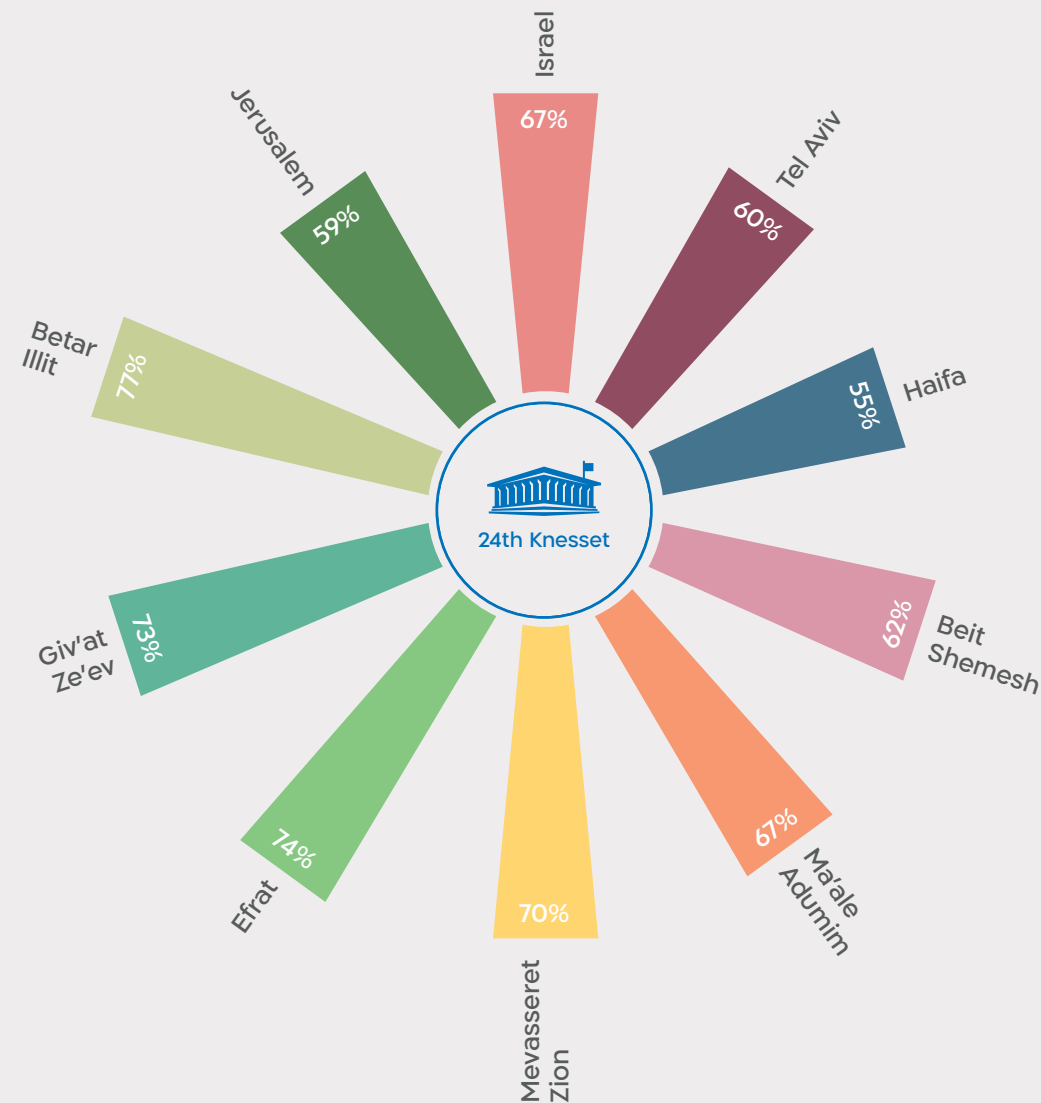
Elections to the 24th Knesset





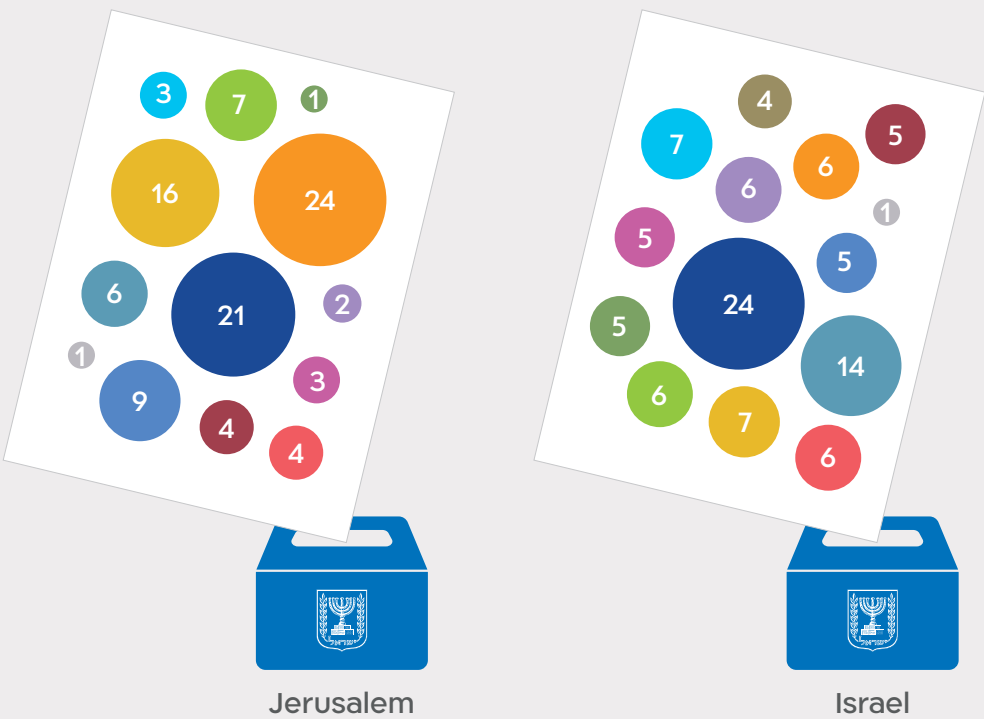
# Voter Turnout in the 24th Knesset Elections in Major Cities and in Localities Near Jerusalem, 2021

Jerusalem Institute for Policy Research



# Voting Distribution in the 24th Knesset Elections in Israel and Jerusalem, by Party, 2021

Jerusalem Institute for Policy Research



- Likud
- Yesh Atid
- Shas
- Kachol Lavan (Blue and White)
- Yamina
- Labor
- Yahadut HaTorah (United Torah Judaism)
- Yisrael Beiteinu (Israel Our Home)
- HaZionut HaDadit (Religious Zionist Party)
- HaReshima HaMeshutefet (Joint List)
- Tikva Hadasha (New Hope)
- Meretz
- HaReshima HaAravit HaMe'uهدet (United Arab List)
- Remaining parties

# Elections to the 24th Knesset

---

On March 23, 2021, Israel held elections for the 24th Knesset. The number of Jerusalem voters eligible to participate in these elections stood at 423,100.<sup>57</sup> Of the eligible voters, 59% exercised their right to vote. The parties that received the most votes were Yahadut HaTorah (24%), Likud (21%), Shas (16%), HaZionut HaDatit (9%), Yamina (7%), and Yesh Atid (6%).

The voter turnout (percentage of eligible voters who voted) in Jerusalem stood at 59%, which was lower than the figure for Israel (67%), comparable to the figure for Tel Aviv (60%), and slightly higher than the figure for Haifa (55%).

Among the localities in Jerusalem's environs, the highest voter turnouts were recorded in the ultra-orthodox city of Modi'in Illit (81%) and localities of Betar Illit, Kochav Ya'akov, and Beit El, at 77% each. Har Adar recorded the same figure (77%). In Giv'at Ze'ev, Mevasseret Zion, Efrat, and Tzur Hadassah the voter turnout was 70%-74%. Ma'ale Adumim recorded a voter turnout of 67% and Beit Shemesh of 62%. The Arab localities adjacent to Jerusalem had low voter turnouts: 51% in Ein Naquba and 38%-40% in Abu Ghosh and Ein Rafa.

The party that received the highest number of votes in Jerusalem was Yahadut HaTorah, at 24%, followed in descending order by Likud (21%), Shas (16%), HaZionut HaDatit (9%), Yamina (7%), and Yesh Atid (6%).

The distribution of votes by party in Israel differed completely from that in Jerusalem. The parties that received the highest numbers of votes in Israel were Likud (24%), Yesh Atid (14%), Shas (7%), Kachol Lavan (7%), and Yamina, Labor, Yahadut HaTorah, and Yisrael Beiteinu (6% each). Cumulatively, therefore, religiously observant and ultra-orthodox parties (Yahadut HaTorah, Shas, Yamina, and HaZionut HaDatit) received more than half (55%) of the votes cast in Jerusalem, whereas in Israel they received about a quarter (24%) of the votes.

The parties that received the most votes in Tel Aviv were Yesh Atid (22%), Likud (17%), Labor (15%), and Meretz (14%). In Haifa the leading parties were Likud (21%), Yesh Atid (20%), Yisrael Beiteinu (9%), and Kachol Lavan (8%).

---

<sup>57</sup> Most of the Arab residents of East Jerusalem have the status of Israeli permanent residents, rather than citizens, and are therefore ineligible to vote in the Knesset elections.



## Results of Elections to the 24th Knesset in Israel, Jerusalem, Tel Aviv, and Haifa, 2021

Name of locality	Israel		Jerusalem	Tel Aviv	Haifa
Eligible voters		6,578,084	423,130	439,193	249,870
Voter turnout (%)		67	59	60	55
	Seats	Percent of all valid votes			
Likud	30	24%	21%	17%	21%
Yesh Atid	17	14%	6%	22%	20%
Shas	9	7%	16%	4%	3%
Kachol Lavan (Blue and White)	8	7%	3%	11%	8%
Yamina	7	6%	7%	4%	5%
Labor	7	6%	4%	15%	7%
Yahadut HaTorah (United Torah Judaism)	7	6%	24%	1%	4%
Yisrael Beiteinu	7	6%	2%	4%	9%
HaZionut HaDatit (Religious Zionist Party)	6	5%	9%	2%	3%
HaReshima HaMeshutefet (Joint List)	6	5%	1%	2%	7%
Tikva Hadasha (New Hope)	6	5%	3%	4%	5%
Meretz	6	5%	4%	14%	6%
Ra'am – HaReshima HaAravit HaMe'uhedet (United Arab List)	4	4%	0%	0%	0%
Remaining parties	0	1%	1%	1%	2%
Total	120	100%	100%	100%	100%

Jerusalem Institute for Policy Research

---

**'Jerusalem Facts and Trends'** provides an up-to-date picture of Jerusalem across a wide range of topics, including population, employment, education, building, and tourism. The main source for data is the **Statistical Yearbook of Jerusalem**, an annual publication that provides policymakers and the general public with comprehensive and in-depth data on a wide range of issues relevant to life in Jerusalem.

**The Jerusalem Institute for Policy Research** is a think tank bringing forth from Jerusalem a sustainable social, economic and spatial doctrine. Policymakers have been turning to JIPR for investigation, advancement and specification of critical issues in the study of Jerusalem and Israel since its founding in 1978. JIPR's research, services and activities facilitate institutions and other entities in shaping innovative policies and implementing them effectively. For JIPR, Jerusalem serves as a source of inspiration, a field for study, a laboratory and a target space for influence. Highest on JIPR's agenda is Jerusalem's development for the greater good of its diverse inhabitants, its believers and all those who love the city, along with reinforcing its international standing.

---

**Jerusalem Institute for Policy Research**

20 Radak St., Jerusalem 9218604

**Tel** +972-2-5630175 | **Fax** +972-2-5639814 | **Email** [INFO@JERUSALEMINSTITUTE.ORG.IL](mailto:INFO@JERUSALEMINSTITUTE.ORG.IL)

[WWW.JERUSALEMINSTITUTE.ORG.IL](http://WWW.JERUSALEMINSTITUTE.ORG.IL) | [WWW.JERUSALEMINSTITUTE.ORG.IL/EN](http://WWW.JERUSALEMINSTITUTE.ORG.IL/EN)