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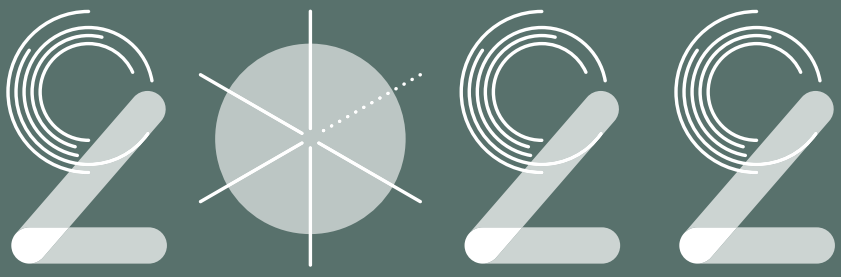

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Jerusalem: Facts and Trends 2022

The State of the City and Changing Trends

Jerusalem Institute for Policy Research

2022

Jerusalem: Facts and Trends 2022

Omer Yaniv, Netta Haddad, Yair Assaf-Shapira

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Jerusalem: Facts and Trends 2022 - The State of the City and Changing Trends

Omer Yaniv, Netta Haddad, Yair Assaf-Shapira

Authors: Omer Yaniv, Netta Haddad, Yair Assaf-Shapira

Research Assistant: Ariel Gefen

Translation from Hebrew: Merav Datan

Graphic Design: Yael Shaulski

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20 Radak St., Jerusalem
www.jerusaleminstitute.org.il/en
info@jerusaleminstitute.org.il

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We appreciate feedback, particularly for the sake of correcting inaccuracies, which can occur even after several rounds of proofreading.

Jerusalem: Facts and Trends 2022

The State of the City and Changing Trends

Scan to view the complete Statistical Yearbook on the website:

https://jerusaleminstitute.org.il/en/yearbook

Table of Contents

JIPR's data services array

The databases maintained by the Jerusalem Institute for Policy Research include comprehensive statistics on a wide range of issues. The purpose of these databases is to facilitate informed decision-making and provide answers for a wide range of audiences on matters relating to Jerusalem.

JIPR's Data Analysis and Services Unit currently comprises three researchers and a research assistant. The Unit is responsible for collecting, analyzing, and processing data and making it accessible for diverse purposes and audiences. Among other activities, the Unit conducts data processing for the Institute's researchers and publishes the Statistical Yearbook of Jerusalem as well as Jerusalem: Facts and Trends.

The Statistical Yearbook of Jerusalem was first published in 1983. Since 1990, Dr. Maya Choshen – who retired this year – has served as editor of the Yearbook, overseeing the design of the database and its characteristics. A special thanks goes to Maya for her tremendous contribution.

Preface

Since 1983, the Jerusalem Institute for Policy Research has published the Statistical Yearbook of Jerusalem annually, in advance of Jerusalem Day. The Yearbook includes detailed statistics on a wide range of issues relating to Jerusalem. The data are presented to readers by way of tables, diagrams, and maps, with the option of downloading data tables and conducting independent data processing.

At the same time, the scope and complexity of the available data mean that finding answers to questions – or even focusing and refining the questions themselves – can pose a significant challenge. Jerusalem: Facts and Trends selects the key data from the Yearbook and makes it accessible through text and graphs. Its chapters are divided by topic, with each chapter presenting the current situation and the emerging trends over time.

This publication is part of JIPR's data services array. The data were collected from a wide variety of sources, foremost among which are the Central Bureau of Statistics (CBS), the Jerusalem Municipality, the National Insurance Institute, and government ministries, among other sources. We wish to express our gratitude to the CBS staff, particularly to those staff members responsible for employment statistics (the Labor Force Survey), the population division, information services, and the microdata research room staff.

The publication before you is similar to last year's edition of Facts and Trends, but the writing process has undergone two major changes. The first is the passing of the baton. After more than a decade during which Michal Korach and Dr. Maya Choshen authored and edited this publication, the responsibility has now shifted to the Data Analysis and Services Unit, in cooperation with JIPR's publications manager.

Notably, it was Michal and Maya who initiated, authored, and shaped this publication. We are very grateful to them, and we hope that our contribution will be a worthy extension of the work they started.

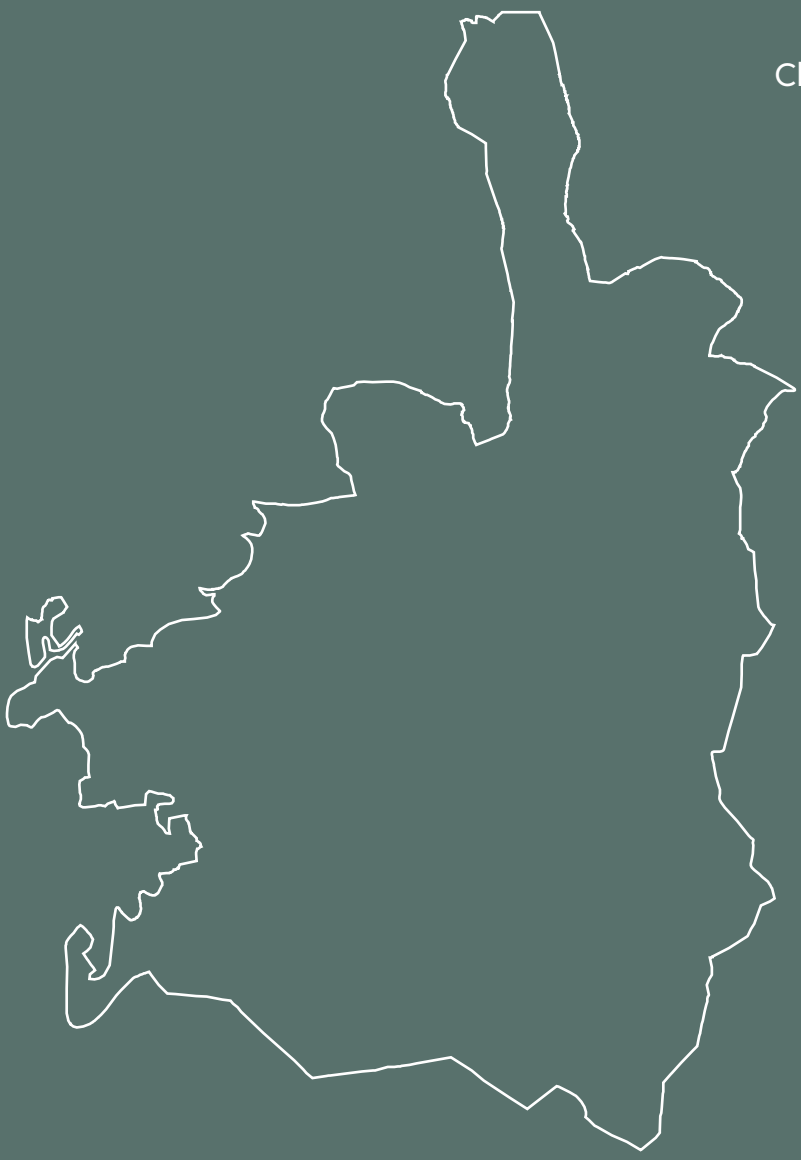
The second change involves the way data were collected and processed. Whereas in the past we commissioned customized tabular data from the CBS, this year we began working in the CBS microdata research room. This shift was not without trepidation, and the learning curve was not easy, but we hope that even this year, and more so in years to come, you too will see the fruits of our labor.

This publication would not have been possible without the support of the Ministry of Jerusalem and Heritage, the Jerusalem Municipality, and the Leichtag Foundation. We are grateful for their assistance, and we hope that this publication will facilitate their important work in Jerusalem.

On a final note, there is one tradition we are happy to continue – the publication's design. Since 2017, the graphic design of this publication has been skillfully handled by Yael Shaulski, and we thank her for the professionalism and creativity she brings to this work.

Yair Assaf-Shapira, Omer Yaniv, and Netta Haddad

1 Area and Climate



Area

After Dimona and Arad, Jerusalem is Israel's largest city in terms of area • As of 2021, Jerusalem's jurisdictional territory spans 126 sq. km. • By way of comparison, Be'er Sheva's jurisdictional territory spans 118 sq. km., Haifa has 73 sq. km., Rishon LeZion has 62 sq. km., Tel Aviv[1] has 54 sq. km., and Ma'ale Adumim has 49 sq. km.

The jurisdictional territory comprises areas within the city's municipal boundaries, where the municipality is entitled to exercise its authority. Jerusalem's jurisdictional territory is not contiguous, as it contains two areas that are not connected to the city but belong to it municipally: one is Mount Salmon to the southwest, and the other is in Mount Heret, near Mevasseret Zion. In addition, Jerusalem's jurisdictional territory encircles two enclaves that do not belong to it municipally: the localities of Ramat Rachel and Beit Zayit (including the nearby Beit Zayit Reservoir).

Large sections of Jerusalem's jurisdictional territory are open spaces; some of these, such as parks, are located within the city's built-up areas, while others, such as the Jerusalem Forest, lie on the city's outskirts. In 2013 open spaces constituted 53% of Jerusalem's jurisdictional territory. Jerusalem's topography, in combination with a long-standing planning policy, have resulted in most of Jerusalem being built as separate neighborhoods divided by valleys that contain public open spaces or main roads.

The local authorities bordering Jerusalem on the west are the Mateh Yehuda Regional Council and Mevasseret Zion. On the east and the north, Jerusalem is bordered by Judea and Samaria (the West Bank), including the Gush Etzion Regional Council (to the south and the east), the Mateh Binyamin Regional Council (to the east and north), the city of Ma'ale Adumim (to the east), and Area A and Area B territories, for which the Palestinian Authority is responsible.

Changes to the jurisdictional territory are made on the basis of a decree issued by the Minister of the Interior, following a recommendation by the Boundaries Committee. The most recent changes to Jerusalem's jurisdictional territory included the addition of about 240 dunams near Ramat Rachel, which were transferred from the territory of Mateh Yehuda to Jerusalem.

1 Throughout this document, all the data regarding Tel Aviv refer to the city of Tel Aviv-Yafo.

Climate

In 2021 the average minimum temperature in Jerusalem was 14.9°C and the average maximum was 23.6°C • During 2021 Jerusalem recorded 15 days on which the minimum temperature fell below 5°C and 92 days on which the maximum temperature rose above 30°C. During the rainy season of 2020/21, the Jerusalem Centre measurement station recorded 421 mm of precipitation.

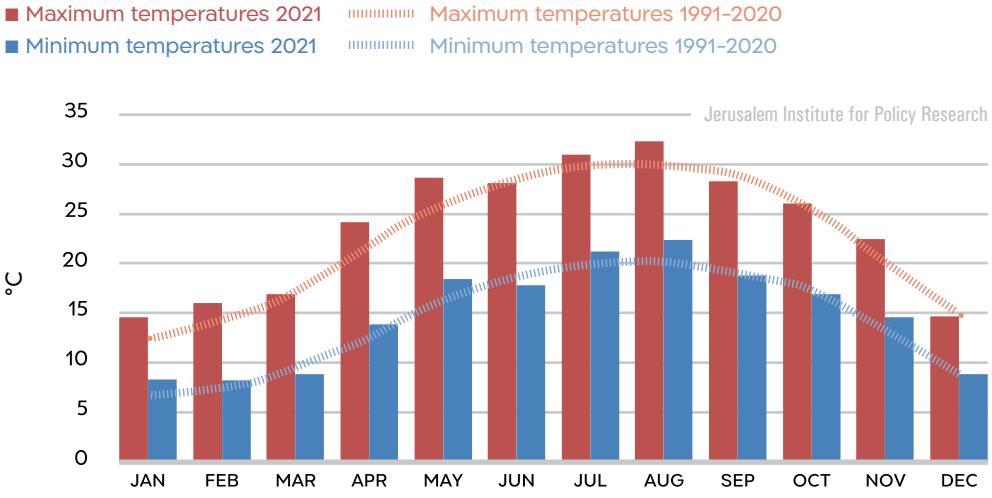
Temperature

In 2021 the average temperature in Jerusalem, and the average minimum and maximum temperatures, were slightly higher than the figures for the previous thirty years (1991-2020).

In 2021 the average temperature in Jerusalem was 19.2°C (compared with an average of 18.4°C over the past thirty years), the average minimum temperature was 14.9°C (compared with an average of 14.1°C over the past thirty years), and the average maximum temperature was 23.6°C (compared with an average of 22.6°C over the past thirty years).

In the same year, the months that recorded the lowest average minimum temperature in Jerusalem were January and February, with an average minimum temperature of 8.2 to 8.3°C. The lowest temperature for 2021 was recorded on February 18: -0.4°C. The month that recorded the highest maximum temperature was August, with an average maximum temperature of 32.3°C. The highest temperature for 2021 was recorded on July 18: 36.2°C.

Mean monthly maximum and minimum temperatures in Jerusalem, 1991-2021



Abnormal cold and heat events

The frequency of abnormal climate events indicates the extremeness of the weather. In 2021 Jerusalem recorded 15 days on which the minimum temperature dropped below 5°C. These included two "cold waves" – stretches of three or more days below this temperature. The average number of cold waves per year over the past thirty years (1991-2020) was comparable, at 2.4 per year. The longest cold wave in 2021 occurred in February and lasted five days.

In 2021 Jerusalem recorded 92 days on which the maximum temperature rose above 30°C. These included nine "heat waves" – stretches of three or more days above this temperature. The average number of heat waves per year during 1991-2020 was comparable, at 8.6 events per year. The longest heat wave in 2021 occurred in July-August and lasted twenty-three days.

Precipitation

During the 2020/21 rainy season, the Jerusalem Centre measurement station recorded 421 mm of precipitation. This is lower than the average for the rainy season over the past thirty years (1990/91-2019/20), which stood at 522 mm.

The rainiest month during the 2020/21 rainy season was January, with 148 mm of rain. For the sake of comparison with other cities in Israel, the amount of precipitation in Jerusalem during the 2020/21 rainy season (421 mm) was lower than the recording at the Tel Aviv Coast measurement station (498 mm) or the Haifa Technion station (685 mm), and higher than the amount recorded at the Be'er Sheva measurement station (106 mm).

Similarly, the number of rainy days during the 2020/21 rainy season – 47 – was low relative to the rainy seasons of the past 30 years, during which Jerusalem recorded an average of 58 rainy days per season. The 2020/21 rainy season had four days on which Jerusalem recorded more than 25 mm of precipitation and one day that recorded a snowfall.

2 Population

Population size

Religious identification

Geographical distribution

Population growth

Population age

Metropolitan Jerusalem

Population of Jerusalem and Major Israeli Cities, 2020

Jerusalem Institute for Policy Research

Geographical Distribution of the Jerusalem Population, 2020

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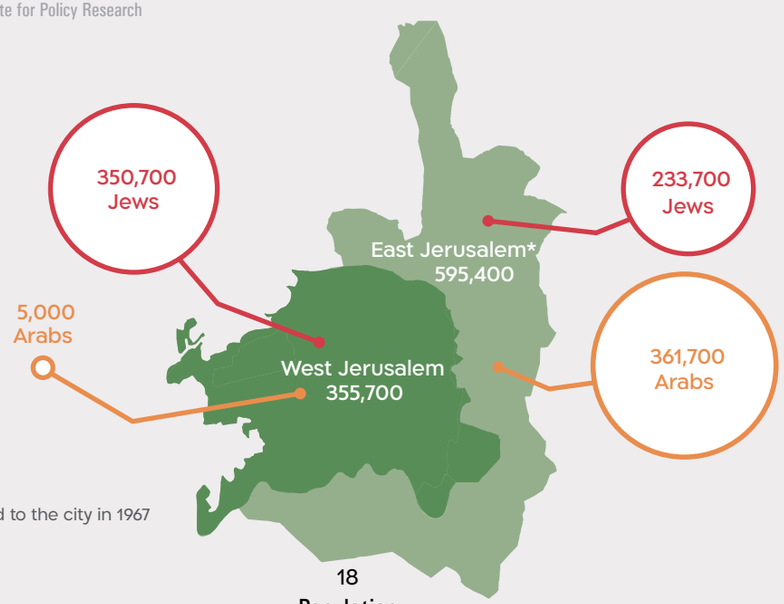

* Areas added to the city in 1967

Nature of Religious Identification of the Jewish Population* in Israel and Major Cities, 2018–2020 (Average)

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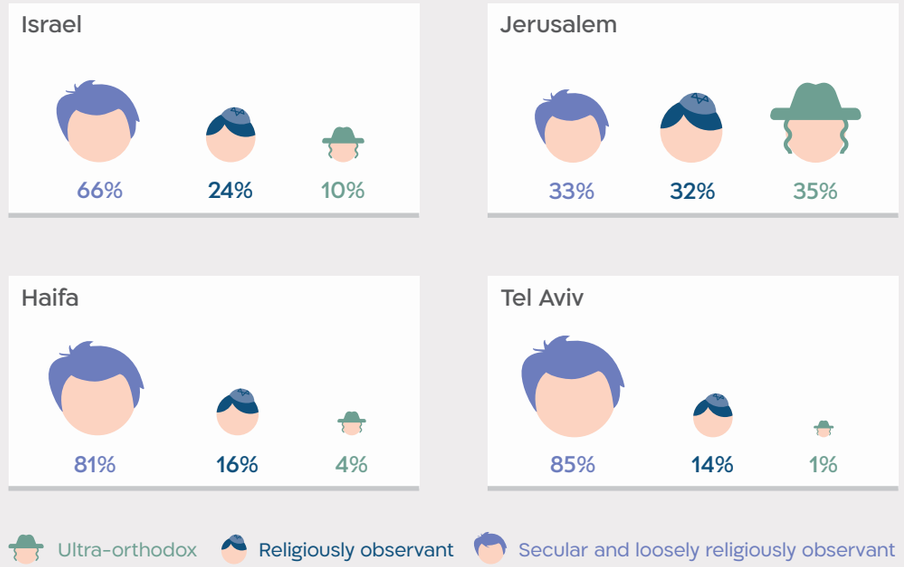

* Aged 20 and older, men and women

Jewish and Arab Population in Jerusalem, 1980–2020

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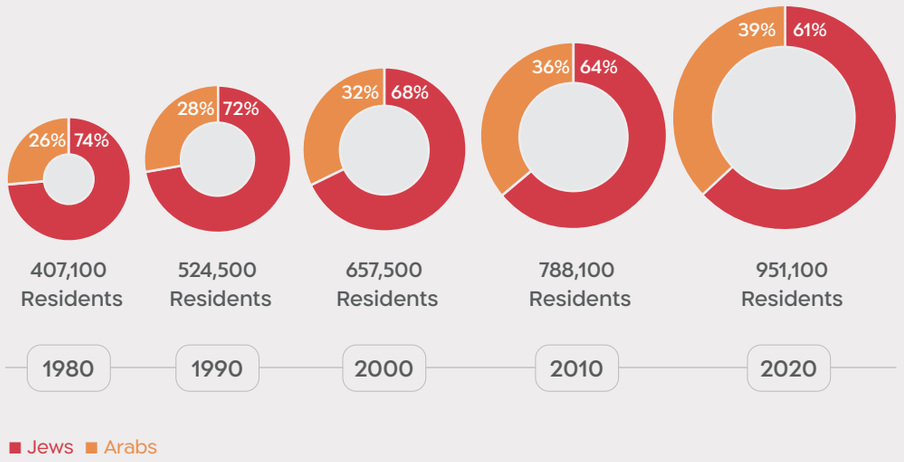


Population size

Jerusalem is the most populous city in Israel • At the end of 2020 Jerusalem's population numbered 951,100, accounting for 10% of Israel's total population • Jerusalem has the largest Jewish[2] population in Israel, at 584,400, as well as the largest Arab population in Israel, at 366,800.

At the end of 2020 Jerusalem's population numbered 951,100, double that of Tel Aviv, Israel's second most populous city with 463,800 residents. Haifa, Israel's third most populous city, had 283,700 residents; Rishon LeZion, the fourth most populous city, had 256,100 residents; Petah Tikva, the fifth most populous city, had 250,500 residents; Be'er Sheva, the eighth most populous city, had 210,600 residents.

The population of Jerusalem is mixed. In 2020 it had 570,100 Jewish[3] residents, 366,800 Arab residents (353,800 Muslims and 12,900 Christians; 96% and 4% respectively), 3,400 non-Arab Christians, and 10,800 residents with no religious classification.

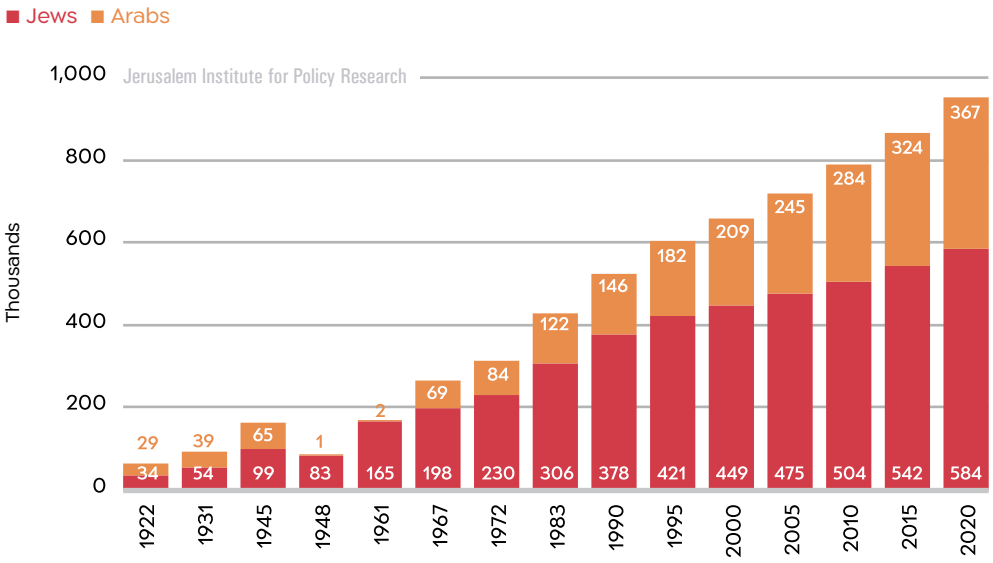
In 2020 Jerusalem's population accounted for 10% of Israel's total population. Its Jewish population constituted 8% of Israel's total Jewish population, while its Arab population constituted 19% of Israel's total Arab population. The relative size of Jerusalem's population as a proportion of Israel's total population has remained consistent since the 1970s, at 10%-11% – that is, the population growth rate in Jerusalem is comparable to the rate in Israel as a whole.

Over the years, there has been a decline in the relative size of the Jewish population as a proportion of Jerusalem's total 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 61% in 2020. Concurrently, the Arab population has increased proportionately from 26% in 1967, to 28% in 1990, to 32% in 2000, and to 39% in 2020. In recent years, as the Arab population's growth rate has declined, this trend has become more moderate.

2 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.

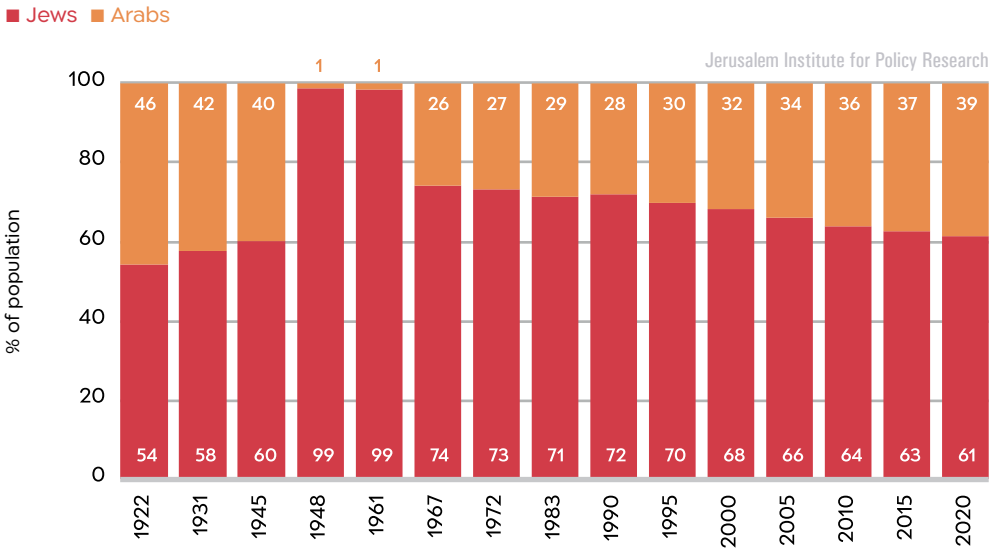
3 This figure refers only to Jews.

Population of Jerusalem* by Population Group, 1922-2020



* Within Jerusalem's jurisdictional territory in the relevant year

Population of Jerusalem* by Population Group (Percentage), 1922-2020



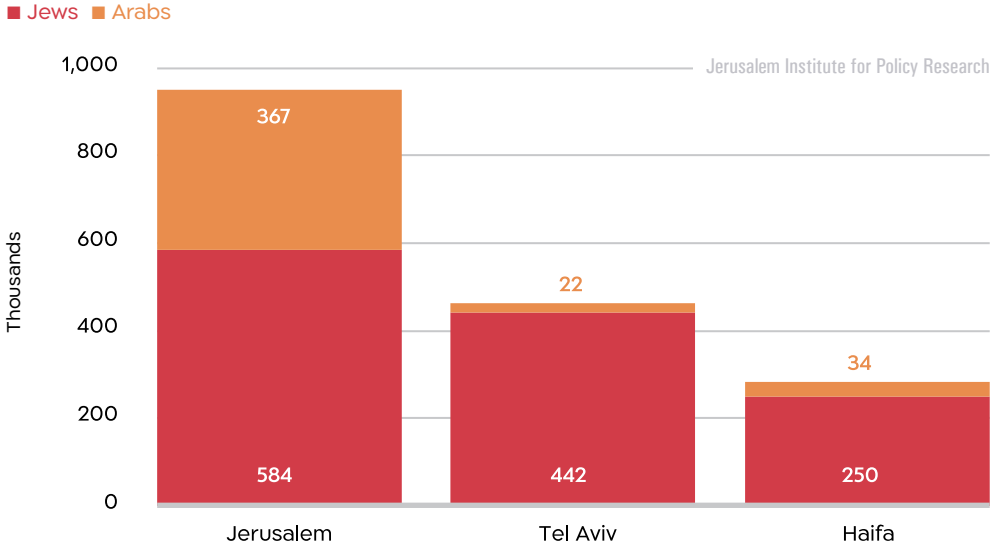
* Within Jerusalem's jurisdictional territory in the relevant year

Jerusalem has the largest Jewish population in Israel, as well as the largest ultra-orthodox (Haredi) population and largest Arab population. In 2020 Jerusalem had 584,400 Jewish residents. The number of Jewish residents in the city was about 32% higher than the number of Jews residing in Israel's second-largest city – Tel Aviv (442,200). These were followed, in descending order of Jewish population size, by Rishon LeZion (225,800), Petah Tikva (250,100), and Haifa (249,800).

Jerusalem also has the largest ultra-orthodox population among Israel's cities. In 2020, the estimated size of Jerusalem's ultra-orthodox population based on the Central Bureau of Statistics (CBS) Labor Force Survey, was 250,100 residents, which accounted for a fourth (25%) of Israel's total ultra-orthodox population. By comparison, Bnei Brak, Israel's largest ultra-orthodox city – which also has non-ultra-orthodox residents – had a total population of 208,800. Accordingly, Bnei Brak's total population is smaller than the ultra-orthodox population of Jerusalem.

Jerusalem also has the largest Arab population in Israel. In 2020 the city had 366,800 Arab residents. Jerusalem's Arab population is significantly larger than the Arab population in Israel's major Arab cities: Nazareth (77,600), Rahat (73,600), Umm al-Fahm (56,700), Taibe (44,500), and Shfaram (42,300).

Population of Jerusalem, Tel Aviv, and Haifa by Population Group, 2020



The relative size of Jerusalem's Arab population (39%) is significantly greater than the relative size of the Arab population in Israel (21%) and in the major mixed cities: Haifa (12%) and Tel Aviv (5%). In Acre 33% of the population is Arab, and in Lod and Nof HaGalil – 30%.

Jerusalem's Arab population included a total of 12,900 Christian Arabs, accounting for 3.5% of the city's total Arab population. Lod recorded a comparable proportion of Christian Arabs relative to the city's total Arab population (3.1%). The cities in Israel that recorded a large proportion of Christian Arab residents were Nof HaGalil (63% of the city's Arab population), Haifa (49%), Ma'alot-Tarshiha (48%), Nazareth (28%), and Shfaram (25%).

Religious identification

Jerusalem's population groups are many and diverse • One of the characteristics that distinguish among the Jewish[4] population groups in the city is their religious identification • Among the Jewish population aged 20 and older, the relative proportion of ultra-orthodox and religious Jews in Jerusalem is significantly higher than their proportion in Israel at large, and the relative proportion of secular and traditional Jews is lower than their proportion in Israel at large.

In the Social Survey conducted by the Central Bureau of Statistics, residents are asked to specify their religious identification. Data from the survey conducted in 2018-2020 (three-year average) indicate that among 321,700 Jewish residents of Jerusalem aged 20 and older, 19% identified as secular (60,800 residents), 25% identified as traditional (79,800), 21% identified as religiously observant (67,200), and 35% as ultra-orthodox (114,000).

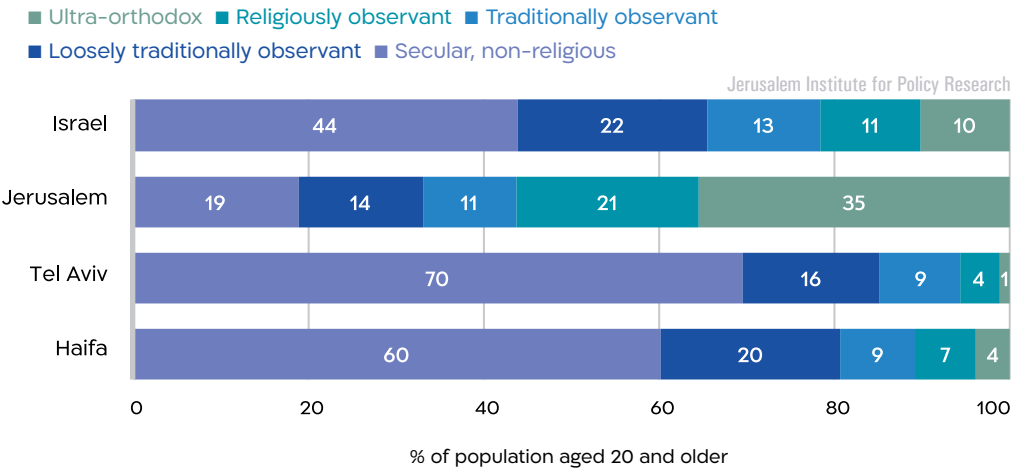
As noted, these data refer only to residents aged 20 and older. Among the population as a whole, the proportion of religiously observant and ultra-orthodox Jews is significantly greater. Because of the young age structure of these two groups, their proportion in the 0-19 age group is greater than their proportion in the 20+ age group.

Among the Jewish population in Jerusalem aged 20 and older, the proportion who identified as religiously observant or ultra-orthodox was significantly higher than in Tel Aviv, Haifa, and Israel. Among Jerusalem residents in this age group, 21% identified as religiously observant, compared with 7% in Haifa, 5% in Tel Aviv, and 11% in Israel. A total of 36% of Jerusalem residents in this age group identified as ultra-orthodox, compared with 1% in Tel Aviv, 4% in Haifa, and 10% in Israel.

Conversely, the proportion of those who identify as secular or traditional was lower among Jerusalem residents than among the residents of Haifa and of Israel. Among Jerusalem residents in this age group, 19% identified as secular, compared with 44% in Israel, 70% in Tel Aviv, and 60% in Haifa. A total of 24% of Jerusalem residents in this age group identified as traditional, compared with 35% in Israel, 29% in Haifa, and 25% in Tel Aviv.

4 This subchapter refers only to Jews, excluding "others" (most of whom have no religious classification).

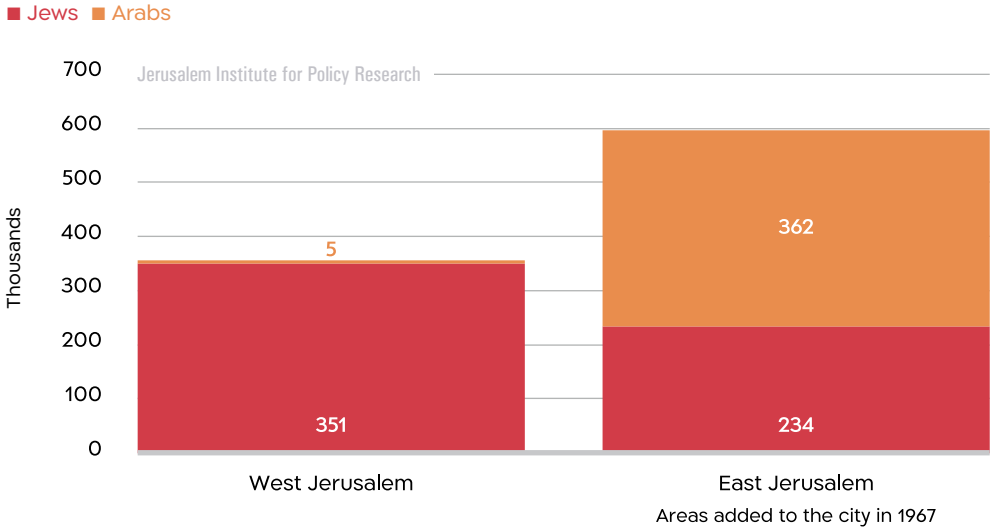
Jewish Population Aged 20 and Older in Israel, Jerusalem, Tel Aviv, and Haifa, by Religious Identification, 2018-2020 (Average)



Geographical distribution

At the end of 2020 Jerusalem had a total of 951,100 residents: 63% in East Jerusalem and 37% in West Jerusalem • East Jerusalem had both Jewish (39%) and Arab (61%) residents, whereas in West Jerusalem 99% of the residents were Jewish.

Population of Jerusalem by Geographical Distribution and Population Group, 2020

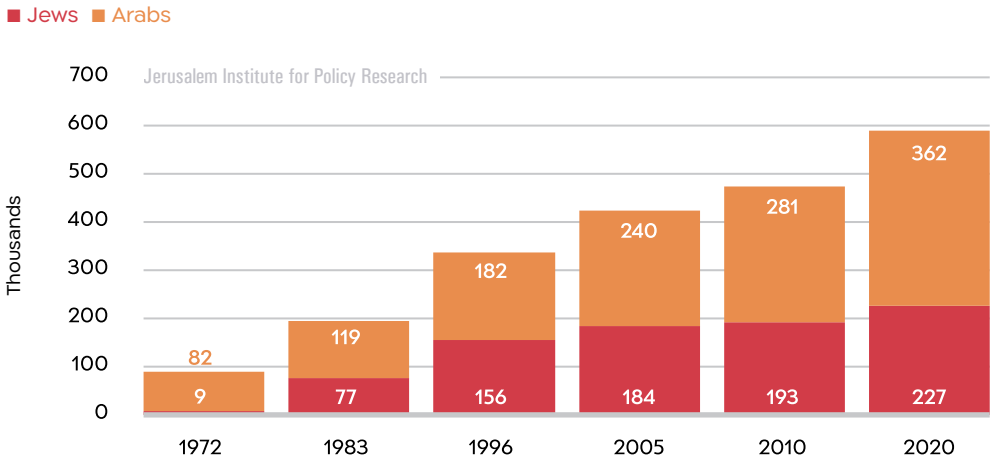


At the end of 2020 a total of 595,600 residents of Jerusalem, Jews and Arabs, were residing in areas that had been added to the city in June 1967 (hereafter: East Jerusalem), and they accounted for 63% of Jerusalem's total population. Over the years the relative proportion of the population residing in East Jerusalem has increased: in 1972 the population of East Jerusalem accounted for 29% of Jerusalem's total population; its proportion rose to 46% in 1983, to 59% in 2005, and to 63% in 2020.

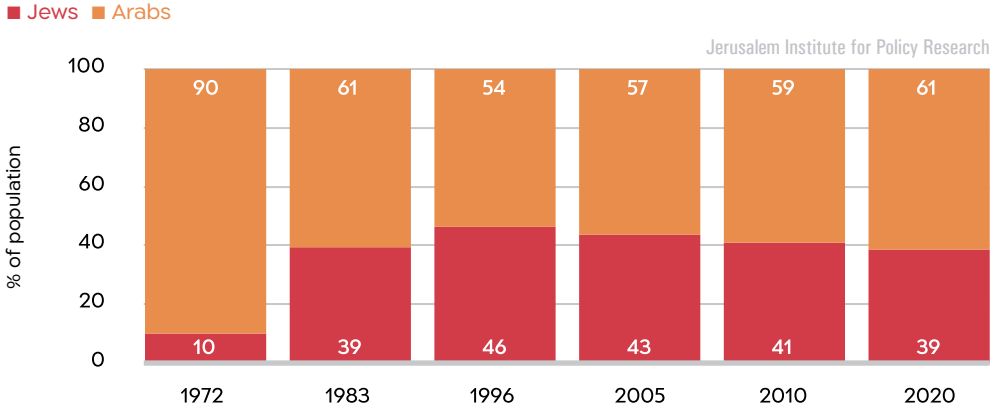
At the end of 2020 a total of 233,900 Jews were residing in East Jerusalem, accounting for 39% of all East Jerusalem residents. During the 1970s and 1980s, as large neighborhoods were being built in East Jerusalem, the number of Jewish residents in these areas rose significantly. In 1972 Jews accounted for only 10% of all East Jerusalem residents; their proportion rose to 39% in 1983 and to 46% in 1996. In the 2000s, however, the proportion of Jews residing in East Jerusalem began to decline – from 43% in 2005 to 39% in 2020.

In 2020 a total of 361,700 Arabs were residing in East Jerusalem, accounting for 61% of all East Jerusalem residents and 99% of all the Arab residents of Jerusalem.

Population of East Jerusalem by Population Group, 1972-2020



Population of East Jerusalem by Population Group (Percentage), 1972-2020



The largest Jewish neighborhoods in East Jerusalem were Ramot Alon (50,400 residents) Pisgat Ze'ev (43,800), Gilo (31,600), Neve Ya'akov (25,900), Har Homa (25,200), Ramat Shlomo (15,000), and East Talpiot (14,800).

The largest Arab neighborhoods in East Jerusalem were Beit Hanina (44,300 residents), Kafr 'Aqb[5] (39,000), Shu'afat Refugee Camp and surrounding neighborhoods (Ras Khamis and Dahiyat Al-Salam)[6] (35,000), Al-Tur and the slopes of the Mount of Olives (30,100), Jabel Mukaber (26,100), and the neighborhood of Shu'afat (23,900).

Population growth

During 2020 Jerusalem's population increased by 14,700 persons (a rise of 1.6%): the Jewish population increased by 6,800 persons (1.2%) and the Arab population by 8,000 persons (2.2%).

For many years the rate of growth among Jerusalem's Jewish population has been lower than that of the Arab population, and so too in 2020. During that year the Jewish population's growth rate stood at 1.2%, compared with 2.2% among the Arab population. At the same time, the Arab population's growth rate has been declining. For the sake of comparison, during 2000-2010 the Arab population's annual growth rate averaged 3.1%.

Within Jerusalem's Arab population, the Christian and Muslim populations' growth rates differ significantly. In 2020 the Muslim population grew by 2.3%, whereas the Christian population remained unchanged. This disparity stems from a variety of factors, including different age structures, fertility patterns, and migration patterns.

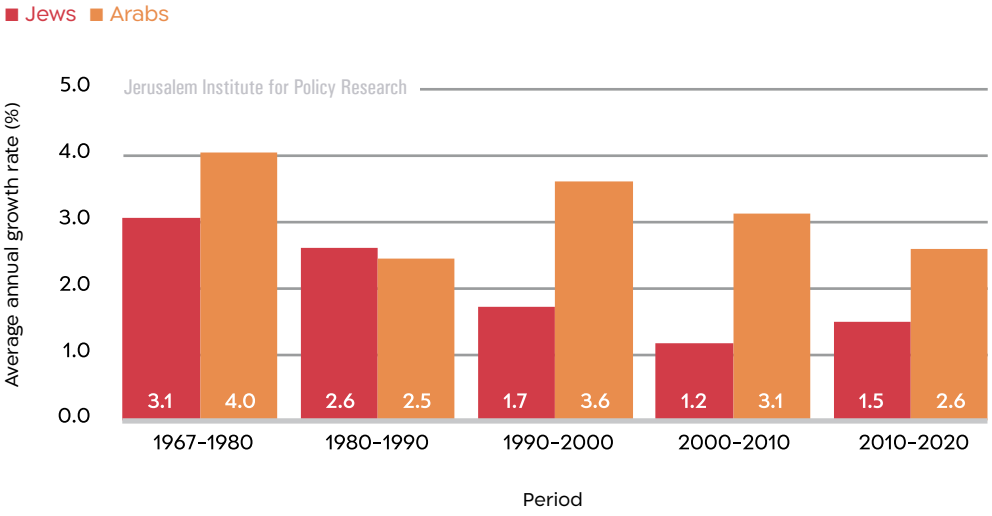
For many years the population growth rate in Jerusalem has been comparable to the figure for Israel and higher than that of Tel Aviv. During 2010-2019, for example, the average annual population growth rates for Jerusalem and Israel were identical, at 1.9%, while the figure for Tel Aviv stood at 1.1%. In 2020 Jerusalem had a population growth rate of 1.6%, which was identical to the rate for Israel, higher than the rate for Tel Aviv (0.7%), and significantly higher than the rate for Haifa, where the number of residents declined (-0.6%). Among cities with more than 100,000 residents, the highest population growth rates for 2020 were recorded in Beit Shemesh (6.1%) and Ramat Gan (2.5%), and the lowest rates were recorded in Bat Yam (-0.9%) and Haifa (-0.6%).

5 This neighborhood is located within the municipal jurisdiction of Jerusalem, but beyond the separation fence. Only partial data are available for this neighborhood

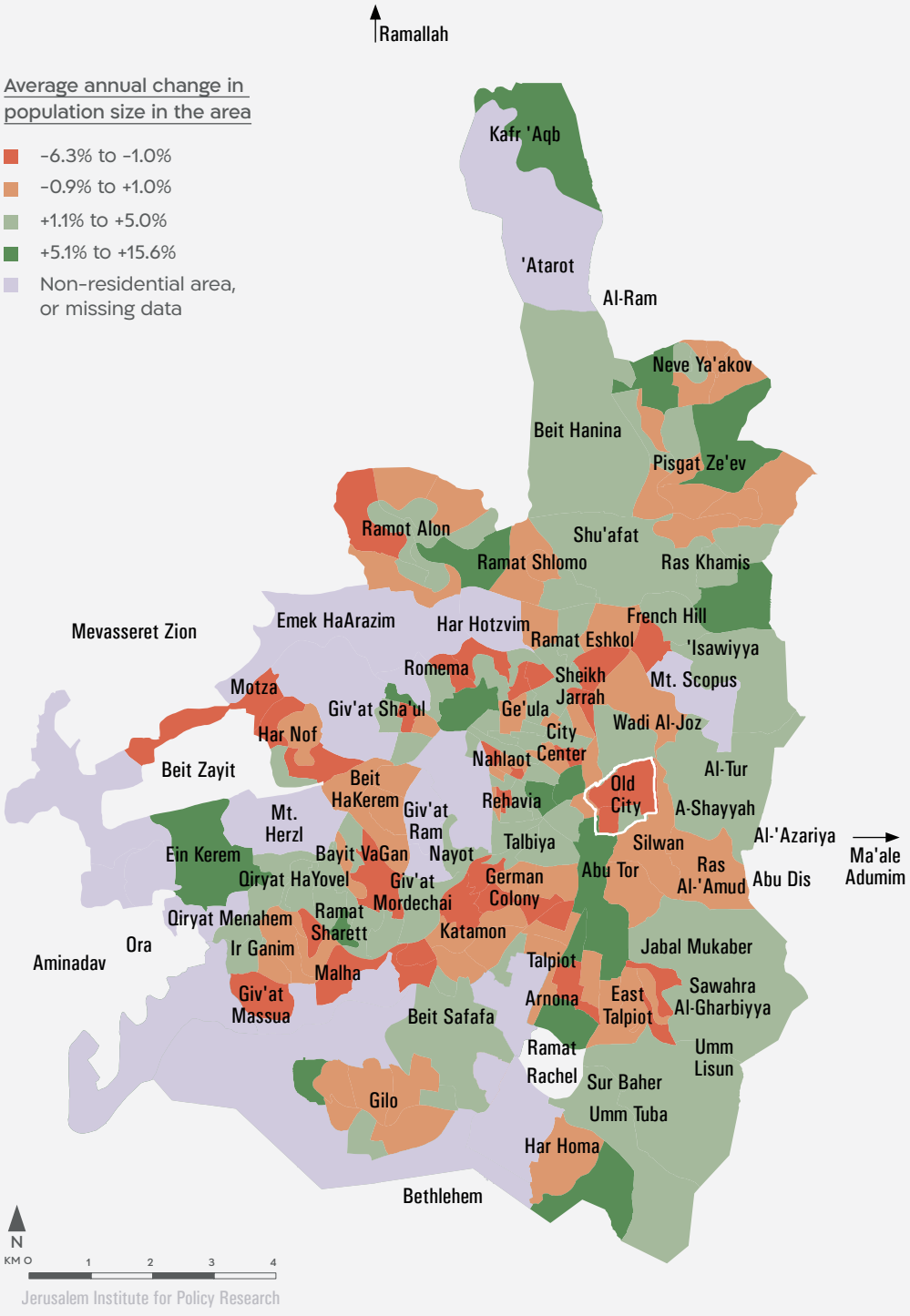
6 These neighborhoods are located within Jerusalem's municipal jurisdiction, but beyond the separation fence, and only partial data are available for them.

In 2020 the growth rate among Jerusalem's Jewish population stood at 1.2%. This was lower than the figures for 2018 and 2019, which recorded rates of 1.8% and 1.4%, respectively. During that year, the growth rate of Jerusalem's Jewish population (1.2%) was lower than the rate for Israel (1.5%) and higher than the rates for Tel Aviv (0.5%) and Haifa (-0.9%). Conversely, the growth rate of Jerusalem's Arab population (2.2%) was higher than the Arab population's growth rate in Israel (2.0%) and in Haifa (1.8%).

Average Annual Population Growth Rate in Jerusalem, by Period and Population Group, 1967-2020



Population Growth in Jerusalem, 2019-2020



Population age

The population of Jerusalem is characterized by a young age structure • In 2020 the median age of Jerusalem's residents was 24.1 years. That is, half the population was younger than 24.1 and the other half was older than 24.1 • The low median age of Jerusalem's residents is attributable to the large proportion of the city's ultra-orthodox and Arab population groups.

Jerusalem's population is significantly younger than the populations of Tel Aviv and Haifa. In 2020 the median age among Jerusalem's residents was 24.1 years, compared with 36.1 among residents of Tel Aviv and 38.7 among residents of Haifa. The median age for the total population of Israel was 30.1.

Jerusalem's Jewish population is older than its Arab population. In 2020 the median age of the Jewish population in Jerusalem stood at 25.4, compared with 22.3 among the city's Arab population. In the same year, the median age of Israel's Jewish population stood at 32.2, and the median age of Israel's Arab population stood at 23.9.

Over the past decade, Jerusalem recorded a moderate rise in the median age of its population: from 23.6 in 2010 to 24.1 in 2020. Among its Jewish population, Jerusalem recorded a moderate decline in the median age: from 25.7 in 2010 to 25.4 in 2020. Among its Arab population, however, Jerusalem recorded a rise in the median age: from 19.8 in 2010 to 22.3 in 2020.

Jerusalem is characterized by a high percentage of children (ages 0-14) and a low percentage of seniors (ages 65 and older). In 2020 children accounted for 33% of Jerusalem's total population, compared with 18% in Tel Aviv, 20% in Haifa, and 28% in Israel. Among the city's Jewish population, children accounted for 33%, and among the city's Arab population they accounted for 35%.

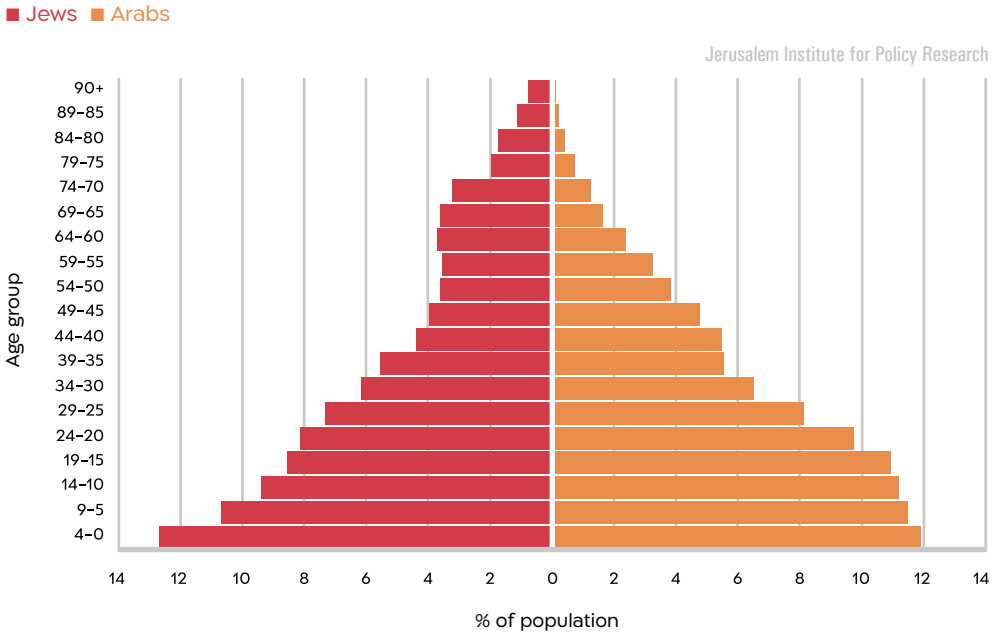
The percentage of seniors (ages 65 and older) in Jerusalem is relatively low. Members of this age group accounted for 9% of the city's total population, compared with 15% in Tel Aviv, 21% in Haifa, and 12% in Israel. Among Jerusalem's Jewish population, seniors accounted for 12%, and among the city's Arab population they accounted for only 4%.

In general, the ultra-orthodox population is characterized by a young age structure, but there are large differences among the neighborhoods. For example, in Ge'ula and Mea She'arim the proportion of children (ages 0-14), as a percentage of the total population in 2020, stood at 46%, but in Ramat Shlomo the proportion was lower, at 35%, and in Ramot Alon (South) it stood at 37%. This variance stemmed from differences in the population's characteristics, the length of time that the neighborhood has been populated, and migration to and from the neighborhoods, among other factors. Reciprocally, the percentage of seniors (ages 65 and older) within the ultra-orthodox population is usually low, but here too, there are differences among the neighborhoods.

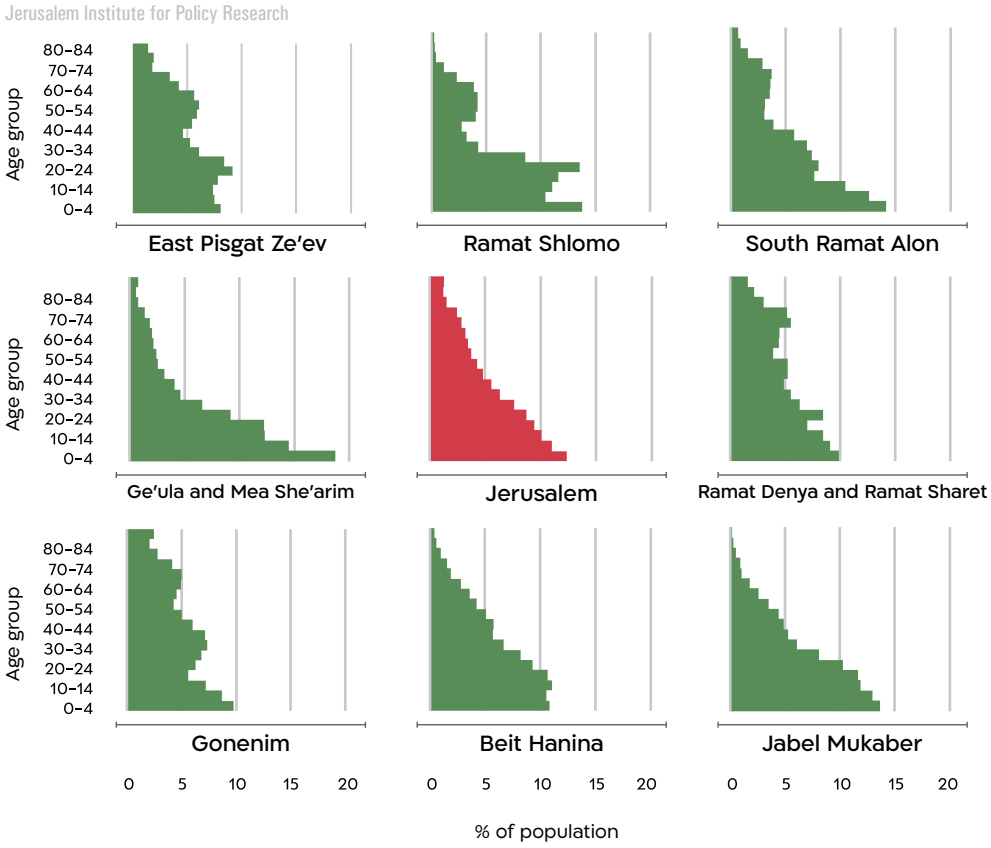
Among the general Jewish population (secular, traditional, and religious but not ultra-orthodox Jews), the age structure is older. In East Pisgat Ze'ev, as well as Ramat Denya and Ramat Sharett, the percentage of children was lower than in Jerusalem as a whole, at 23% and 27% respectively. The percentage of seniors in these neighborhoods was relatively high, at 13% and 18% respectively.

The Muslim Arab population of Jerusalem is also characterized by a young age structure, significantly younger than that of the city's Christian Arab population. Among the Muslim population, the proportion of children (ages 0-14) stood at 35%, and among the Christian Arab population, at 20%. The percentage of seniors (ages 65 and older) among the Muslim population stood at 4%, and among the Christian Arab population, at 15%.

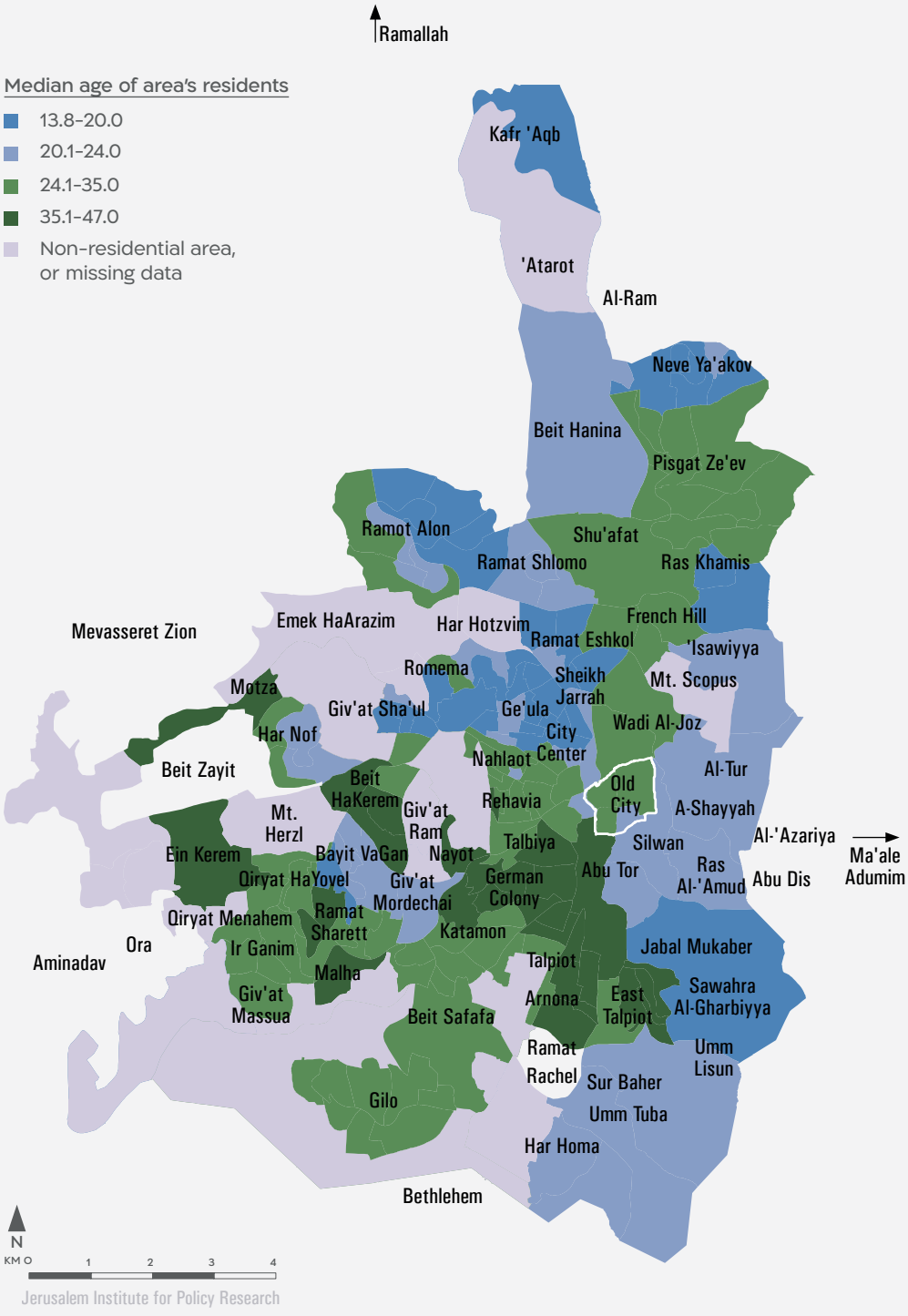
Age Structure of Jerusalem's Population, by Population Group, 2020



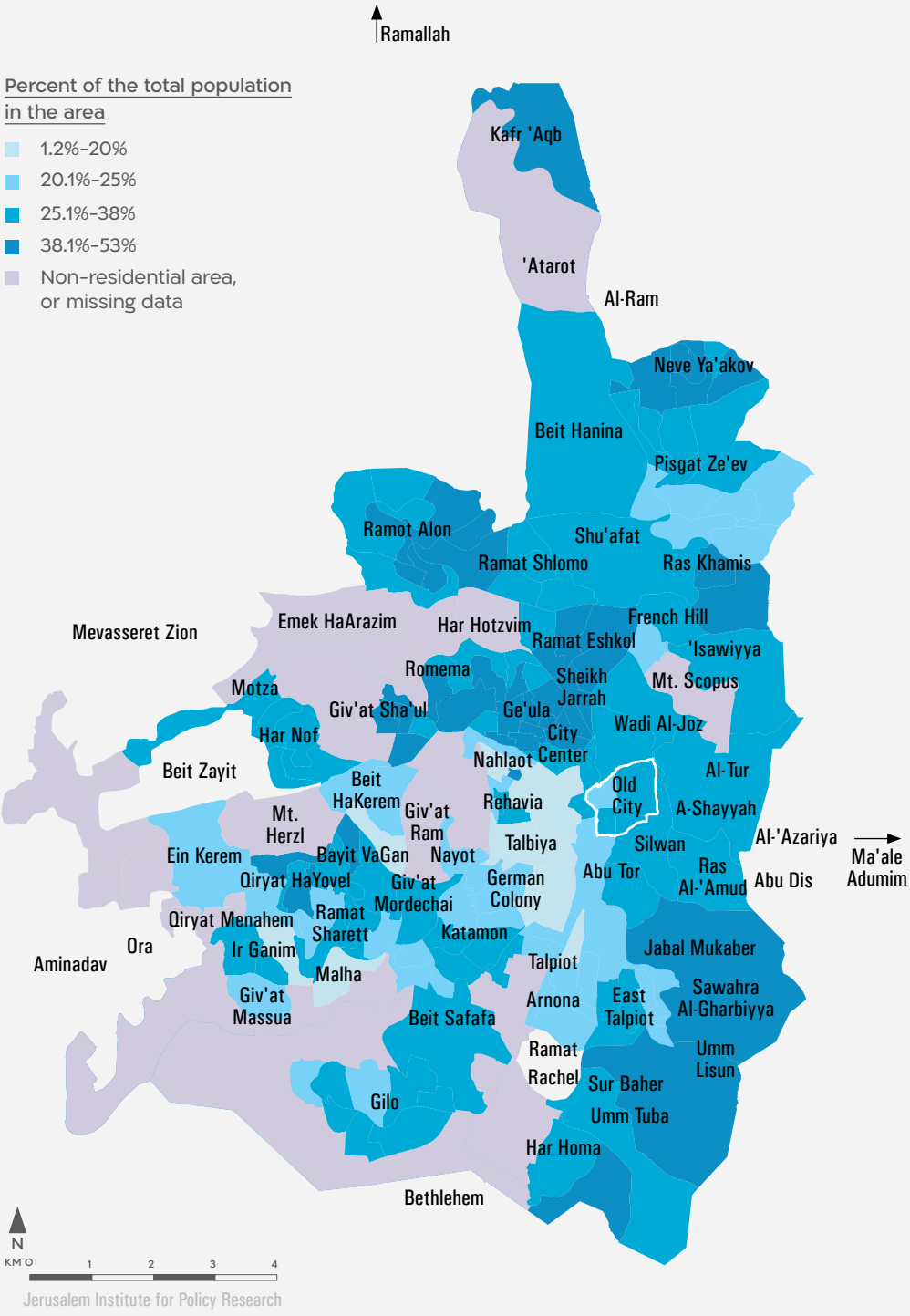
Age Structure in Select Neighborhoods in Jerusalem, 2020



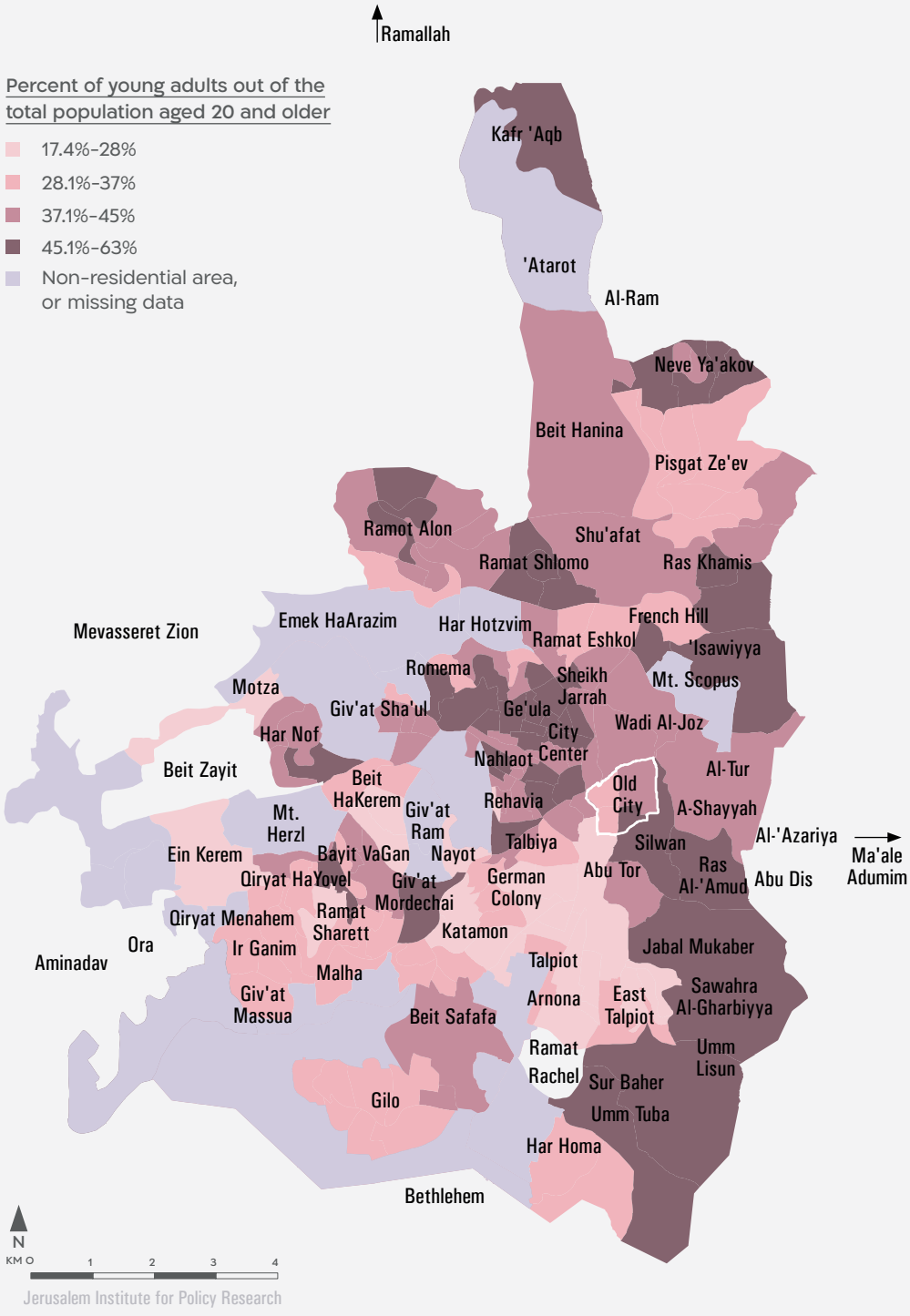
Median Age in Jerusalem, 2020



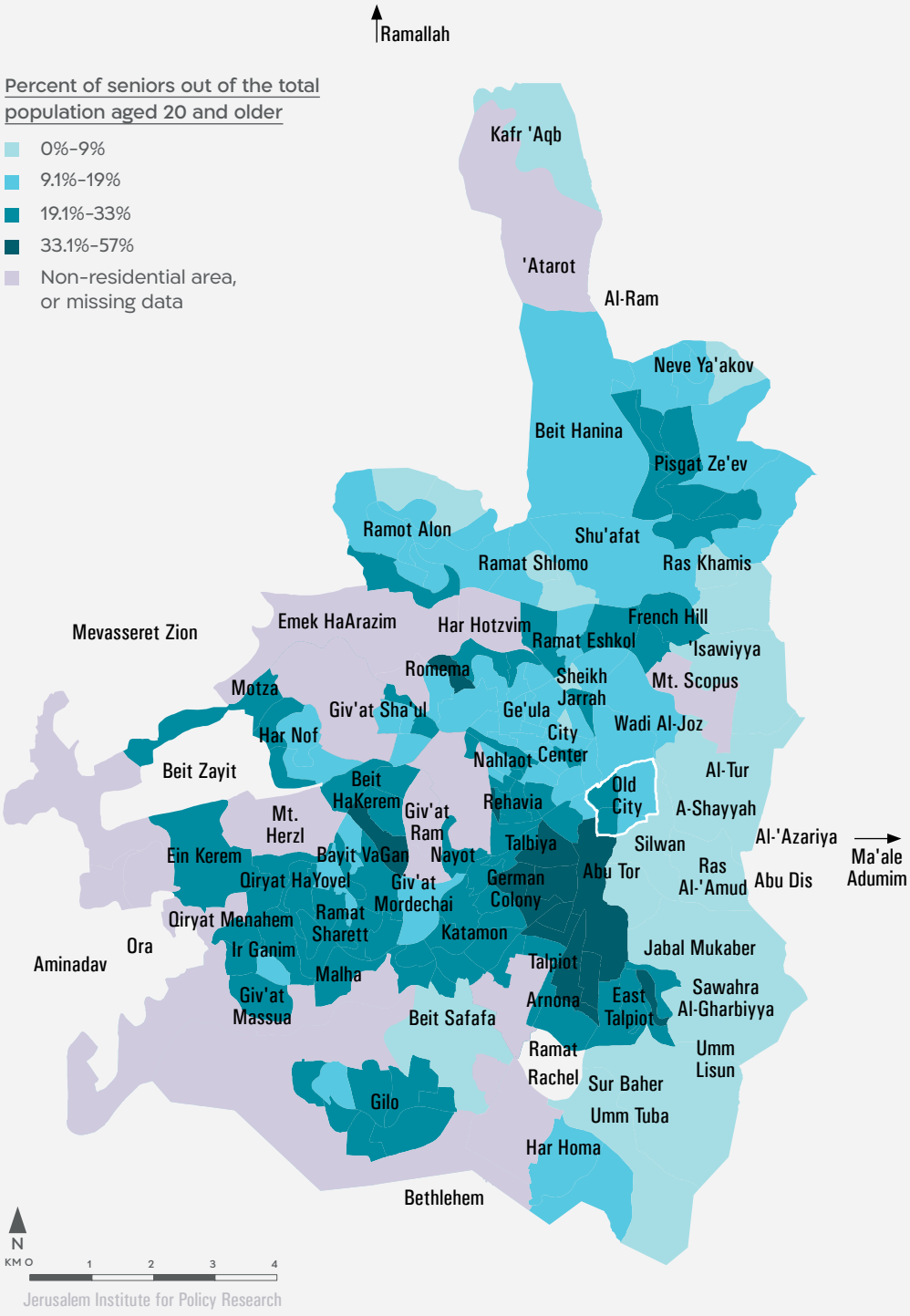
Children Aged 0-14 in Jerusalem, 2020



Young Adults Aged 20-35 in Jerusalem, 2020



Seniors Aged 65 and Older in Jerusalem, 2020



Metropolitan Jerusalem

Metropolitan Jerusalem is the second largest metropolitan area in Israel • In 2020 Metropolitan Jerusalem[7] had a total of 1,373,000 residents: 951,100 in the city of Jerusalem, the metropolitan core, and 421,900 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. At the center of the metropolitan area lies the primary city, which serves as the focus of activity for the population of the metropolitan area. It is surrounded by the metropolitan localities, which are classified into rings, according to their distance from the city, and sectors, according to their direction from the city.[8] The Central Bureau of Statistics has identified four metropolitan areas in Israel: Jerusalem,[9] Tel Aviv, Haifa, and Be'er Sheva.

Metropolitan Jerusalem is composed of the metropolitan core (the city of Jerusalem) and an outer ring that comprises two sectors. In 2020 Metropolitan Jerusalem contained 86 localities with a population of 1,373,000 residents. The metropolitan core had 951,100 residents, and the outer ring had 421,900 residents: 224,300 in the western sector and 197,600 in the sector comprising Israeli localities in Judea and Samaria (the West Bank). It is important to note that the sector of Israeli localities in Judea and Samaria (the West Bank) includes only Jewish localities. Accordingly, these data pertain solely to residents of Israel, and not to the Arab residents of these areas who do not have Israeli residency status. The Palestinian Central Bureau of Statistics estimated that in 2020 the Palestinian population in districts adjacent to Jerusalem numbered 741,500 residents.[10]

In 2020 the largest localities in Metropolitan Jerusalem's outer ring were Beit Shemesh (132,500 residents), Betar Illit (61,100), Ma'ale Adumim (37,800), Mevasseret Zion (24,200), and Giv'at Ze'ev (19,200).

Metropolitan Jerusalem is the second-largest metropolitan area in Israel, after Tel Aviv. In 2020, as noted, it had 1,373,000 residents. Metropolitan Tel Aviv had 4,103,200 residents, Metropolitan Haifa had 972,300 residents, and Metropolitan Be'er Sheva had 410,000 residents – significantly fewer than the metropolitan areas of Jerusalem and Haifa.

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7 The data on Jerusalem, the urban core of the metropolitan area, pertain to both the Jewish and the Arab populations. The data on Israeli localities in Judea and Samaria (the West Bank), however, pertain only to the population group of Jews and others.

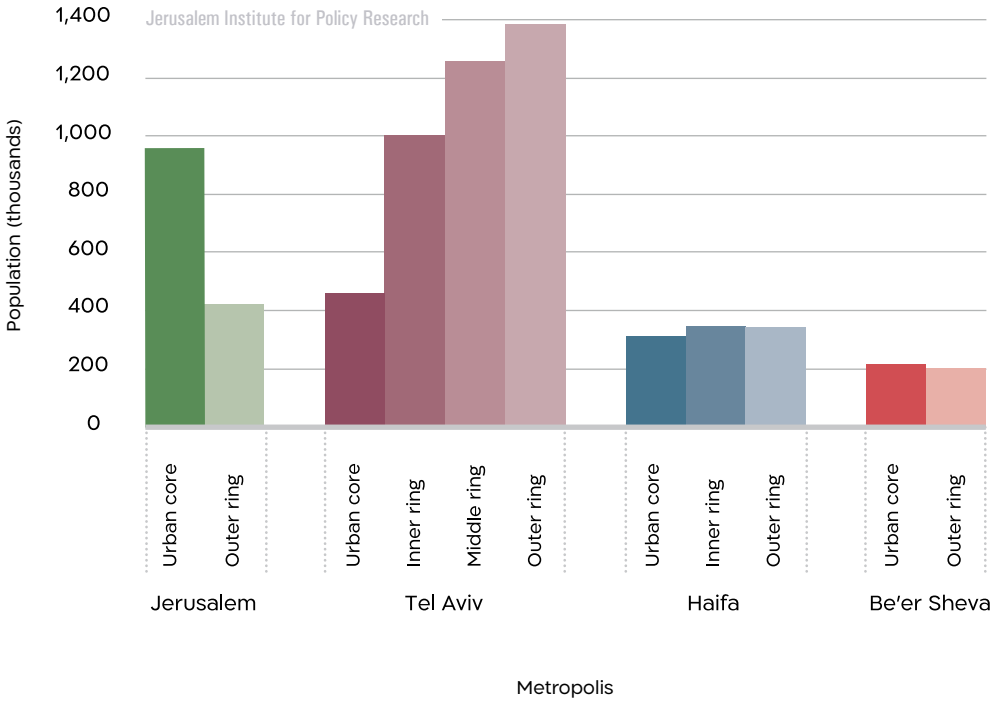
8 "Metropolitan area," Central Bureau of Statistics Glossary, https://tinyurl.com/35whnm39.

9 Metropolitan Jerusalem was first defined by the Central Bureau of Statistics in 2013, on the basis of data from the 2008 census.

10 A total of 229,900 residents in the Bethlehem Governate, 347,800 in the Ramallah Governate, and 163,800 in the Jerusalem Governate (J2). See https://www.pcbs.gov.ps/site/lang__en/803/default.aspx.

The ratio between the population of the urban core (primary city) and the surrounding population in the remaining metropolitan area is indicative of the character of the metropolitan area, both in spatial terms – whether the population is scattered or concentrated – and in economic terms – how much weight the outer ring has and what its potential economic contribution to the prosperity of the primary city is. The population ratio between the core and the outer rings varies greatly across Israel's metropolitan areas. In Metropolitan Jerusalem the urban core's population constituted 69% of the total metropolitan population, whereas in Metropolitan Tel Aviv the urban core's population constituted only 11% of the total metropolitan population. In Metropolitan Be'er Sheva and Metropolitan Haifa, the population of the primary city constituted 51% and 29% respectively.

Population, by Metropolis and Rings, 2020



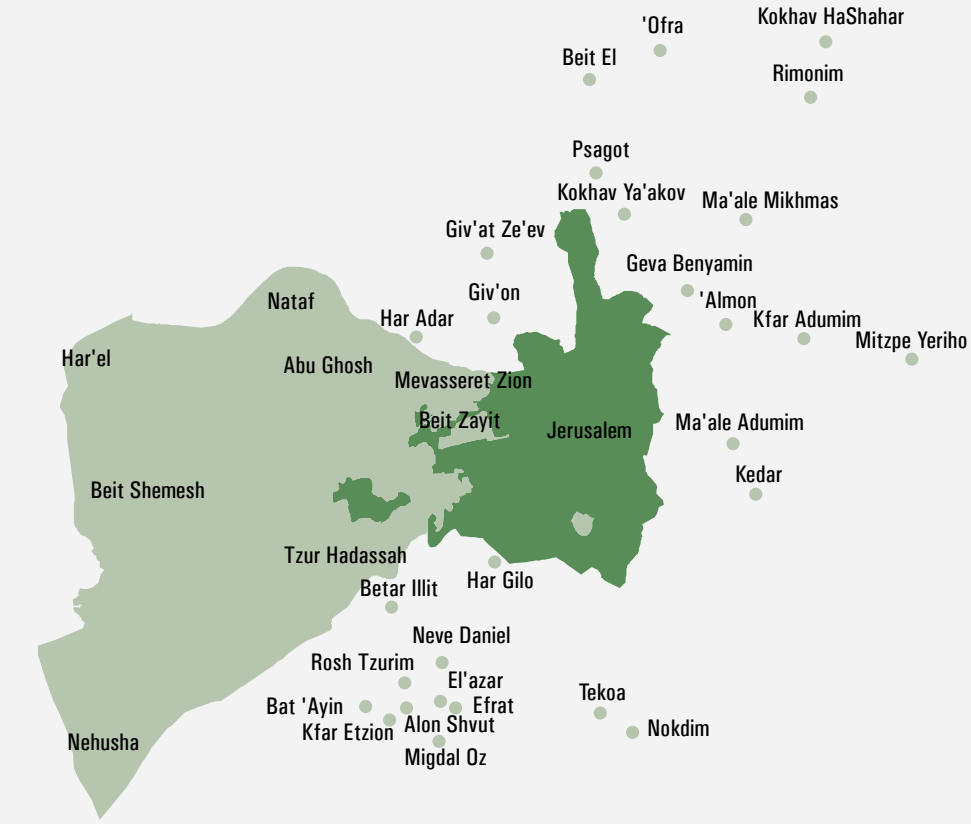
Metropolitan Jerusalem

Metropolitan core

Outer ring

Western sector

Israeli localities in the Judea and Samaria (West Bank) sector



Jerusalem Institute for Policy Research

3 Sources of Population Growth

Sources of population growth

Births

Mortality

Natural increase

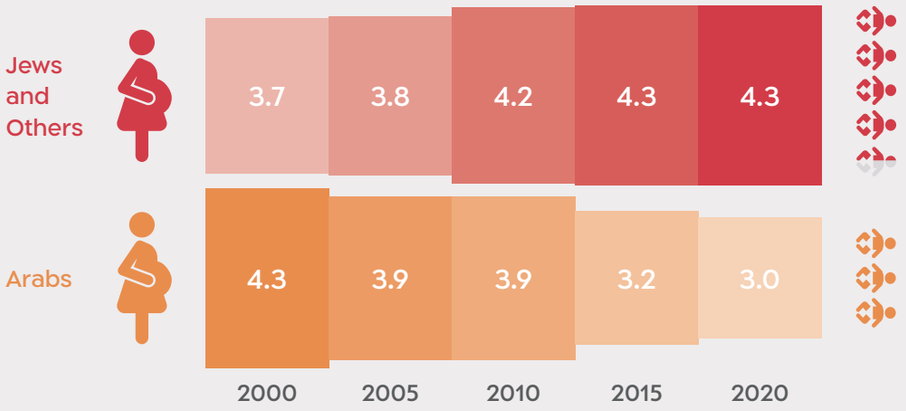
Aliya (Immigration)

Inter-city migration

Intra-city migration in Jerusalem

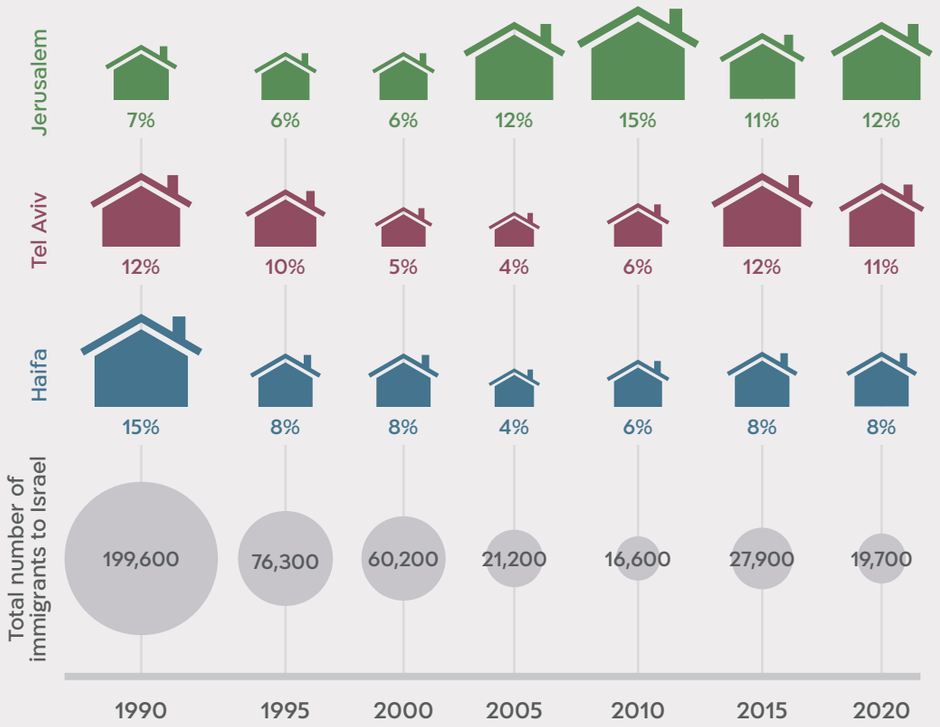
Fertility Rate of Women in Jerusalem, by Population Group, 2000–2020

Jerusalem Institute for Policy Research



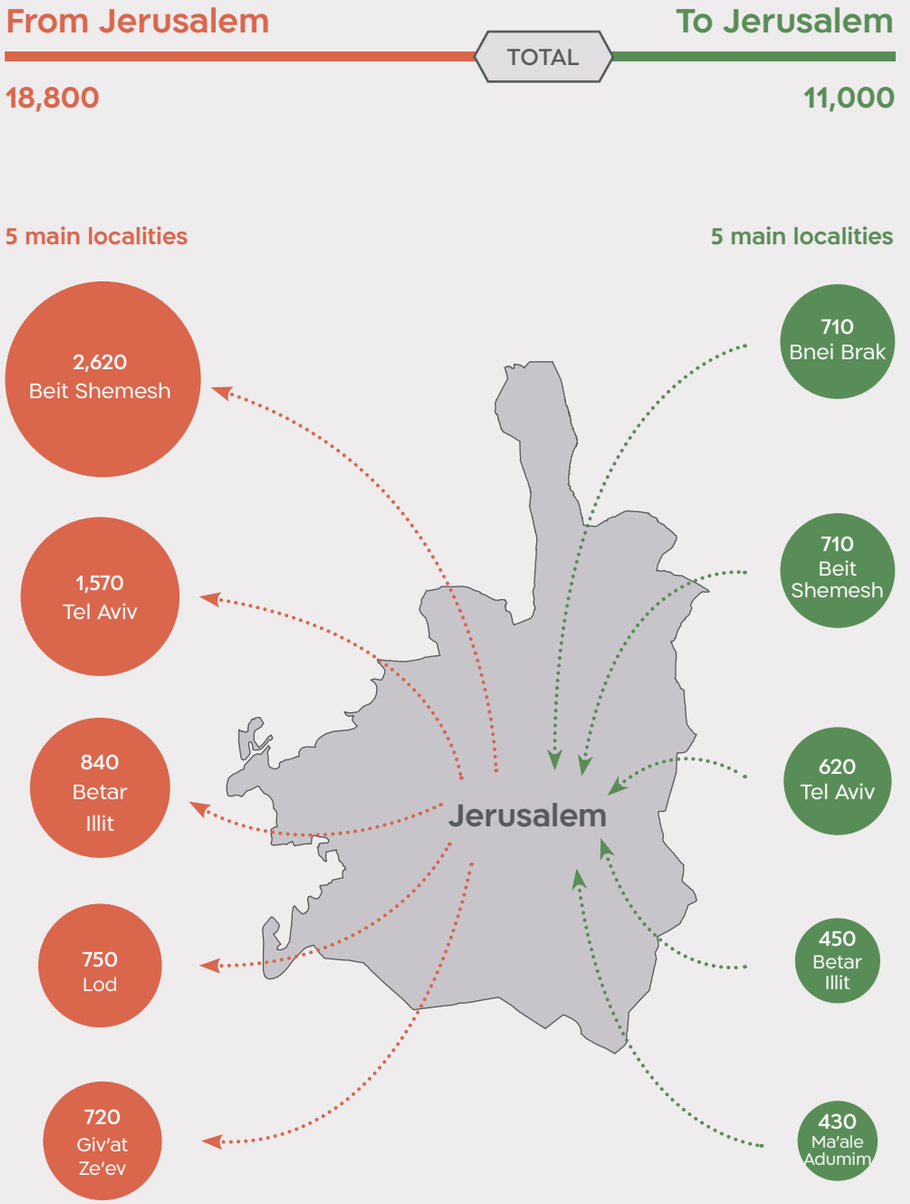
First Place of Residence of Immigrants (Olim), 1990–2020

Jerusalem Institute for Policy Research



Migration to and from Jerusalem, 2020

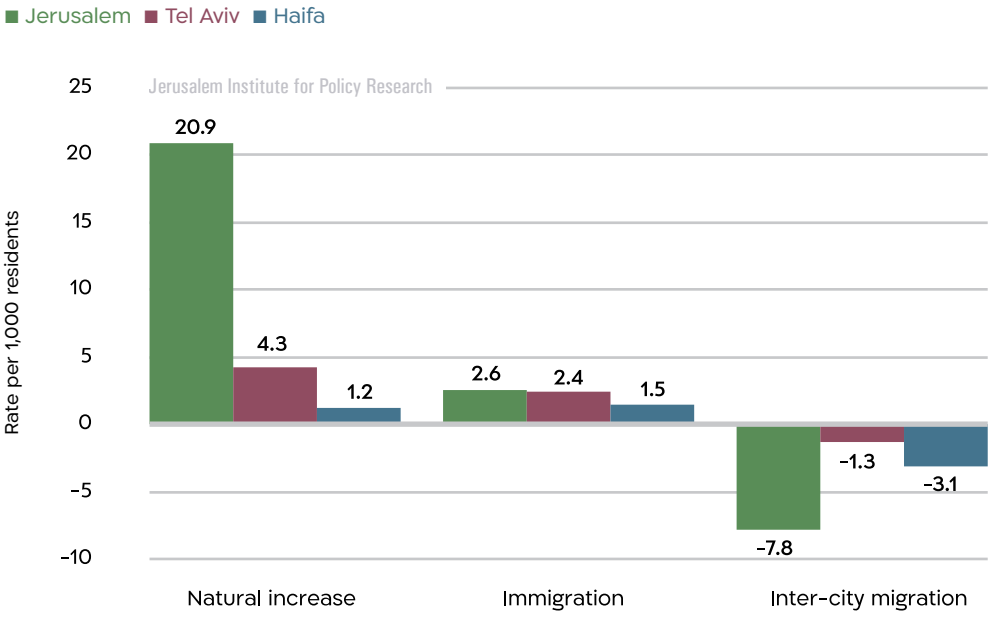
Jerusalem Institute for Policy Research



Sources of population growth

The population growth in Jerusalem stems from three primary factors: natural increase, aliya (immigration),[11] and inter-city migration. In addition, the city's population growth is affected by international migration (other than aliya); this includes emigrants, returning residents, and new residents who arrive through family reunification.

Sources of Population Growth in Jerusalem, Tel Aviv, and Haifa, 2020



11 This includes "olim" (immigrants) – persons (Jews or family members of Jews) who entered Israel for the purpose of taking up residence under the Law of Return or the Entry into Israel Law; "potential olim" – persons entitled to an oleh (immigrant) visa or an oleh certificate under the Law of Return who wish to reside in Israel for up to three years to explore the possibility and conditions for settling in Israel as olim; and "olim citizens" – children born to Israeli citizens during a stay abroad, who enter Israel with the intention to settle.

Births

In 2020 a total of 25,100 infants were born in Jerusalem • The fertility rate in Jerusalem (3.8) was higher than the rate in Israel at large (2.9) • The fertility rate among Jewish women in Jerusalem (4.3) was higher than the rate among Arab women in Jerusalem (3.0) • The birthrate in Jerusalem stood at 26.6 births per 1,000 residents, which was higher than the figure for Israel (19.2).

In 2020 a total of 25,100 infants were born to Jerusalem residents: 16,400 infants (65%) were born to Jewish families, and 8,700 infants (35%) were born to Arab families.

The total fertility rate (henceforth: fertility rate)[12] reflects the fertility level of a population or population group, independent of its age structure. In 2020 the fertility rate in Jerusalem stood at 3.8, which was significantly higher than the fertility rate in Israel (2.9), Tel Aviv (1.8), or Haifa (2.0).

Among Israel's other major cities (more than 100,000 residents), the highest fertility rates were recorded in Bnei Brak (5.8), Beit Shemesh (5.3), Ashdod (3.1), and Rehovot (2.7). Among Jewish localities, the highest fertility rates in Israel were recorded in Modi'in Illit (7.2), Betar Illit (6.8), and Rekhasim (5.4), three localities of an ultra-orthodox character.

In 2020 fertility rate among Jewish women in Jerusalem stood at 4.3 (3.0 in Israel), which was higher than the fertility rate among Arab women in Jerusalem, at 3.0 (2.8 in Israel). The high fertility rate among Jewish women is primarily attributable to the high fertility rates among the city's ultra-orthodox and religiously observant population groups.

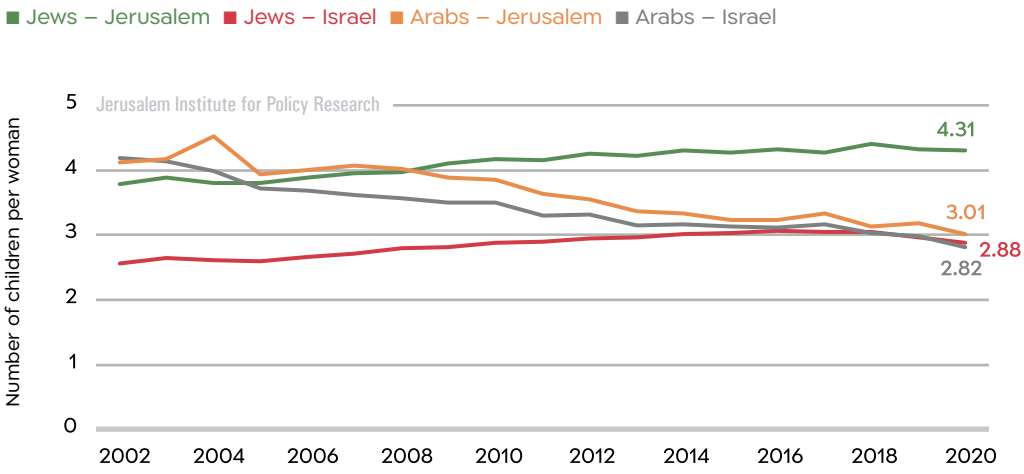
Since the start of the 2000s, Jerusalem has recorded an increase in the fertility rate among Jewish women. In 2010 the fertility rate among Jewish women in Jerusalem stood at 4.2, and by 2020 it had risen slightly, to 4.3. In Israel the fertility rate of the Jewish population remained unchanged during these years, at 2.9.

In contrast, the fertility rates among Arab women in Jerusalem and in Israel during these years showed a sharp decline. In Jerusalem the fertility rate declined from 3.9 in 2010 to 3.0 in 2020, and in Israel the fertility rate declined from 3.5 to 2.9. The sharp decline in the Arab population's fertility rate is not unique to Israel, as it is evident in neighboring Arab countries as well. In Jordan, for example, the fertility rate declined from 7.3 in 1980 to 2.6 in 2020.[13]

12 The total fertility rate (TFR) represents the average number of children that would be born to a woman over her lifetime, taking into account the current age-specific fertility rates.

13 https://ourworldindata.org/fertility-rate.

Total Fertility Rates in Israel and Jerusalem by Population Group, 2002-2020



Corresponding to its high fertility rates, Jerusalem's population is characterized by a very high birthrate.[14] The birthrate is affected both by fertility patterns and by age structure. In 2010 the birthrate in Jerusalem stood at 26.6 (births per 1,000 residents), which was higher than the figures for Israel (19.2), Tel Aviv (16.8), and Haifa (13.2).

In 2020 the birthrate of Jerusalem's Jewish population (28.2) was higher than that of its Arab population (24.0). Conversely, in Israel at large the birthrate of the Jewish population (18.5) was lower than that of the Arab population (21.9).

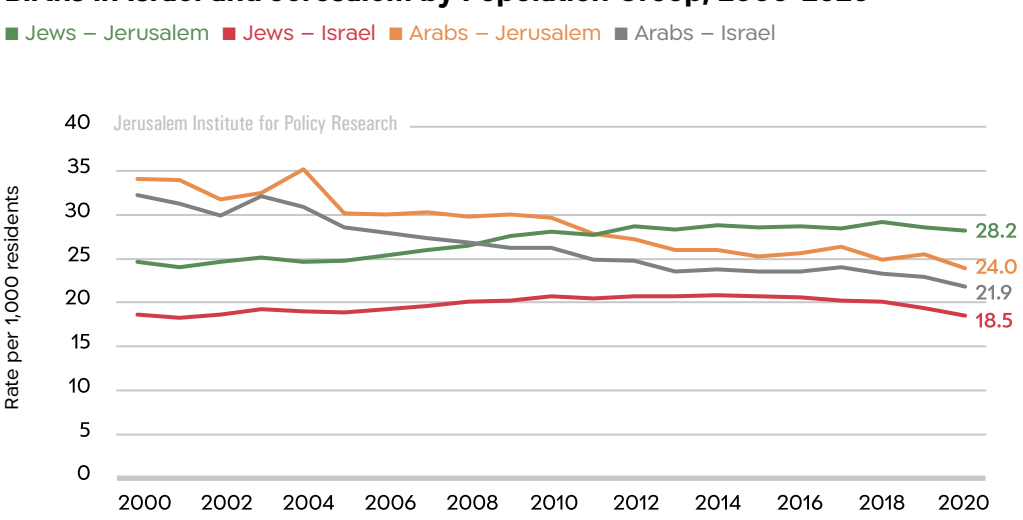
For many years (1967-2011) the birthrate of Jerusalem's Arab population was higher than that of its Jewish population. In 2012, however, the trend changed, and since then the Jewish population's birthrate has remained higher than that of the Arab population.

From the 1970s through the early 2000s, there was a gradual decline in the birthrate among Jerusalem's Jewish population. Its average birthrate dropped from 27.7 births (per 1,000 residents) during 1973-1989 to a minimum of 24.1 in 2001. At that point the birthrate began to rise, reaching 29.2 in 2018. In the years 2019-2020 the birthrate showed a slight decline: 28.6 and 28.2 respectively.

Jerusalem's Arab population has seen a sharp and continuous decline in its birthrate since the 1970s. 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. In the 2000s, however, the downward trend was resumed: during 2000-2009 the average birthrate was 31.8; it then dropped to 25.9 during 2010-2020 and, as noted, to 24.0 in 2020.

14 The birthrate is defined as the number of births per 1,000 residents.

Births in Israel and Jerusalem by Population Group, 2000-2020



Mortality

In 2020 Jerusalem recorded 4,100 deaths • The mortality rate among Jerusalem's Jewish population stood at 5.2 deaths per 1,000 residents, compared with 3.0 among its Arab population • The infant mortality rate among Jerusalem's Jewish population stood at 3.0 deaths per 1,000 births, compared with 3.9 among its Arab population.

In 2020 Jerusalem recorded 4,100 deaths, 73% of whom were Jewish and 27% Arab. Jerusalem's mortality rate stood at 4.4 deaths per 1,000 residents, which was lower than the figures for Israel (5.3), Tel Aviv (7.2), and Haifa (8.8). Jerusalem's relatively low mortality rate is attributable to its being a young city, with a low proportion of elderly residents relative to the city's total population.

The mortality rate among Jerusalem's Jewish population was significantly higher than the rate among its Arab population. In 2020 the mortality rate among Jerusalem's Jewish population stood at 5.2 deaths per 1,000 residents, compared with 3.0 among its Arab population. This disparity is primarily attributable to the younger age structure of the city's Arab population. In that year, residents aged 65 and older accounted for 4% of the Arab population, compared with 12% of the Jewish population.

The mortality rate among Jerusalem's Jewish population (5.2) was lower than the rates among the Jewish populations of Israel (5.9), Tel Aviv (7.3), and Haifa (9.3). The mortality rate among Jerusalem's Arab population (3.0) was lower than the mortality rate among the Arab population of Israel (3.2).

Over the years the mortality rate among Jerusalem's Jewish population has gradually declined, whereas the rate 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 2010-2020.

Among Jerusalem's Arab population the mortality rate dropped sharply, from 6.4 deaths on average per 1,000 residents during 1973-1979[15] to 4.5 during 1980-1989, to 3.5 during 1990-1999, and to 2.8 during 2000-2009. From 2010 onward the mortality rate was stable, with 2020 recording a rate (3.0) that deviated slightly upward.

The decreased mortality rate among Jerusalem's Arab population is the result of improvements in sanitation, better healthcare and preventive medicine services since the late 1960s, and the implementation of the National Health Insurance Law in the mid-1990s.

A salient illustration of the sharp decline in the mortality rate among the Arab population is the drop in its infant mortality rate. During 1972-1979 the average infant mortality rate[16] among Jerusalem's Arab population was 45.2 deaths per 1,000 births. It fell to 17.2 during 1980-1989, to 10.7 during 1990-1999, to 6.8 during 2000-2009, and to 3.9 during 2018-2020.

During 2018-2020 the average infant mortality rate among Jerusalem's Jewish population stood at 3.0 deaths per 1,000 live births, which was higher than the rate among the Jewish population of Israel – 2.1. The infant mortality rate among Jerusalem's Arab population stood at 3.9, which was lower than the rate among the Arab population of Israel – 5.0.[17]

15 The average for 1973-1979 is not necessarily representative because there was a great deal of variance over those years. During this period the mortality rate among the Arab population dropped sharply, while the Jewish population experienced a moderate drop.

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

17 Because of the high infant mortality rate among the Bedouin population of the Negev, the Arab population of the Southern District has an infant mortality rate of 9, whereas the rate in the other districts varies between 3.2 and 4.5.

Natural increase

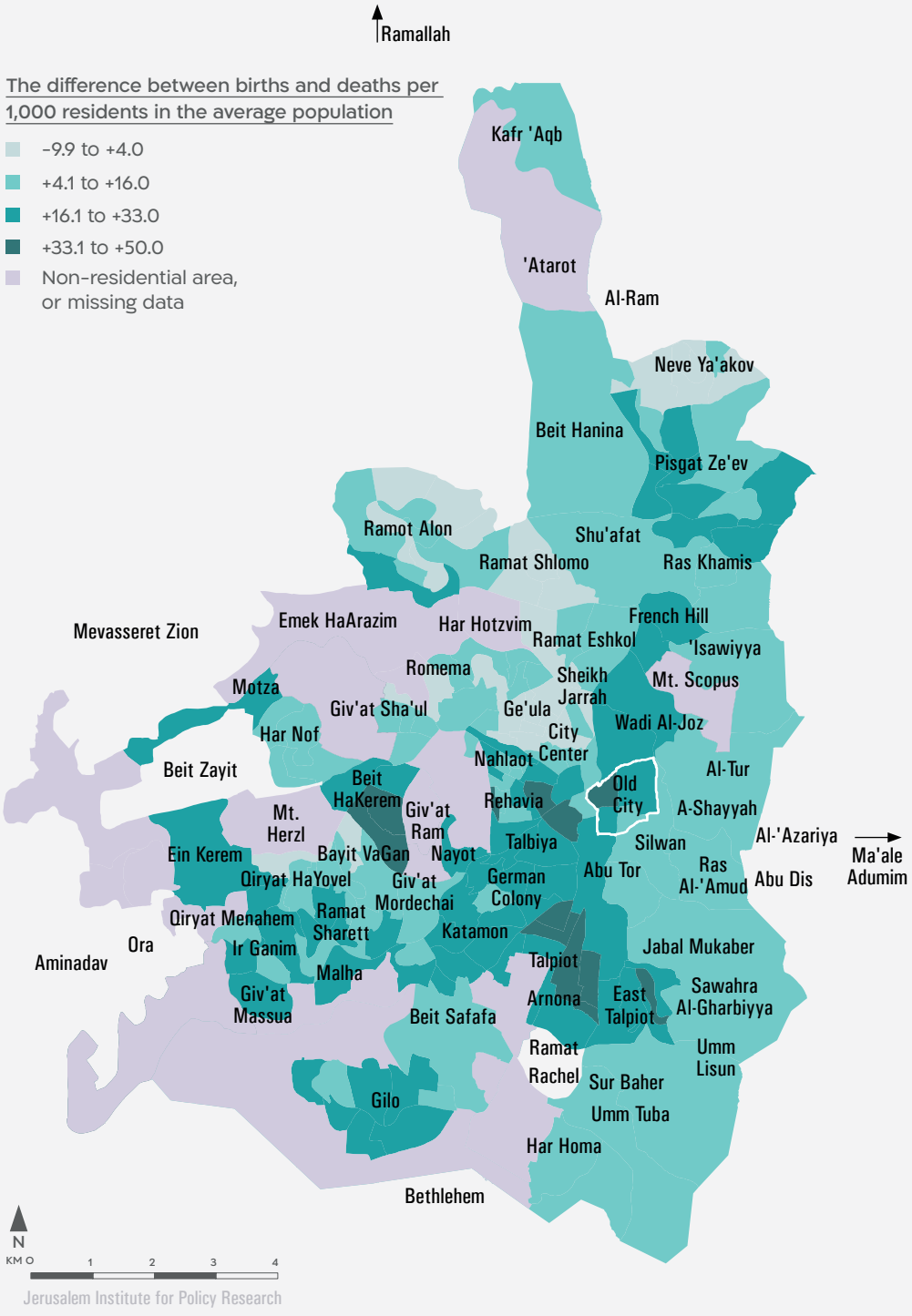
Natural increase is the main contributing factor to the population growth in Jerusalem • In 2020 natural increase contributed 20,900 persons to the population of Jerusalem: the city's Jewish population increased by 13,300 persons and its Arab population increased by 7,600 persons • The rate of natural increase[18] of Jerusalem's total population (22.1 per 1,000 residents) was significantly higher than the rates for Israel (13.8), Tel Aviv (9.3), and Haifa (4.3).

In 2020 the rate of natural increase among Jerusalem's Jewish population – 22.9 – was higher than the rate among the city's Arab population – 20.9. For many years the rate of natural increase of Jerusalem's Arab population was higher than that of its 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 every year except in 2017. The rise in the Jewish population's rate of natural increase stems from an increase in its birth rate.

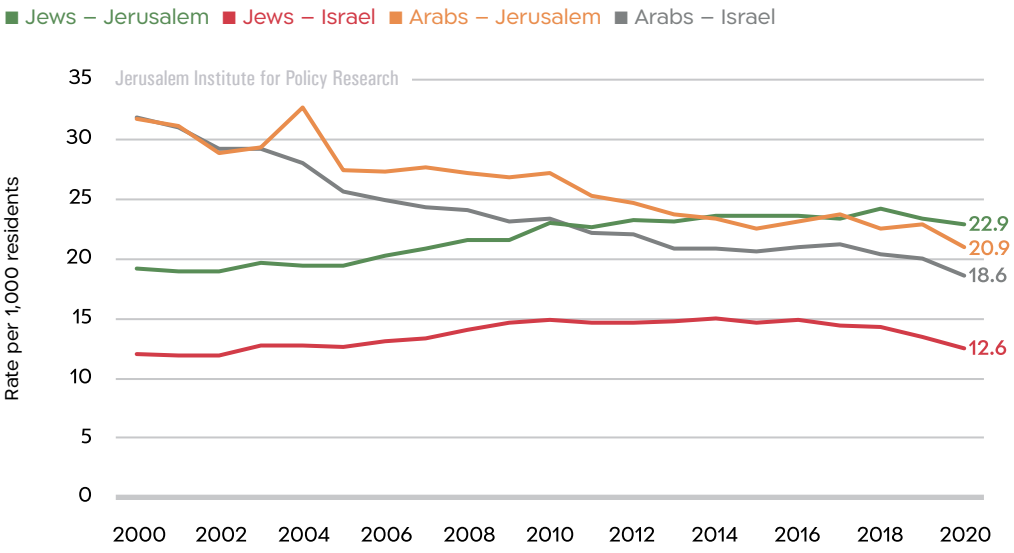
The rate of natural increase among Jerusalem's Jewish population (22.9) was significantly higher than the rates for Israel (12.6), Tel Aviv (9.1), and Haifa (3.6). The rate of natural increase among Jerusalem's Arab population (20.9) was higher than the rates among the Arab populations of Israel (18.6), Tel Aviv (14.2), and Haifa (8.9).

18 The rate of natural increase is the difference between the number of births and the number of deaths.

Natural Increase in Jerusalem, 2020



Natural Increase in Jerusalem and Israel by Population Group, 1980-2020



Aliya (Immigration)

In 2020 approximately 2,400 immigrants,[19] who accounted for 12% of all immigrants to Israel that year, chose Jerusalem as their first place of residence • During 2019-2020 there was a slight decrease in the number of immigrants who chose Jerusalem as their first place of residence, from 2,600 to 2,400.

After the large wave of immigration in the early 1990s, the years 2002-2013 saw a significant decrease in the number of immigrants to Israel. In 2002 a total of 33,600 immigrants arrived in Israel, in 2005 the number dropped to 21,200, and in 2013 to 16,900. During 2014-2017 immigration to Israel increased, particularly the immigration from Western Europe and America, reaching a number of immigrants that varied between 24,100 and 27,900 per year. After the years 2018-2019 saw another increase in the number of immigrants, reaching 28,100 and 33,200 respectively, 2020 saw a significant decline in the scope of immigration to Israel, with a total of 17,900 immigrants.

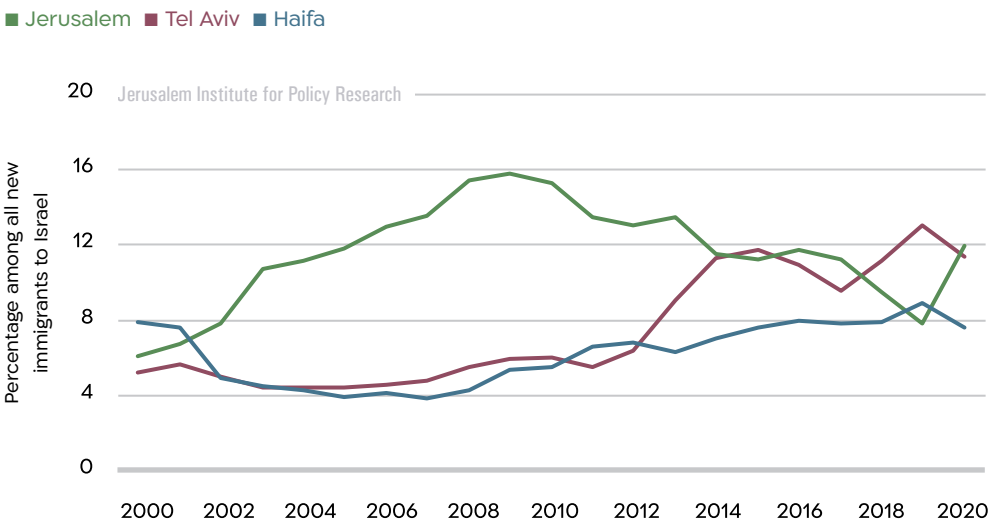
In contrast to the trend in Israel, the number of immigrants to Jerusalem (immigrants who chose Jerusalem as their first place of residence) has remained relatively stable over the past two decades. During 2002-2007 the number of immigrants to Jerusalem was 2,500 on average per year, and during 2008-2013 it was 2,300 on average per year.

19 This figure refers only to immigrants and potential immigrants. See the definition in note 11.

In 2014 the number of immigrants to Jerusalem increased to 2,800, and it continued to rise during 2015-2017, reaching 3,000 immigrants on average per year. During 2018-2020 the number of immigrants to Jerusalem declined, varying between 2,400 and 2,700.

For many years, Jerusalem had a very strong appeal among 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 the number and in the proportion of immigrants who chose Tel Aviv over Jerusalem. In 2015, for the first time in 15 years, the number of immigrants who chose Tel Aviv as their first place of residence in Israel (3,300) was higher than the number of immigrants who chose Jerusalem (3,100). In 2020 the number of immigrants who chose Jerusalem (2,400) was slightly higher than the number of immigrants who chose Tel Aviv (2,200), Netanya (1,900), or Haifa (1,500). In 2020, out of all the immigrants to Israel, 12% chose Jerusalem, 11% chose Tel Aviv, 9% chose Netanya, and 8% chose Haifa.

Jerusalem, Tel Aviv, and Haifa as First Place of Residence among New Immigrants, 2000-2020

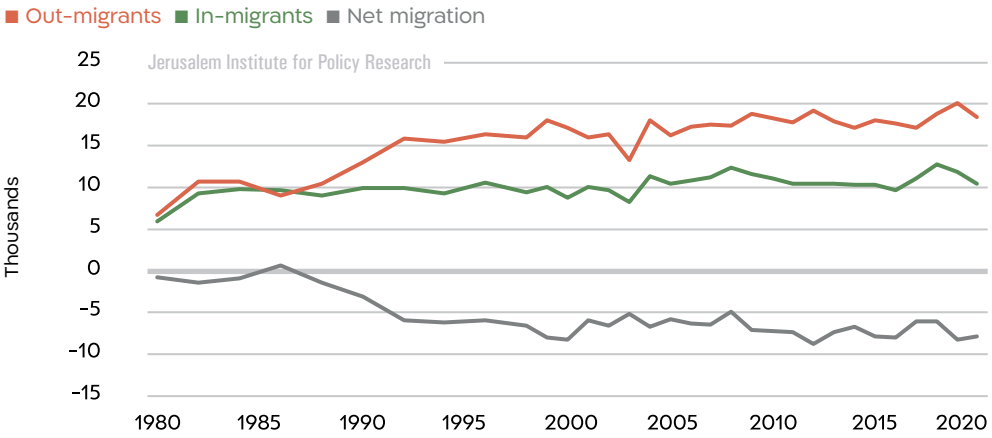


Among immigrants who chose Jerusalem as their first place of residence in Israel in 2020, a notable proportion came from the United States (32% of the immigrants to Jerusalem came from the US), followed by France (25%), Russia (10%), Britain (5%), and Argentina (4%). The distribution among all immigrants to Israel differed: Russia (34%), Ukraine (15%), France (12%), and the United States (12%). Among the immigrants who chose Tel Aviv as their first place of residence, 42% came from Russia, 16% from France, 11% from the United States, and 5% from Ukraine.

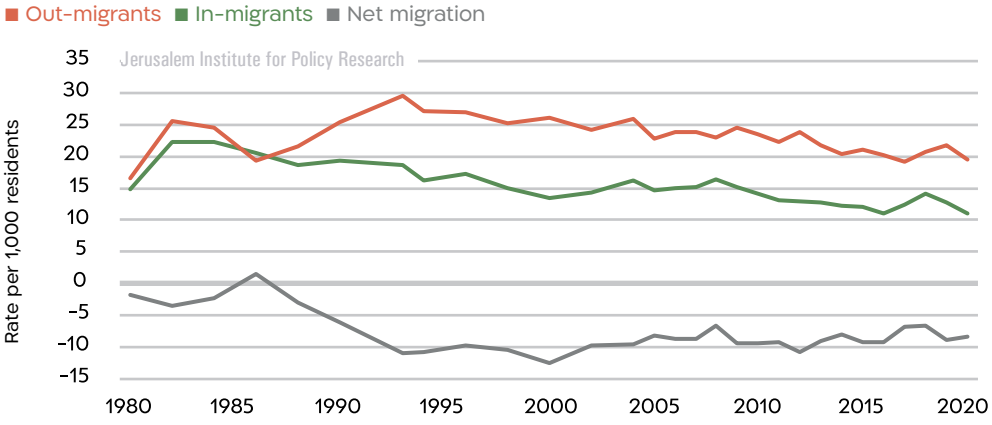
Inter-city migration

In 2020, a total of 11,000 new residents moved to Jerusalem from other localities in Israel, and 18,800 residents left Jerusalem and resettled in other localities • During that year Jerusalem had a negative net inter-city migration[20] of -7,800 residents. This was larger than the figure for 2018 (-6,000) but smaller than the figure for 2019 (-8,200) • The migrants to and from Jerusalem were primarily Jews (96%), and a minority were Arabs (4%).

In-Migrants, Out-Migrants, and Net Inter-city Migration for Jerusalem, 1980-2020



Rate of Inter-City Migration to and from Jerusalem, 1980-2020



20 The net inter-city migration is the difference between the number of new residents moving to Jerusalem from other localities in Israel (in-migrants) and the number of residents who leave Jerusalem for other localities in Israel (out-migrants); the net migration rate is the net migration per 1,000 residents.

Migration to Jerusalem

In 2020 a total of 11,000 new residents moved to Jerusalem from other localities in Israel. The number of in-migrants that year was lower than the figure for 2019 (11,900).

A markedly high proportion of in-migrants came from the Judea and Samaria District (West Bank) District – 2,700 residents (25% of the in-migrants). A total of 2,000 in-migrants moved to Jerusalem from the Central District (18%) and 1,900 from the Tel Aviv District (17%). A total of 1,500 new residents came from localities in the Jerusalem District, accounting for 13% of all the in-migrants.

The largest numbers of migrants to Jerusalem came from the following localities: Bnei Brak (710), Beit Shemesh (710), Tel Aviv (620), Betar Illit (450), Ma'ale Adumim (430), Ashdod (410), and Giv'at Ze'ev (360).

In 2020 there was a markedly high proportion of young in-migrants: 44% of the migrants to Jerusalem were aged 15-29 (4,800 in-migrants). The proportion of in-migrants aged 30-60 as a percentage of all in-migrants stood at 27% (2,900), the proportion of children aged 0-14 stood at 25% (2,800), and the proportion of in-migrants aged 65 and older stood at 4% (400).

The Jerusalem neighborhoods to which the largest numbers of in-migrants moved were Ramot Alon (700), Nahlaot (620), Rehavia (540), Ge'ula and Mea She'arim (540), and the City Center (510). Some of these are very large neighborhoods in terms of population size, and thus they naturally recorded the largest numbers of residents. The highest proportions of in-migrants (the number of in-migrants relative to the neighborhood's population) were recorded in the following neighborhoods: the City Center (76 in-migrants per 1,000 residents), Rehavia (67), and Talbiya and Nahlaot (64 each). These four neighborhoods have large numbers of young adults and students, and therefore they see a large annual turnover of out-migrants and in-migrants.

Migration from Jerusalem

In 2020, a total of 18,800 residents left Jerusalem for other localities in Israel. The number of out-migrants in that year was lower than the figure for 2019 (20,100). A markedly high proportion of the out-migrants left for the Judea and Samaria District (West Bank) District – 4,200 out-migrants (22% of all out-migrants) – and for other localities in the Jerusalem District – 3,900 out-migrants (21%). It follows, therefore, that more than 40% of the inter-city migration from Jerusalem was to its surrounding districts. A total of 3,400 out-migrants (18%) left for the Central District, and 3,000 (16%) for the Tel Aviv District.

The six localities that drew the largest numbers of out-migrants from Jerusalem were Beit Shemesh (2,620), Tel Aviv (1,570), Betar Illit (840), Lod (750), Giv'at Ze'ev (720), and Bnei Brak (560).

Among out-migrants from Jerusalem, as well, a markedly high proportion were young: 35% of the out-migrants (6,600) were youths and young adults aged 15-29. The proportion of children aged 0-14 among the out-migrants was also high, at 34% (6,400). A total of 26% of the out-migrants were ages 30-64 (5,000), and 4% were age 65 and older (800).

The age distribution among out-migrants from Jerusalem differed from the overall age distribution of the city's Jewish population.[21] In 2020 children aged 0-4 accounted for 33% of the city's Jewish population, the 15-29 age group accounted for 24%, the 30-64 age group accounted for 31%, and residents aged 65 and older accounted for 12%. That is, the proportion of young out-migrants was significantly higher than the relative proportion of young residents in the city's population. It should be noted that this phenomenon is not unique to Jerusalem, as migrants across the world tend to be young.

The Jerusalem neighborhoods from which large numbers of out-migrants left in 2020 were Ramot Alon (1,660), Ge'ula and Mea She'arim (1,440), Pisgat Ze'ev (1,000), Beit HaKerem and Kiryat Moshe (800), and Gilo (770). These are large neighborhoods in terms of population size, and thus they naturally recorded the largest numbers of out-migrants. An examination of the number of out-migrants relative to the neighborhood's population finds that the highest proportions of out-migrants were recorded in the following neighborhoods: Nahlaot (66 out-migrants per 1,000 residents), the City Center (61), Talbiya (55), and Rehavia (54). As noted, these neighborhoods have large numbers of young adults and students. They have the highest proportions of out-migrants, as well as in-migrants, among the city's neighborhoods.

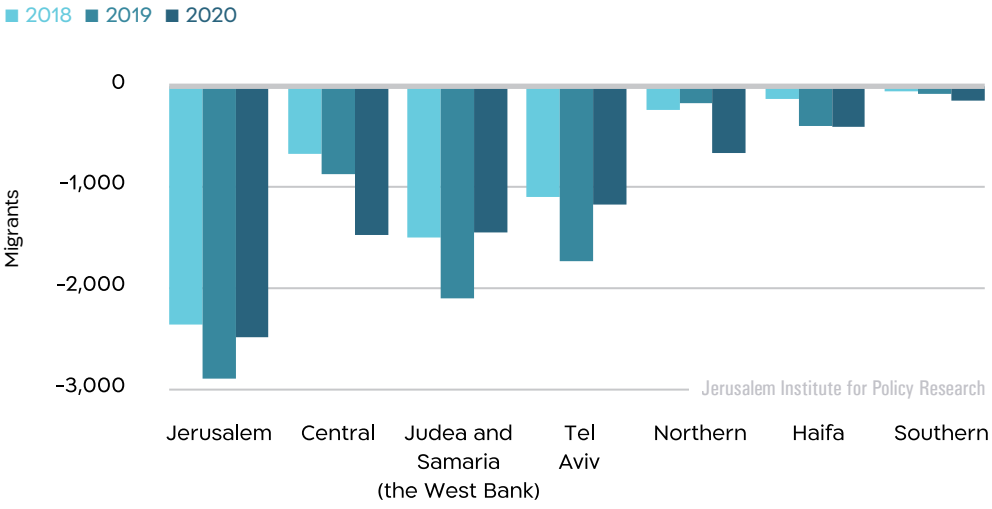
21 The comparison refers only to the Jewish population because most of the in-migrants and out-migrants were Jews.

Net inter-city migration

The net inter-city migration for Jerusalem is the difference between the number of in-migrants (migrants to Jerusalem from other localities in Israel) and the number of out-migrants (migrants from Jerusalem to other localities in Israel). In 2020 Jerusalem had a negative net migration, at -7,800. The net migration that year was larger than the figure for 2017-2018 (-6,000) but smaller than the figure for 2019 (-8,200).

Jerusalem has a very large negative net migration to other localities in the Jerusalem District. In 2020 the net migration stood at -2,500 (32% of the total negative net migration for Jerusalem). Jerusalem's net migration to the Central District and the Judea and Samaria District (West Bank) District stood at -1,500 for each district (19%).

Net Inter-City Migration for Jerusalem, by District, 2018-2020



An examination of net migration by age group indicates that the largest net migration was recorded for children aged 0-14, at -3,600 (46% of the total net migration). The net migration for the 15-29 age group stood at -1,800 (23%), for the 30-60 age group it was -2,000 (26%), and for the 65+ age group it was -400 (5%).

The largest negative net migration figures were recorded between Jerusalem and the following localities: Beit Shemesh (-1,910), Tel Aviv (-950), Lod (-700), Modi'in-Maccabim-Reut (-390), and Giv'at Ze'ev (-360).

The Jerusalem neighborhoods that recorded the largest negative net inter-city migration figures were Ramot Alon (-960), Ge'ula and Mea She'arim (-900), Pisgat Ze'ev (-510), Neve Ya'akov (-410), and Har Nof (-390). The only three neighborhoods that recorded a positive net migration were the City Center (+110), Rehavia (+100), and Talbiya (+30) (a net migration rate of 9-15 residents). Relative to the neighborhood's population size, the largest negative net migration rates were recorded in Ramat Shlomo (-24 per 1,000 residents), Har Nof (-24), and Ge'ula and Mea She'arim (-23).

Notably, Jerusalem's total net migration – including inter-city migration, immigration, the departure and return of Israelis, and family reunification – was significantly lower than the net inter-city migration per se, and in 2020 it measured -4,500.

Intra-City migration in Jerusalem

In 2020, a total of 33,700 residents migrated within Jerusalem, from one statistical area (sub-neighborhood) to another, and 10,000 residents changed their place of residence within the statistical area in which they resided • Of the intra-city migrants, 72% were Jews (24,400) and 28% were Arabs (9,300).

Intra-city migration refers to migration between different parts of the city. As noted, the vast majority (96%) of Jerusalem's inter-city migration involved the Jewish population. Intra-city migration figures, by comparison, include a relatively higher percentage of the Arab population – 28% of the intra-city migrants were Arabs.

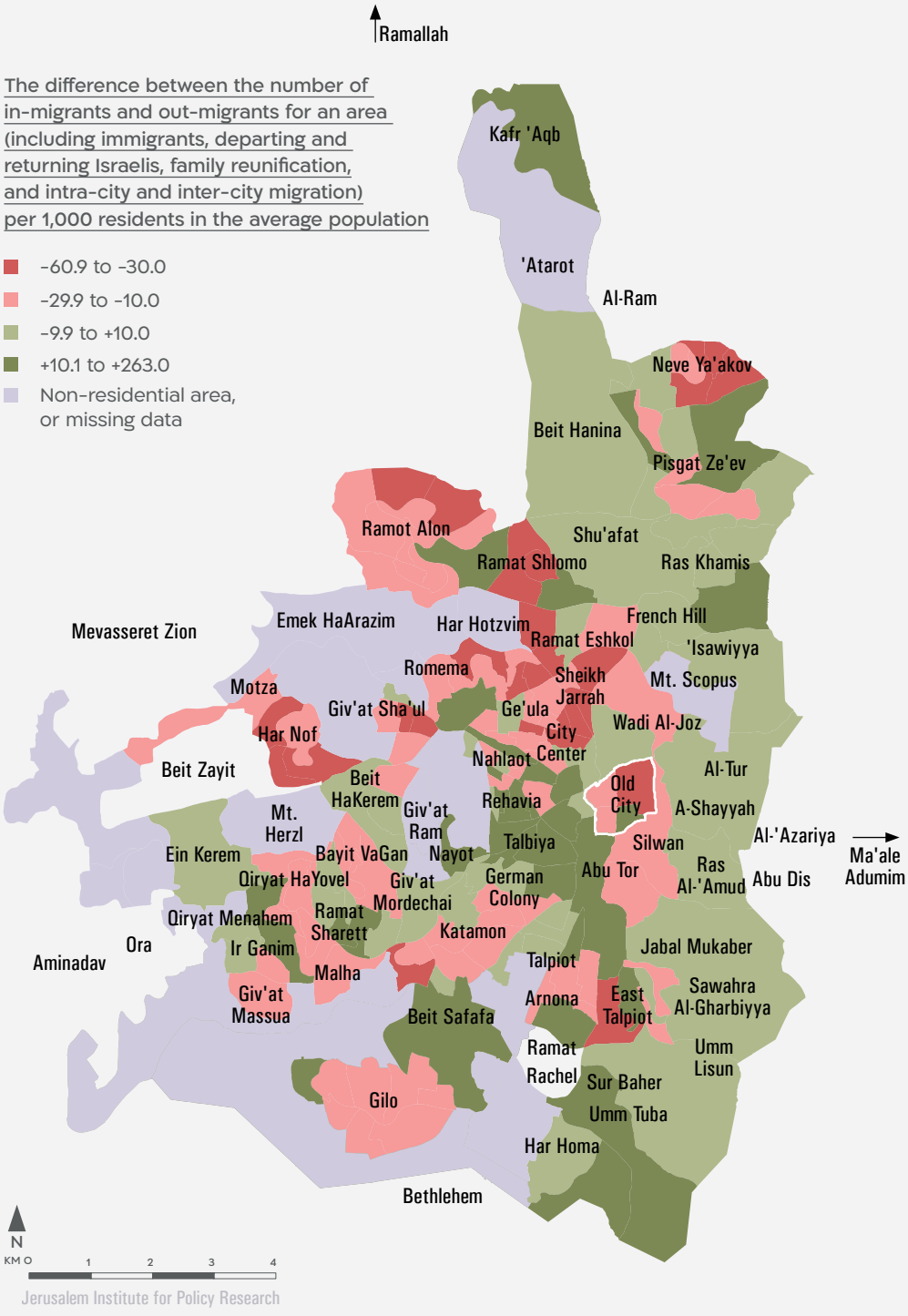
Intra-city migration usually entails relocating to adjacent neighborhoods, in order to preserve the current lifestyle (proximity to the extended family, children's schools, workplace, and the like). One of the main reasons that most of Jerusalem's Arab residents do not migrate from the city is that they have the status of residents, rather than citizens, and migrating from the city could result in their losing their residency status if they are unable to prove that their lives are centered in Jerusalem. In addition, restrictions on construction in the Old City and surrounding neighborhoods have prompted many Arab residents move to neighborhoods that are located far away from the historical neighborhoods, and primarily to neighborhoods located beyond the separation fence, where there has been massive new construction.

The neighborhoods to which the largest numbers of Jerusalem residents moved in 2020 were Kafr 'Aqb (2,130 in-migrants), South Ramot Alon (1,280), Beit Hanina (1,170), and Ge'ula and Mea She'arim (1,150). The neighborhoods with the highest ratios of in-migrants from other parts of the city relative to the neighborhood's population were Talbiya (89 in-migrants per 1,000 neighborhood residents), West Gilo (88), Yemin Moshe and Abu Tor (80), and Nahlaot (72).

The neighborhoods from which the largest numbers of Jerusalem residents migrated to other parts of the city were Ge'ula and Mea She'arim (1,470 out-migrants), the Muslim Quarter (1,150), the Katamonim (1,100), and Beit Hanina (1,090). The neighborhoods with the highest ratios of out-migrants relative to the neighborhood's population were Nahlaot (82 out-migrants per 1,000 neighborhood residents), the City Center (81), Talbiya (80), and Rehavia (72).

The largest positive net intra-city migration was recorded in Kafr 'Aqb (+1,790) and West Gilo (+470). The largest negative net intra-city migration figures were recorded in the Muslim Quarter (-930) and Silwan (-440).

Total Net Migration in Jerusalem, 2020



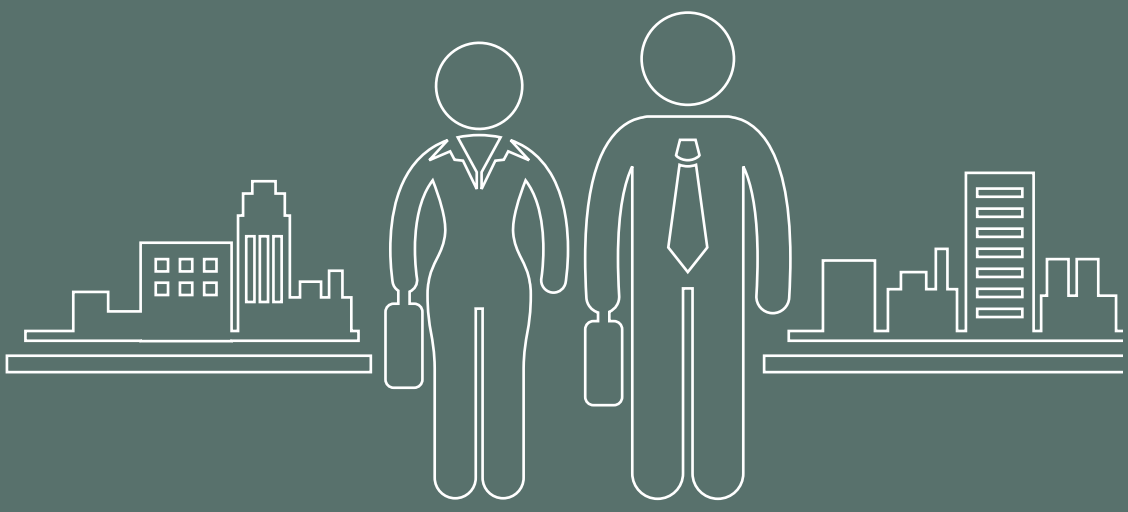
4 Employment

Participation in the labor force

Profile of employed persons

Salary

Impact of the Covid-19 crisis



Labor Force Participation Rate* in Jerusalem, by Population Group and Gender, 2021

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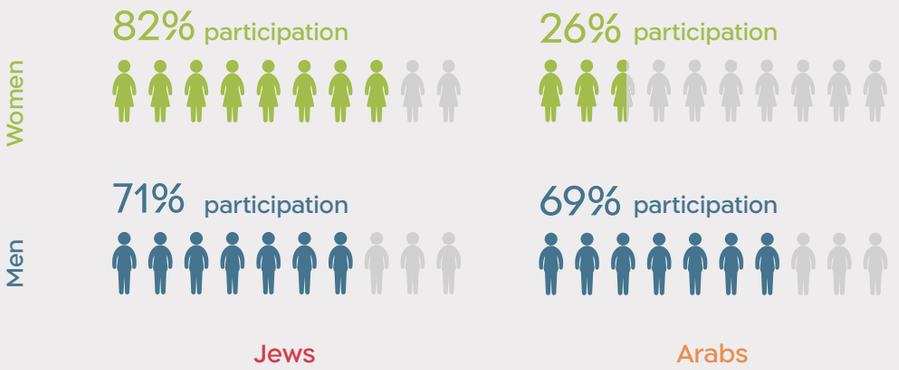

* Among population aged 25-64

Average Monthly Wage in Israel, Jerusalem, Tel Aviv, and Haifa, by Gender, 2019

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Employed Persons Working in Jerusalem, by Population Group and Selected Economic Sectors, 2021

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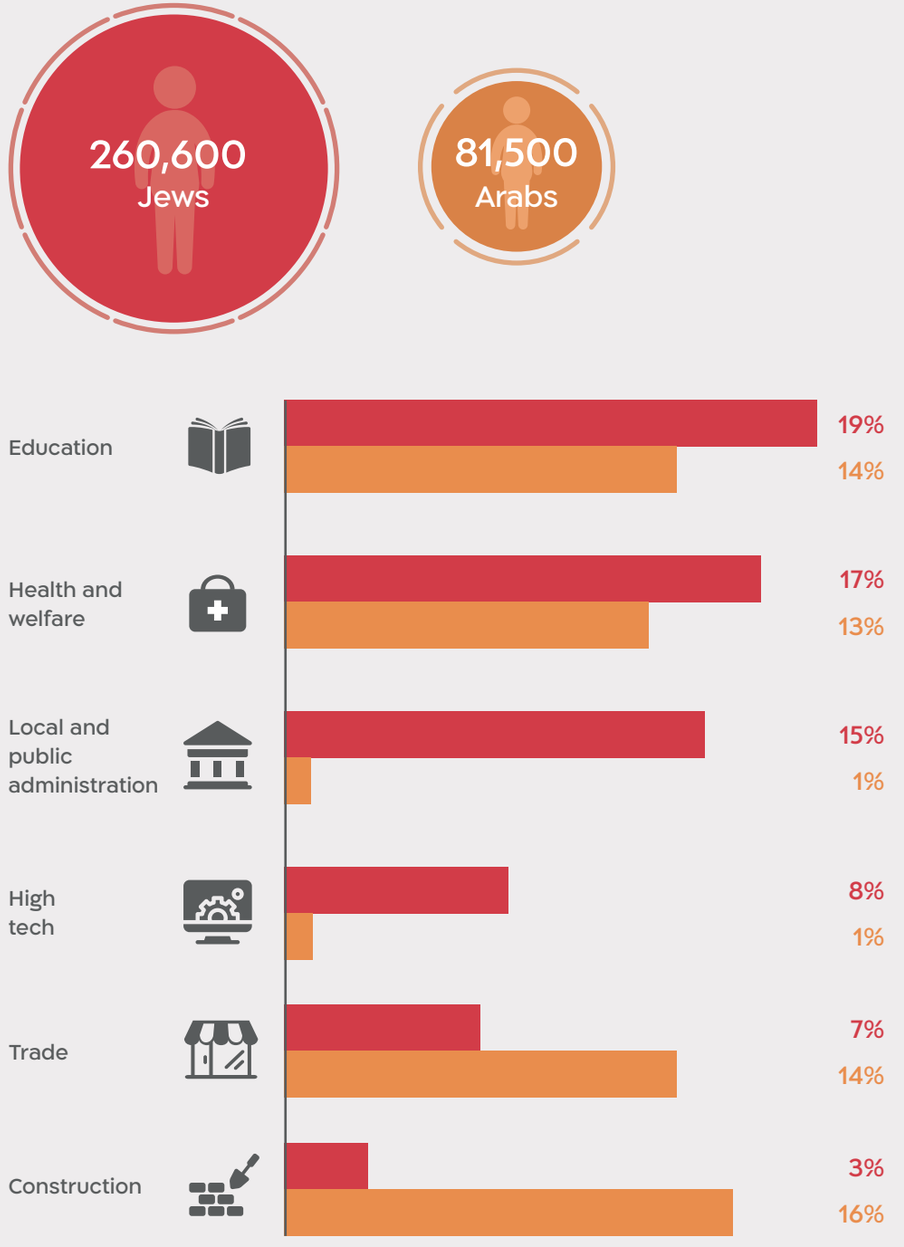


Participation in the labor force

In 2021 the labor force participation rate in Jerusalem stood at 65%, compared with 80% in Israel at large • The participation rate among Jerusalem men stood at 70%, compared with 60% among women • The participation rate among Jerusalem's Jewish population stood at 76%, compared with 47% among the Arab population • The low participation rates in Jerusalem stem primarily from the low participation rates among ultra-orthodox men and Arab women in the city.

In 2021 the labor force participation rate (rate of people working or seeking work) among Jerusalem residents of main working ages (25-64)[22] stood at 65%, significantly lower than the rates for Israel at large (80%), Tel Aviv (91%), and Haifa (87%).

Among men, the labor force participation rate in Jerusalem stood at 70%, which was lower than the rates for Israel (83%), Tel Aviv (92%), and Haifa (88%). The low participation rate among Jerusalem men is largely attributable to the low participation rate of ultra-orthodox men.

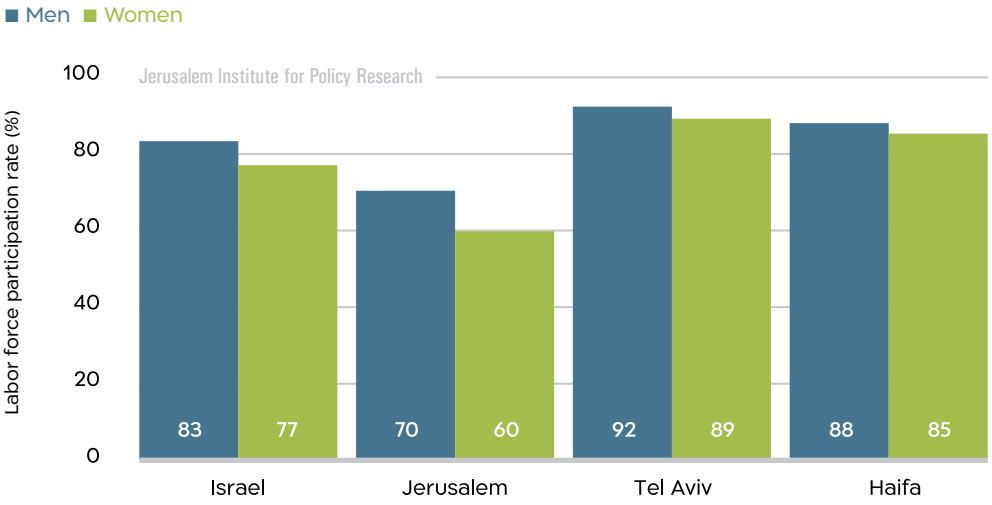
Among women, the labor force participation rate in Jerusalem stood at 60%, which was lower than the rates for Israel (77%), Tel Aviv (89%), and Haifa (85%). The low participation rate among Jerusalem women is attributable to the particularly low participation rate of Arab women, at 26%, compared with 82% among Jewish women.

Labor Force Participation Rate for Population Aged 25-64 in Israel, Jerusalem, Tel Aviv, and Haifa, 2021

22 All the references in this chapter to the labor force participation rate relate to the main working ages – 25-64.

There is a significant discrepancy between the labor force participation rate among Jerusalem men and the rate among Jerusalem women. In 2021 the participation rate among Jerusalem men stood, as noted, at 70%, compared to 60% among women – a difference of 10%. In Israel, Tel Aviv, and Haifa the discrepancy between men's and women's participation rates was smaller, ranging from 6% for Israel to 3% for Tel Aviv and Haifa.

Labor Force Participation Rate for Population Aged 25-64 in Israel, Jerusalem, Tel Aviv, and Haifa, by Gender, 2021

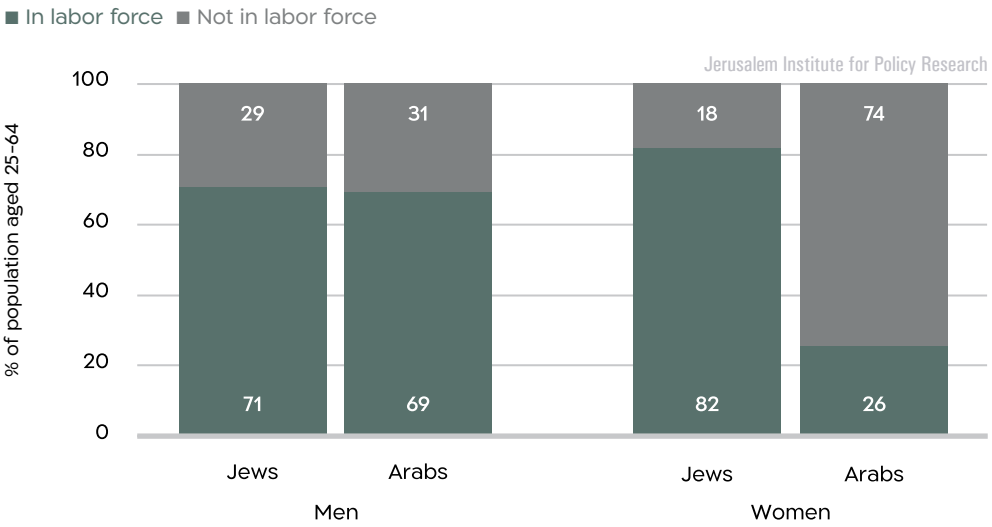


Labor force participation rate by population group and gender

In 2021 the labor force participation rate among Jerusalem's Jewish population stood at 76%, which was higher than the rate among the Arab population (47%). The participation rate among Jewish men (71%) was comparable to the rate among Arab men (69%), while the participation rate among Jewish women (82%) was significantly higher than the rate among Arab women (26%). The low labor force participation rate among Arab women stems from a number of factors, including the non-recognition of academic degrees from Palestinian institutions, a lack of support systems for working mothers (daycare centers and preschools), a lack of employment experience and networking, and a low level of proficiency in Hebrew and English.

In Israel, as in Jerusalem, the labor force participation rate among the Jewish population (86%) was significantly higher than the rate among the Arab population (55%). Similarly, the participation rate among Jewish women (86%) was significantly higher than the rate among Arab women (40%). In Israel at large, however, in contrast to Jerusalem, the participation rate among Jewish men (87%) was higher than the rate among Arab men (70%).

Labor Force Participation Rate for Population Aged 25-64 in Jerusalem, by Population Group and Gender, 2021



Labor Force Participation Rate for Population Aged 25-64 in Jerusalem, by Population Group and Gender, 2021

	Israel			Jerusalem		
	Total	Jews	Arabs	Total	Jews	Arabs
Total	80%	86%	55%	**65%**	**76%**	**47%**
Men	83%	87%	70%	**70%**	**71%**	**69%**
Women	77%	86%	40%	**60%**	**82%**	**26%**

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Throughout 2015-2021, the labor force participation rate among Jerusalem's Jewish population remained relatively steady (76%-78%) for both men and women, as it did for both population groups in Israel at large.

In contrast, among Arab men in Jerusalem these years saw a decline in the labor force participation rate (from 82% to 69%). The main decrease was recorded in 2020-2021, corresponding with the Covid-19 pandemic. A similar trend was evident among Arab men in Israel at large.

Among Arab women in Jerusalem, an increase in the labor force participation rate was recorded during the years 2015-2017 (from 21% to 27%), followed by a decrease during 2017-2019 (from 27% to 23%), and a renewed increase during 2020-2021 (from 25% to 26%), concurrent with the Covid-19 crisis. Among Arab women in Israel at large, by comparison, the labor force participation rate showed an increase during 2015-2021, from 35% to 40%.

Labor Force Participation Rate for Population Aged 25-64 in Israel and Jerusalem, by Population Group and Gender, 2015-2021

	2015	2016	2017	2018	2019	2020	2021
Israel							
Jews	86%	86%	86%	86%	87%	86%	86%
Men	88%	87%	87%	87%	87%	87%	87%
Women	84%	85%	85%	85%	86%	85%	86%
Arabs	57%	58%	58%	59%	58%	54%	55%
Men	80%	81%	80%	79%	78%	71%	70%
Women	35%	35%	37%	40%	39%	38%	40%
Jerusalem							
Jews	77%	77%	78%	78%	77%	77%	76%
Men	74%	75%	75%	74%	72%	72%	71%
Women	79%	80%	80%	81%	81%	83%	82%
Arabs	51%	52%	52%	51%	50%	48%	47%
Men	82%	84%	81%	79%	78%	73%	69%
Women	21%	22%	27%	25%	23%	25%	26%

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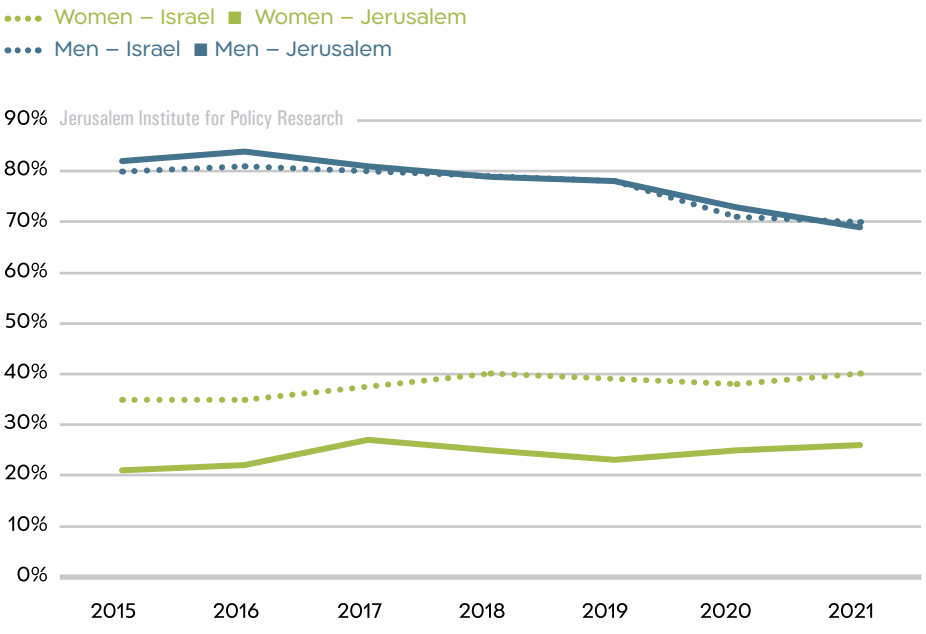
Labor Force Participation Rate among Arabs Aged 25-64 in Israel and Jerusalem, by gender, 2015-2021



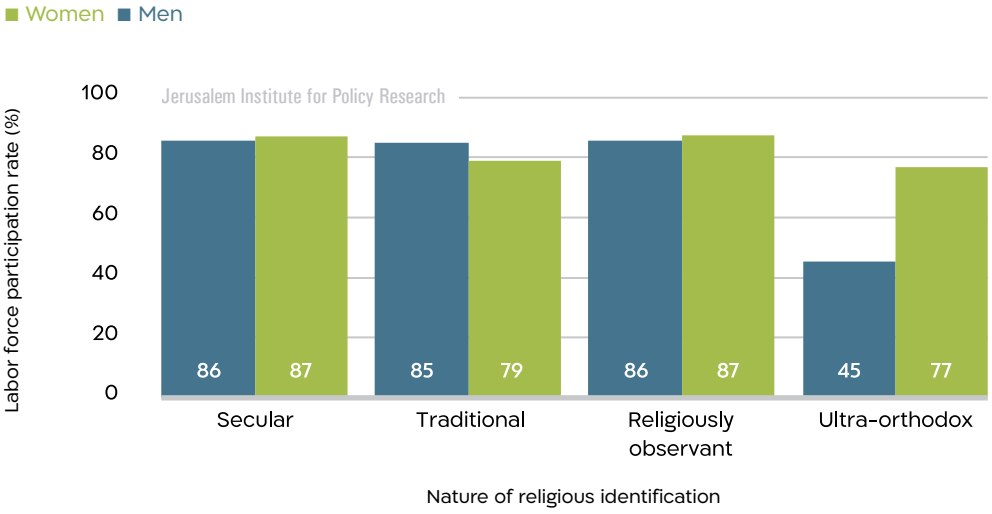
Labor force participation rate by nature of religious identification[23]

Among the Jewish population, in both Israel at large and Jerusalem, there was a significant discrepancy between the labor force participation rate of Jews who identified as "ultra-orthodox" and that of Jews who identified as part of the general population: secular, traditional, or religiously observant (henceforth: "non-ultra-orthodox").

In 2021 the labor force participation rate of non-ultra-orthodox Jews stood at 85% in Jerusalem and 88% in Israel at large. Among ultra-orthodox Jews the participation rate stood at 61% in Jerusalem and 68% in Israel. Among non-ultra-orthodox Jewish men, the participation rates for secular, traditional, and religiously observant Jews were comparable, at 85%-86%, while the rate among ultra-orthodox men was significantly lower, at 45%.

Among secular and religiously observant women, the participation rate stood at 87%, among traditional women the rate was 79%, and among ultra-orthodox women it was 77%.

Labor Force Participation Rate among Jews Aged 25-64 in Jerusalem, by Nature of Religious Identification and Gender, 2021



23 In this sub-chapter the data refer solely to Jews (excluding "others").

Labor Force Participation Rate among Jews Aged 25-64 in Israel and Jerusalem, by Gender and Nature of Religious Identification, 2021

	Total Jewish population	General, non-ultra-orthodox population					Ultra-orthodox population
		Total	Secular	Traditional	Religiously observant	Very religiously observant	
Israel	86%	88%	90%	86%	85%	86%	68%
Men	86%	90%	92%	89%	87%	89%	54%
Women	86%	86%	88%	83%	83%	83%	82%
Jerusalem	**76%**	**85%**	**86%**	**82%**	**86%**	--	**61%**
Men	**70%**	**86%**	**86%**	**85%**	**86%**	--	**45%**
Women	**81%**	**84%**	**87%**	**79%**	**87%**	--	**77%**

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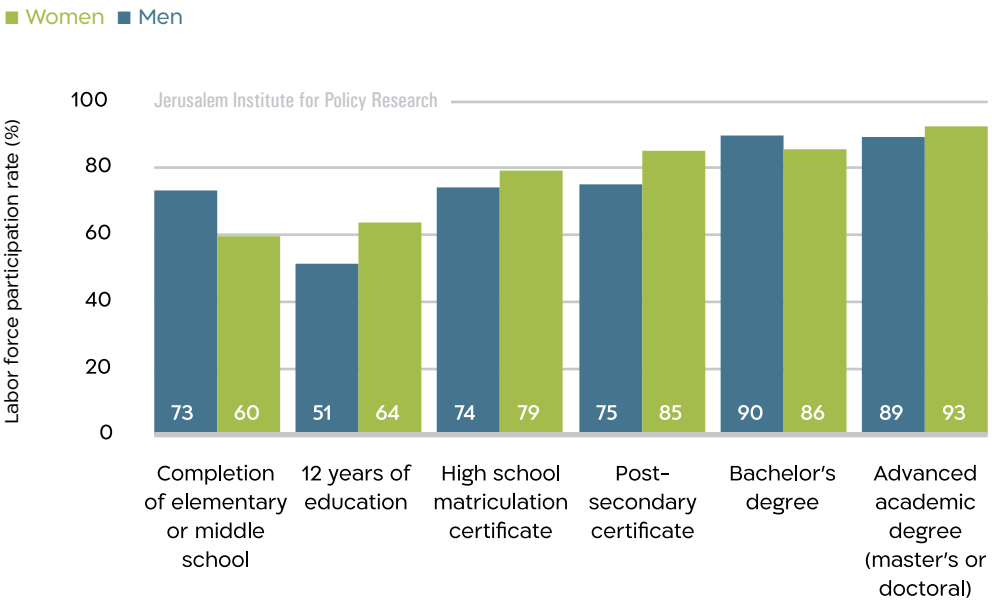
Labor force participation rate by level of education

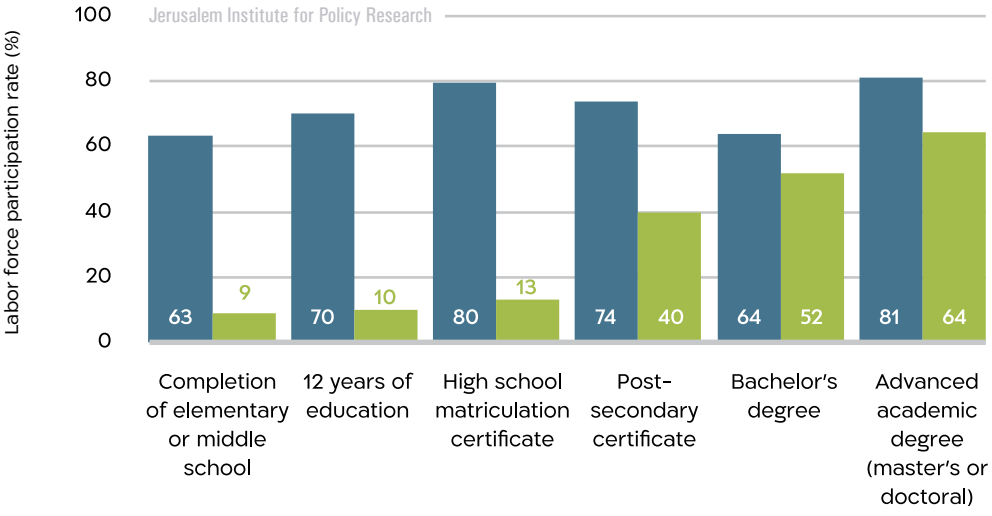
Among Jerusalem residents in general, there is a positive correlation between level of education and participation in the labor force – the higher the level of education, the higher the labor force participation rate tends to be. In 2021 the highest participation rate was recorded among holders of advanced academic degrees (master's or doctoral) – 88% of the holders of these degrees participated in the labor force, compared with 75% of the residents who held a bachelor's degree, 76% of those who had received a non-academic post-secondary education, 63% of those who had a high school matriculation certificate, 53% of those who had completed 12 years of education, and 41% of those who had completed elementary or middle school.

Among Jews, both men and women, there was a positive correlation between level of education and participation in the labor force, as there was among Arab women. Among Arab men in Jerusalem, however, there was no clearly discernible pattern. In 2021 the labor force participation rate among Arab men with advanced academic degrees (81%) was comparable to the rate among high school matriculation certificate holders (80%), whereas the rates among post-secondary certificate or bachelor's degree holders were lower (74% and 64% respectively). The participation rate of Arab women in Jerusalem was significantly higher among advanced degree holders (64%) and bachelor's degree holders (52%) than among high school matriculation certificate holders (13%) or those who had completed 12 years of education (10%).

Labor Force Participation Rate among Jews Aged 25-64 in Jerusalem, by Highest Degree/Certificate Received and Gender



Labor Force Participation Rate among Arabs Aged 25-64 in Jerusalem, by Highest Degree/Certificate Received and Gender



Profile of employed persons

In 2021 Jerusalem had a total of 342,100 employed persons (aged 15 and older), who accounted for 9% of all employed persons in Israel • 76% of the employed persons in Jerusalem were residents of the city, compared with 40% of the employed persons in Tel Aviv • 89% of Jerusalem's employed residents worked in the city, compared with 64% of Tel Aviv's employed residents • The main economic sectors in which Jerusalem employees worked were education (18%), human health and social work services (16%), and local and public administration (11%) • Among Jews employed in the city, large percentages worked in education (19%) and healthcare (17%), and among Arabs employed in the city, a high percentage worked in construction (16%).

In 2021 the number of employed persons in Jerusalem (aged 15 and older) totaled 342,100, accounting for 9% of all employed persons in Israel. Tel Aviv, Israel's economic and business center, had more employed persons than Jerusalem, at 437,500, accounting for 11% of all employed persons in Israel. Haifa had 181,400 employed persons, accounting for 5% of the total in Israel.

An analysis of the places of residence of persons employed in Jerusalem and Tel Aviv found that in 2021 a majority (76%) of persons employed in Jerusalem were residents of Jerusalem, 11% resided in Judea and Samaria (the West Bank), 6% in the Jerusalem District (excluding the city of Jerusalem), and 6% in the Tel Aviv District and Central District. Accordingly, 16% of the persons employed in Jerusalem commuted from nearby areas (the Jerusalem District and Judea and Samaria / the West Bank). Tel Aviv presented a completely different picture: 40% of the persons employed in Tel Aviv in 2021 were residents of the city, 23% resided in the Tel Aviv District (excluding the city of Tel Aviv), 26% in the Central District, and 1% in the Jerusalem District. Thus, most of the persons employed in Jerusalem were also residents of the city, whereas in Tel Aviv only about 40% of those employed in the city were also residents of the city and about half resided in localities within Tel Aviv's environs[24] (excluding the city of Tel Aviv). The high percentage of employed persons who commute from outside the city reflects both Tel Aviv's power of attraction for the purpose of employment, and its densely populated metropolitan environs.

Similarly, in 2021 the proportion of Jerusalem residents who also worked in the city was significant: of the city's 291,000 employed persons, 89% worked in Jerusalem. In Tel Aviv the proportion of residents who also worked in the city was lower, at 64% of the city's 269,700 employed residents. Tel Aviv residents were more likely to commute outside the city for work.

24 The Tel Aviv District and the Central District.

In general, women are more likely to work near their place of residence. In 2021, 93% of the employed women who resided in Jerusalem also worked in the city, compared with 85% of the men. In Tel Aviv 70% of the employed women who resided in the city also worked in the city, compared with 60% 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 2021 the main economic sectors in which persons employed in Jerusalem worked were as follows: education – 18% (compared with 13% in Israel and 6% in Tel Aviv), human health and social work services – 16% (12% in Israel and 9% in Tel Aviv), and local and public administration – 11% (11% in Israel and 7% in Tel Aviv). Trade accounted for 9% of the employment in Jerusalem (10% in Israel and 8% in Tel Aviv). High technology accounted for 6% of the employment of Jerusalem (compared with 10% in Israel and 17% in Tel Aviv).

A total of 2% of Jerusalem's employed persons worked in financial and insurance services, and 7% worked in professional, scientific, and technical activities. 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 activities. 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 (9%).

Persons employed in the city by population group and gender

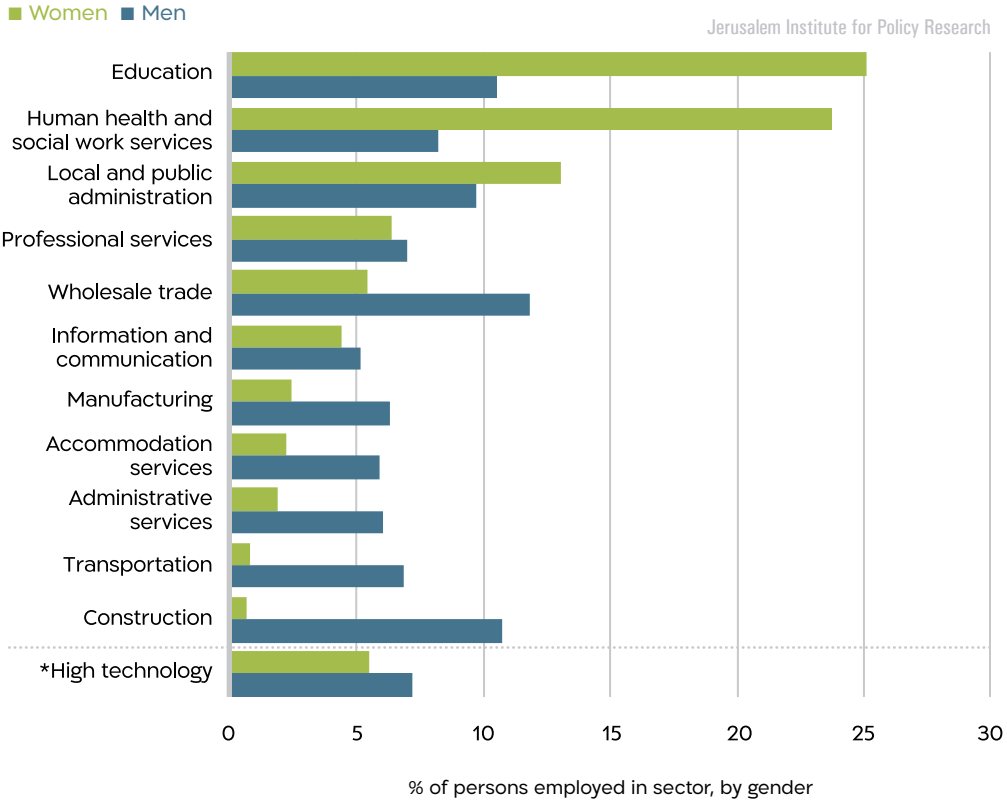
In 2021 the main economic sectors in which Jews employed in Jerusalem worked were education (19%), human health and social work services (17%), and local and public administration (15%). The main economic sectors in which Arabs employed in Jerusalem worked were construction (16%), trade (14%), education (14%), human health and social work services (13%), and transportation and storage services (11%).

The main economic sectors among all men employed in Jerusalem were trade (12%), construction (11%), education (11%), and local and public administration (10%). The main economic sectors in which Jewish men worked differed significantly from those in which Arab men worked: among Jewish men the main sectors were local and public administration (14%) and education (14%), whereas among Arab men the salient sectors were construction (21%), trade (17%), and transportation and storage services (13%).

The main economic sectors among women employed in Jerusalem were education (25%), human health and social work services (24%), and local and public administration (13%). Among Jewish women the main economic sectors were human health and social work services (23%), education (23%), and local and public administration (15%). Among Arab women employed in Jerusalem, markedly high proportions worked in education, at 41%, and in human health and social work services, at 28%. These data indicate that

Arab women are more concentrated than Jewish women in the sectors of education and human health and social work services.

Persons Employed in Jerusalem by Economic Sector (Main Sectors) and Gender, 2021



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

Salary

In 2019 Jerusalem had 331,200 salaried employees and 27,500 self-employed workers • The average monthly wage of salaried employees in Jerusalem was NIS 9,600, compared with NIS 11,500 in Israel at large • The average salary among men in Jerusalem (NIS 10,600) was 26% higher than the average salary among women (NIS 8,400).

In 2019 the number of salaried employees in Jerusalem stood at 331,200 and the number of self-employed persons stood at 27,500. The average (gross) monthly wage of salaried employees in Jerusalem that year was NIS 9,600, which was lower than the figures for Israel (NIS 11,500), Tel Aviv (NIS 14,600), and Haifa (NIS 12,600). During 2015-2019 the average monthly wage in Jerusalem increased by 12%. In the same period the average salary in Israel increase by 10%, in Tel Aviv by 16%, and in Haifa by 12%.

The average monthly salary in Jerusalem (NIS 9,600) was lower than that of the adjacent localities, with the exception of localities that have a majority ultra-orthodox or Arab population. In Har Adar the average (gross) monthly salary stood at NIS 16,900, in Tzur Hadassah at NIS 15,000, in Mevasseret Zion at NIS 14,100, in localities within Mateh Yehuda Regional Council at NIS 13,100, in Efrat at NIS 12,900, in Ma'ale Adumim at NIS 11,500, and in Giv'at Ze'ev at NIS 11,100. In localities with a majority ultra-orthodox or Arab population, the average monthly salary was lower than in Jerusalem: in Beit Shemesh the average monthly salary stood at NIS 9,000, in Qiryat Ye'arim (Telz-Stone) at NIS 8,400, in Kochav Ya'akov at NIS 7,300, and in Betar Illit at NIS 6,700. In Abu Ghosh and Ein Naquba, Arab localities adjacent to Jerusalem, the average monthly salaries stood at NIS 8,600 and NIS 8,000, respectively.

An examination of salary by gender points to a significant gap between men's and women's salaries, which stems primarily from women having fewer working hours and lower hourly wages than men. In 2019 the average (gross) monthly salary among men in Jerusalem stood at NIS 10,600, which was 26% higher than the average among women, at NIS 8,400. In Israel at large, the average salary among men stood at NIS 13,700, which was 47% higher than women's average salary, at NIS 9,300. In Tel Aviv and Haifa the salary gap between men and women was greater as well: in Tel Aviv the average salary for men was 46% higher than the average for women (NIS 17,300 for men, compared with NIS 11,800 for women), and in Haifa the average salary for men was 56% higher than the average for women (NIS 15,400 for men, compared with NIS 9,800 for women).

Impact of the Covid-19 crisis

During 2020-2021 the actual employment rate among Arab men in Jerusalem was significantly lower than the figure for 2019 • Among Arab women, Jerusalem recorded a steady employment rate during 2019-2021 • Among Jerusalem's Jewish population, the actual employment rate declined slightly in 2020 and rose slightly in 2021 • In both the accommodation and food services sector and the arts, entertainment, and recreation sector, the number of work hours in Jerusalem for 2020 was much lower than the figure for 2019; in the local and public administration sector, the number of work hours remained comparable; and in the human health and social work sector, the year 2020 recorded an increase in the number of work hours.

Actual work

The restrictions and lockdowns implemented during 2020-2021 because of the Covid-19 crisis had an impact on the labor market in Israel, including in Jerusalem. The data on the labor force participation rate, presented in earlier chapters, included persons seeking employment as well as persons on unpaid leave, and therefore these data do not accurately reflect the scope of impact of the crisis. In the Labor Force Survey conducted by the Central Bureau of Statistics, respondents were asked whether they had actually worked[25] during the determinate week. The change in the proportion of persons who actually worked as a percentage of the total number of residents aged 15 and older in the city is expected to reflect the impact of the Covid-19 crisis on the employment of the city's residents.

During 2019-2020 the percentage of Jerusalem residents who actually worked declined from 46% to 40%, and in 2021 it stood at 42%. A comparable decline was recorded in Israel at large.

Among Jerusalem's Jewish population, the actual employment rate declined from 51% in 2019 to 46% in 2020, in 2021 it stood at 49%. A comparable trend was recorded among the Jewish population of Israel. Among Arab men in Jerusalem, the actual employment rate declined from 58% in 2019 to 44% in 2020, and then rose slightly to 48% in 2021. A comparable trend was recorded among the Arab population of Israel.

25 Persons who had worked at least one hour during the determinant week, including those in mandatory or permanent service in the Israel Defense Forces.

Among Arab women, Jerusalem recorded a steady actual employment rate, at 15%-17% during 2019-2021. Israel, in contrast, recorded a decline in the actual employment rate among Arab women: in 2020 it stood at 23%, compared with 27%-28% in 2019-2021. The steadiness of the actual employment rate among Arab women in Jerusalem might be attributable to their concentration in education and in social work activities, two sectors that were less adversely affected by the crisis.

The decline in employment in Jerusalem in selected economic sectors

The restrictions and lockdowns that were implemented in light of the Covid-19 crisis affected various sectors differently: in some sectors the scope of activities in 2020 declined only slightly, whereas in other sectors the scope of activities declined significantly.

In 2020 the number of work hours (total work hours per week) in the accommodation and food services sector in Jerusalem stood at 40% of the figure recorded in 2019; in the arts, entertainment, and recreation sector, the number of work hours recorded in 2020 stood at 67% of the figure for 2019. Likewise, in Israel at large a significant decline was recorded in the number of work hours in these branches; in the accommodation and food services sector, the number of work hours in that year stood at 57% of the figure recorded in 2019, and in the arts, entertainment, and recreation sector, at 70% of the figure for 2019.

A significant decline in the number of work hours was also recorded in the wholesale and retail trade sector. In 2020 the number of work hours in Jerusalem stood at 83% of the figure recorded in 2019. Israel, in contrast, recorded a more moderate decrease in the number of work hours for this sector: in 2020 the number stood at 88% of the figure recorded in 2019.

The scientific and technical services sector recorded only a slight decrease in the number of work hours in Jerusalem during 2019-2020, which was comparable to the situation in Israel at large. In 2020 the human health and social work services sector recorded an increase of 11% in the number of work hours in Jerusalem, while Israel at large recorded a steady number of work hours in the sector. In the local and public administration sector, the number of work hours in Jerusalem for 2020 was comparable to the figure recorded for 2019.

In terms of the number of work hours in Jerusalem in 2021, the number of hours recorded in the accommodation and food services sector stood at 62% of the figure recorded in 2019; in the arts, entertainment, and recreation sector the number of hours stood at 92% of the figure recorded in 2019; and in the wholesale and retail trade sector, at 87%. In Israel at large the number of work hours in these sectors stood at 69%, 84%, and 93% of the figures recorded in 2019, respectively.

5 Welfare and Standard of Living

Poverty rate

Marital status

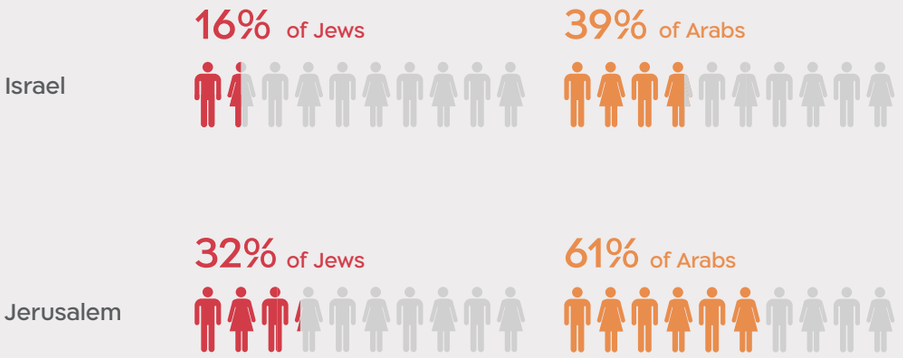
Households

Ownership of durable goods

Quality of life

Extent of Poverty* in Israel and Jerusalem, 2020

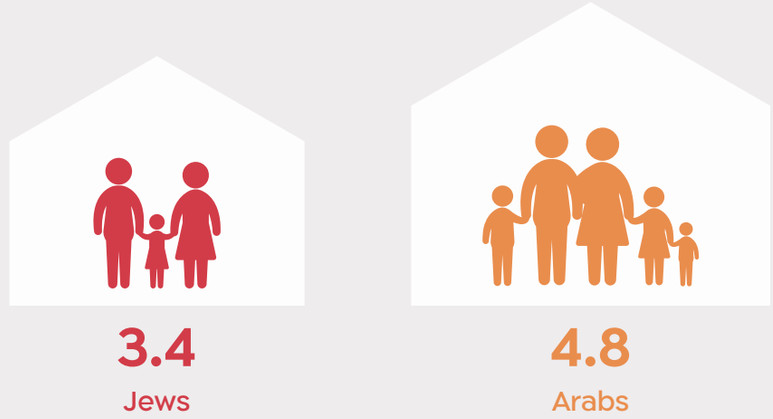
Jerusalem Institute for Policy Research



* The percentage of the population living below the poverty line

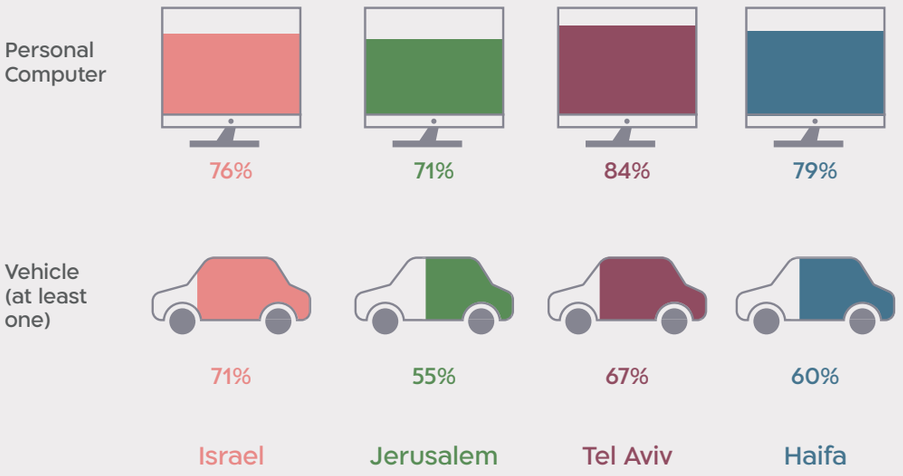
Household Size in Jerusalem, by Population Group, 2021

Jerusalem Institute for Policy Research



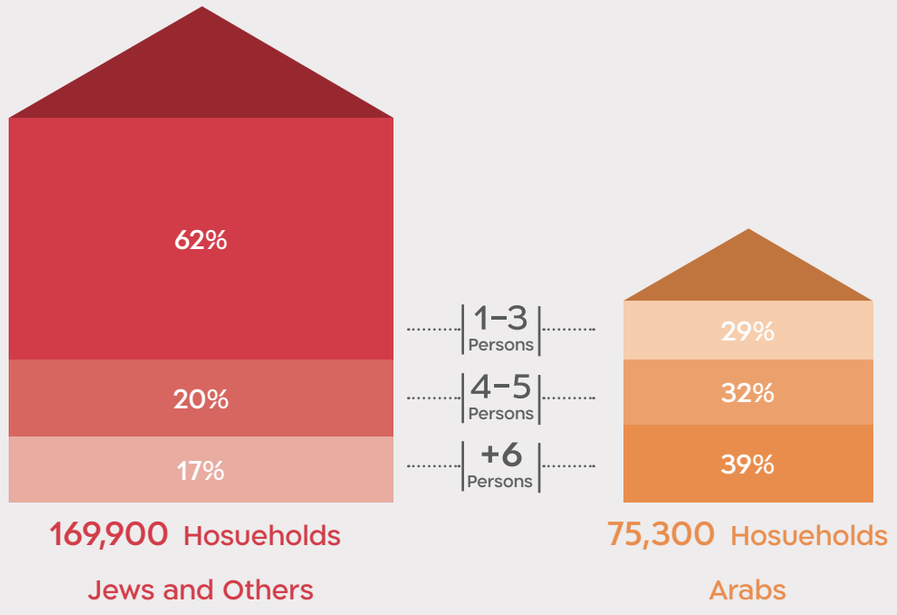
Ownership of Personal Computer and Vehicle among Households in Israel, Jerusalem, Tel Aviv, and Haifa, 2019

Jerusalem Institute for Policy Research



Households, by Number of Persons in Household, 2021

Jerusalem Institute for Policy Research



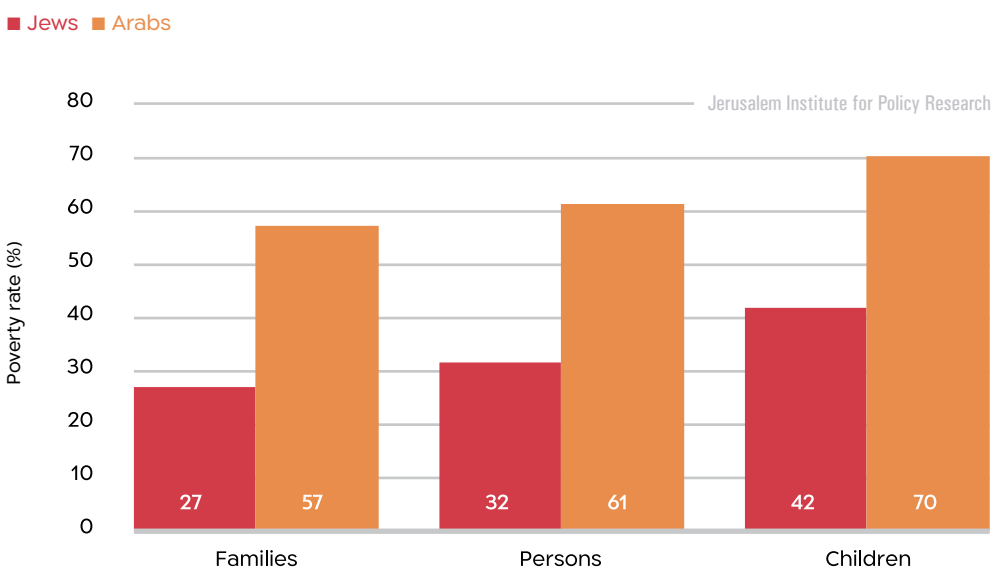
Poverty rate

The poverty rate[26,27] in Jerusalem (43%) is significantly higher than the rates in Israel at large (21%), Haifa (15%), and Tel Aviv (12%) • The poverty rate among Jerusalem's Jewish population (32%) is significantly lower than the rate among its Arab population (61%).

Jerusalem is one of the poorest cities in Israel. In 2020, 38% of the families in Jerusalem (123,100), 43% of the persons (416,400), and 53% of the children (206,900) were living below the poverty line. The percentage of children below the poverty line was higher than the percentage of families below the poverty line – that is, poverty is a particularly prevalent phenomenon among large families.

The poverty rate in Jerusalem was significantly higher than in Israel at large, where 20% of the families, 21% of the persons, and 29% of the children were living below the poverty line.

Poverty Rate in Jerusalem by Population Group, 2020



26 The poverty rate refers to the proportion of the population living below the poverty line. In Israel the poverty line is defined as 50% of the median disposable income per standardized person. The poverty rate is measured using the relative poverty approach, which views poverty as a matter of relative hardship, measured in relation to the society's standard of living.

27 In 2019 and 2020, the National Insurance Institute changed the method by which it estimates poverty data. For definitions and detailed explanations, see: https://www.btl.gov.il/Publications/oni_report/Pages/oni2020.aspx [Hebrew].

Poverty is particularly prevalent among the ultra-orthodox and Arab population groups. Among Jerusalem's ultra-orthodox population, 45% of the persons were living below the poverty line. This is slightly higher than the poverty rate among Israel's ultra-orthodox population – 41%. Among Jerusalem's Arab population, 61% of the persons were living below the poverty line. This is significantly higher than the poverty rate among Israel's Arab population – 39%.

The poverty rate in the Jerusalem District (where 80% of the population reside in Jerusalem) is the highest among Israel's districts. Of the persons residing in the Jerusalem District, 41% were living below the poverty line, compared with 22% in the Northern District, 25% in the Southern District, and 12%, 15%, and 17% in the Central, Tel Aviv, and Haifa Districts (respectively). The poverty rates among families (36%) and children (50%) in the Jerusalem District were also the highest among Israel's districts.

Among Israel's major cities, Jerusalem recorded the highest number of persons living below the poverty line, at 43%. In Ashdod, which ranked second in descending order, 21% of the persons were living below the poverty line, and in Tel Aviv, Haifa, Rishon LeZion, and Petah Tikva, 8%-15% of the persons were living below the poverty line.

Marital status

In 2020, 66% of Jerusalem residents aged 20 and older were married, 23% were single, 5% were divorced, and 5% were widowed • The percentage of Jerusalem residents who were married (66%) was comparable to the figure for Israel at large (65%).

In 2020, the percentage of married residents among Jerusalem's Jewish population (64%) was lower than the figure for the Arab population (69%). The proportion of divorced residents among Jews in Jerusalem (7%) was higher than the proportion of divorced residents among Arabs (3%), while the proportions of widowed and single residents among Jerusalem's Jewish population (6% widowed and 24% single) were comparable to the figures for the Arab population (5% widowed and 24% single).

Jerusalemites tend to marry at a relatively young age: 49% of the residents aged 20-34 were married, compared with 41% in Israel, 25% in Tel Aviv, and 40% in Haifa. The young age at the time of marriage and the high rate of marriage are attributable to the high proportion of religiously observant and ultra-orthodox Jews and Muslims Arabs in the city.

Among the Jewish population in the 20-34 age group, the proportion of married residents in Jerusalem was relatively high: 47% of this age group in Jerusalem were married, compared with 41% in Israel, 43% in Haifa, and 25% in Tel Aviv. Among Jerusalem's Arab population, 51% of the 20-34 age group were married. This is higher than the proportion among Jerusalem's Jewish population (47%) or among Israel's Arab population (43%).

Households

In 2021 Jerusalem had a total of 245,200 households:[28] 169,900 Jewish households (69%) and 75,300 Arab households (31%) • Between 2015 and 2021 Jerusalem recorded a 13% increase in the number of households: an 11% increase in the number of Jewish households and a 22% increase in the number of Arab households • In 2021 the average number of persons per household stood at 3.4 among Jerusalem's Jewish population and 4.8 among its Arab population

In 2021 the average household size among Jerusalem's Jewish population stood at 3.4, which was significantly smaller than the average among the city's Arab population, at 4.8. The average size of a Jewish household in Jerusalem did not change significantly between 2015 and 2021 (from 3.3 persons in 2015 to 3.4 persons in 2021), whereas the average size of an Arab household decreased during those years (from 5.2 persons in 2015 to 4.8 persons in 2021).

In 2021 the average household size among Jerusalem's Jewish population stood at 3.4 persons, compared with 3.0 among Israel's Jewish population. The distributions of households by size among the Jewish population were comparable for Jerusalem and Israel, with the exception of a significant difference in the proportion of large households. A total of 48% of the Jewish households in Jerusalem and 50% of the Jewish households in Israel comprised one or two persons, but 17% of the Jewish households in Jerusalem comprised six or more persons, compared with 9% of the Jewish households in Israel. Because of the high percentage of small households, the proportion of Jewish households in Jerusalem (69%) exceeded the proportion of the Jewish population in the city (61%).

In 2021 the average household size among Jerusalem's Arab population stood at 4.8, which was larger than the average among the Arab population in Israel (4.3). Among Arab households in Jerusalem, 14% comprised one or two persons, compared with 21% among the Arab population in Israel. A total of 37% of the households comprised six or more persons, which is significantly higher than the percentage among the Arab population of Israel (25%).

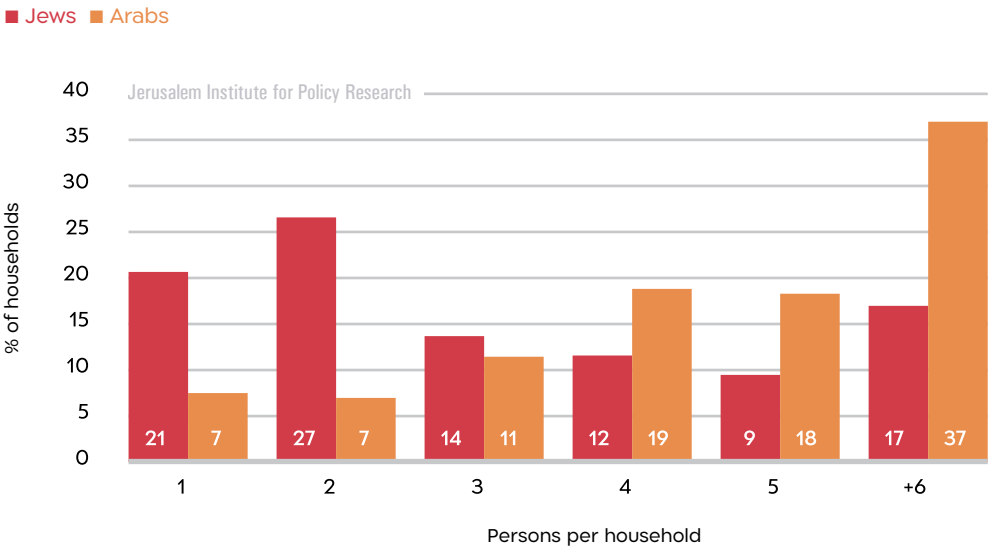
Household size also varies in accordance with the nature of religious identification.[29] In 2021 the average number of persons in secular households in Jerusalem stood at 2.2, compared with 2.7 in traditional households, 3.0 in religiously observant households, 4.1 in very religiously observant households, and 5.0 in ultra-orthodox households. Relative to 2015, the average size of Jewish households in Jerusalem did not change significantly.

28 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.

29 This refers only to Jews.

Among Jerusalem's ultra-orthodox population, the proportion of small households (one or two persons) stood at 22%, slightly higher than their proportion among Israel's ultra-orthodox population, at 18%. The proportion of households comprising six or more persons stood at 40%, compared with 44% among Israel's ultra-orthodox population. At the same time, in Jerusalem – as in Israel at large – the ultra-orthodox population had a lower percentage of small households than did the overall Jewish population, while the percentage of large ultra-orthodox households exceeded the percentage of large households among the overall Jewish population.

Households in Jerusalem by Household Size and Population Group, 2021



Ownership of durable goods

In 2019, 71% of Jerusalem households had a personal computer, 61% had a television, 58% had an Internet subscription, and 55% had at least one vehicle • The rates of ownership of these products was lower than the rates for Israel, Tel Aviv, and Haifa.

Another indicator of a population's socioeconomic characteristics is the rate of households' ownership of durable goods (key consumer products). For most consumer products (computer, television, cable subscription, and the like) the rate of ownership among Jerusalem households was lower than the rates for Israel, Tel Aviv, and Haifa.

In 2019, 71% of the households in Jerusalem had a personal computer, compared with 76% in Israel, 84% in Tel Aviv, and 79% in Haifa. A total of 27% of Jerusalem households had a tablet, compared with 34% in Israel, 37% in Tel Aviv, and 34% in Haifa. Among Jerusalem households, 58% had an Internet subscription, compared with 73% in Israel, 82% in Tel Aviv, and 83% in Haifa.

The proportion of households in Jerusalem that owned a television was relatively low, at 61%, compared with 86% in Israel, 93% in Tel Aviv, and 87% in Haifa. The proportion of cable television subscribers in Jerusalem was very low, at 26%, compared with 59% in Israel, 73% in Tel Aviv, and 60% in Haifa.

The relatively low proportion of Jerusalem households with television and cable service, as well as the low percentage of computer owners and Internet subscribers, stems, among other factors, from the large proportion of ultra-orthodox households among the city's residents, a significant portion of whom tend not to own a television or personal computer. In contrast, Jerusalem recorded the highest percentage of households with a satellite dish – 26% (compared with 2% in Tel Aviv and 12% in Haifa). Ownership of a satellite dish, which makes it possible to receive television broadcasts from Arab countries, among other places, is primarily characteristic of Arab households.

The percentage of Jerusalem households that owned at least one vehicle (55%) was lower than the figures for Israel (71%), Tel Aviv (67%), and Haifa (60%). In addition, the average age of vehicles in Jerusalem was relatively high, at 9 years, compared with 7 in Israel, 5.6 in Tel Aviv, and 6.1 and Haifa.

Quality of life

The results of the Social Survey conducted by the Central Bureau of Statistics indicate that among Jerusalem residents, the level of satisfaction with the state of cleanliness, the state of the roads and sidewalks, and the state of green spaces was lower than among the residents of Israel, Tel Aviv, and Haifa.

Satisfaction with the state of cleanliness

The results of the Central Bureau of Statistics Social Survey indicate that in 2018-2020 (three-year average), 42% of Jerusalem residents reported that they were "satisfied" or "very satisfied" with the state of cleanliness in their area of residence (compared with 34% of respondents in 2014-2016). This is a low satisfaction rate relative to Israel (59%), Tel Aviv (64%), and Haifa (55%). Among Jerusalem's Jewish residents, the satisfaction rate stood at 52%, but among Arab residents the satisfaction rate was significantly lower – only 25%.

Satisfaction with the state of roads and sidewalks

In 2018-2020 (three-year average), 40% of Jerusalem residents expressed satisfaction with the state of sidewalks and roads in their area of residence (compared with 38% of respondents in 2014-2016), whereas 55% of Israel's residents expressed satisfaction, as did 61% of Tel Aviv residents and 61% of Haifa residents. The rate of satisfaction with the state of roads and sidewalks among Jerusalem's Jewish residents (53%) was significantly higher than the satisfaction rate among the city's Arab residents (18%).

Satisfaction with green spaces

In 2018-2020, 28% of Jerusalem residents reported that they were "satisfied" or "very satisfied" with the state of parks and green spaces in their area of residence (compared with 31% of respondents in 2014-2016). This is significantly lower than the satisfaction rates for Israel (61%), Tel Aviv (70%), and Haifa (64%). Among Jerusalem's Jewish residents the satisfaction rate stood at 61%, whereas among Arab residents the satisfaction rate was very low – only 46% responded that they are satisfied with the state of parks in their area of residence.

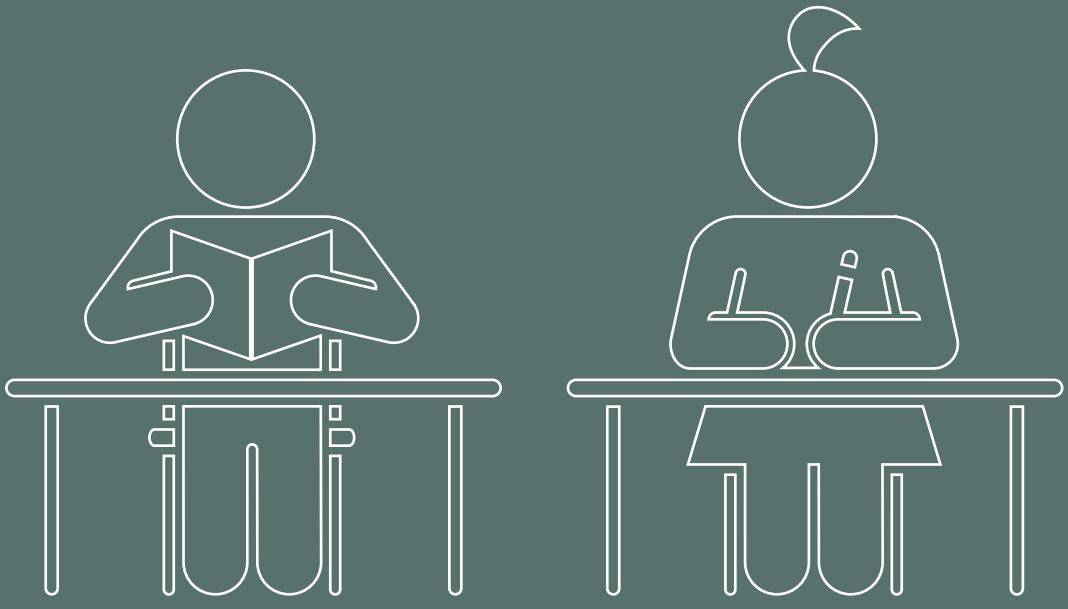
Pollution

In 2018-2020, 25% of Jerusalem residents reported that air pollution in their area of residence "bothers" them or "bothers [them] a lot" (compared with 32% of respondents in 2014-2016). This is lower than the rates for Israel (30%), Tel Aviv (38%), and Haifa (47%). According to the survey results, Jerusalem's Arab residents were less bothered by air pollution (22%) than were the city's Jewish residents (26%).

6 Education and Higher Education

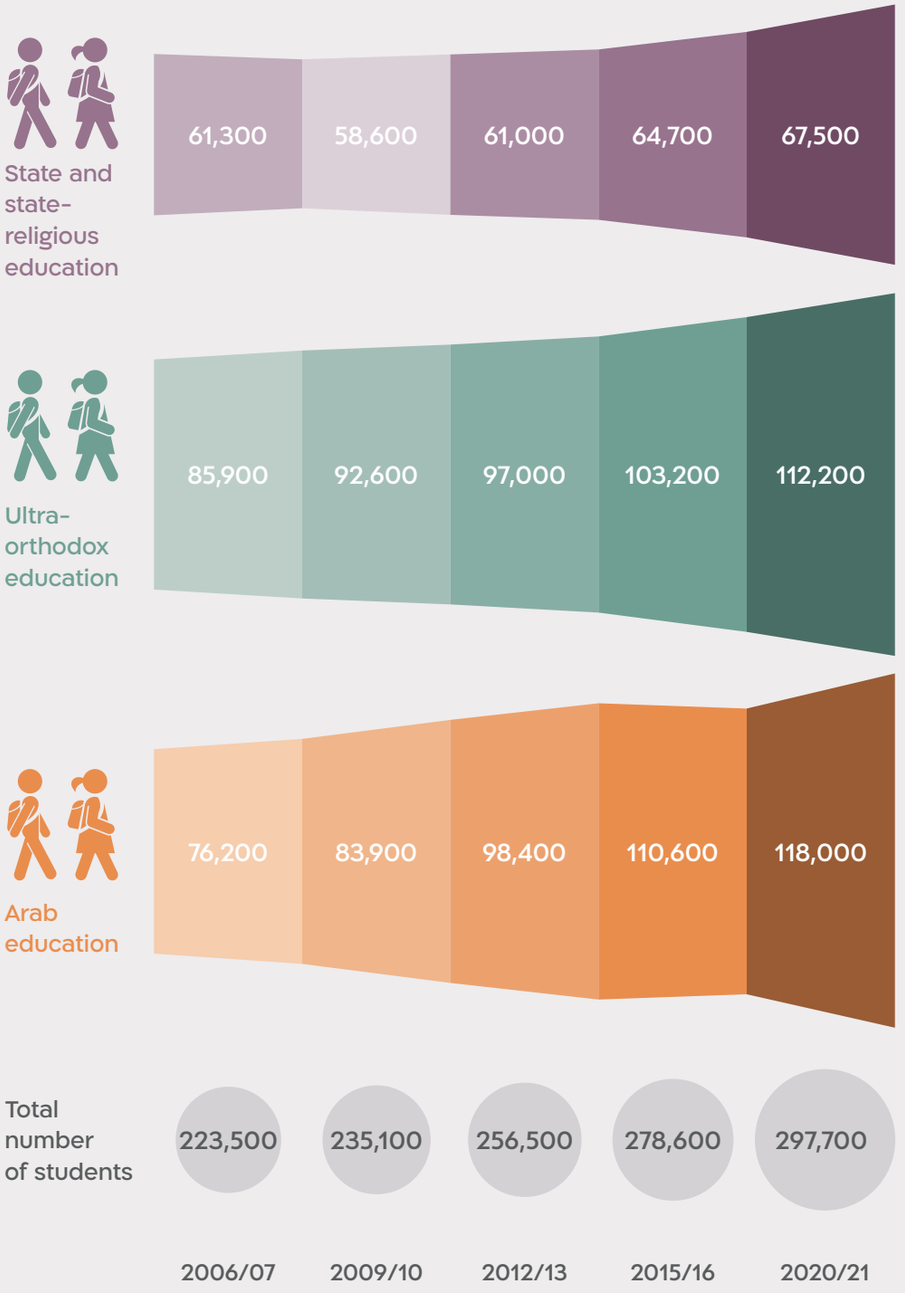
The education system

Higher education



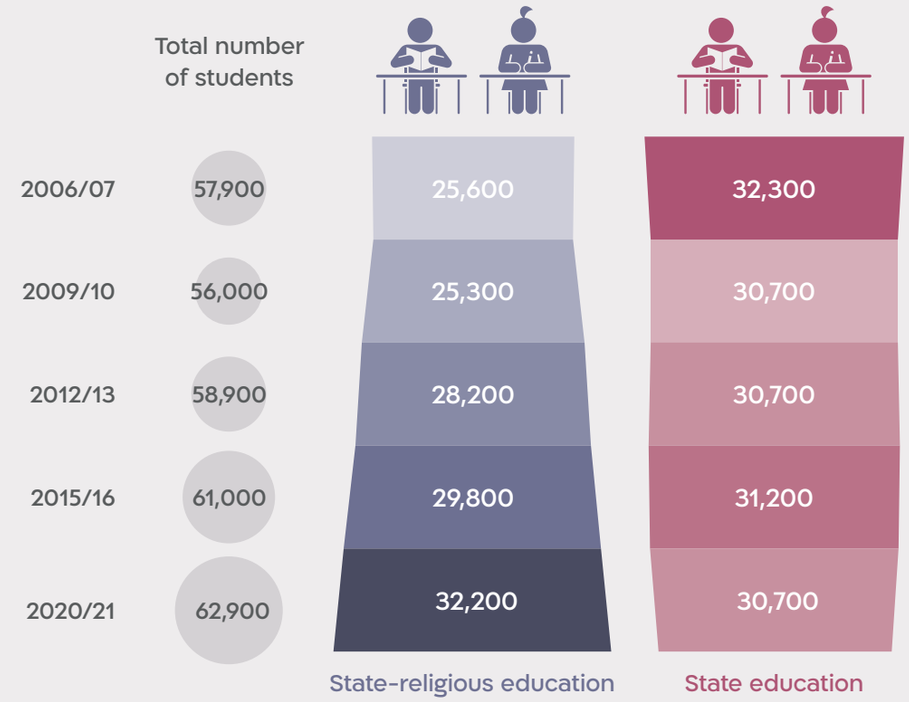
Students in the Education System in Jerusalem, by Sector

Jerusalem Institute for Policy Research



Students* in State and State-Religious Education in Jerusalem

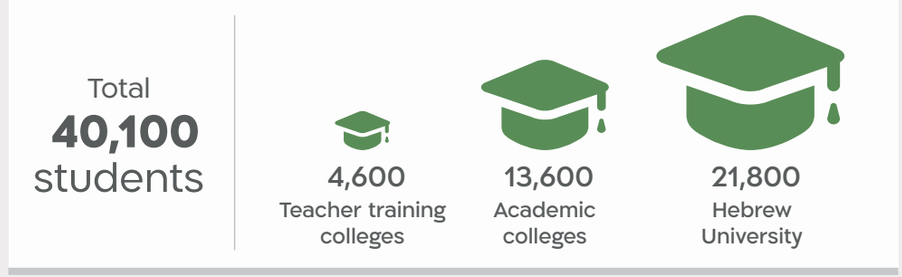
Jerusalem Institute for Policy Research



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

Students Attending the Hebrew University and Academic Colleges in Jerusalem (2020/21)

Jerusalem Institute for Policy Research

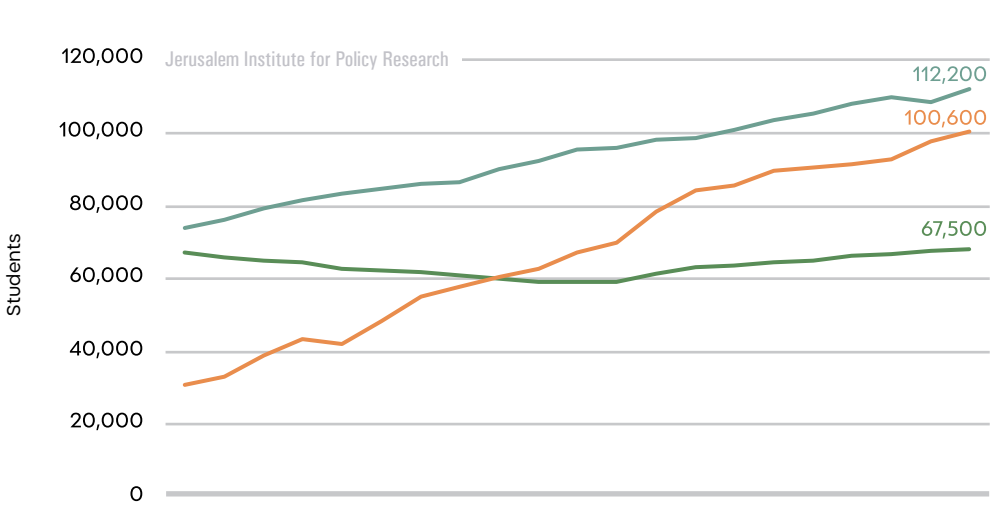


The education system

During the 2020/21 academic year, a total of 297,700 students were enrolled in Jerusalem's education system • The number of students in the Hebrew education system totaled 179,700 • The Arab education system had 118,000 students: 100,600 in the public education system and 17,400 in private schools • The past five years have seen a 1% decrease in the number of students in the state education system, a 5% increase in state-religious education, a 6% increase in ultra-orthodox education, and an 11% increase in Arab public education.

Among Israel's cities, Jerusalem has the largest education system. During the 2020/21 academic year, the number of students[30] enrolled in Jerusalem's education system stood at 297,700. 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 Ministry of Education institutions, recognized but unofficial institutions (schools not governed by the Ministry of Education), independent institutions, and exempted institutions.[31]

Students in Jerusalem's Education System, by Sector, 2000/01–2020/21



30 Including students in grades 13 and 14 as well as private Arab education.

31 The final category comprises institutions that have received an exemption from the education system's general requirements; special requirements have been designated for them, exempting them from the provisions of the Compulsory Education Law.

Hebrew education

During the 2020/21 academic year, 179,700 students were enrolled in Jerusalem's Hebrew education system: 67,500 students[32] (38%) attended state, state-religious, and state-ultra-orthodox schools, and 112,200 students (62%) attended schools affiliated with the ultra-orthodox education system.

The distribution of students in the Hebrew state and state-religious education systems was as follows: 12,500 children in preschool (19%), 27,300 students in elementary school (40%), and 25,200 students in secondary school (37%). A total of 2,500 students were enrolled in special education (4%).

The distribution of students in the ultra-orthodox education system was as follows: 27,000 children in preschool (24%), 55,400 students in elementary school[33] (49%), and 27,000 students in secondary school (24%). A total of 2,800 students were enrolled in special education (2%). The data indicate that within the state and state-religious education systems, the number of students in elementary school is comparable to the number of students in secondary school, whereas in the ultra-orthodox education system, the number of students in elementary school is double the number of students in secondary school. This finding reflects the young age structure of the ultra-orthodox population.

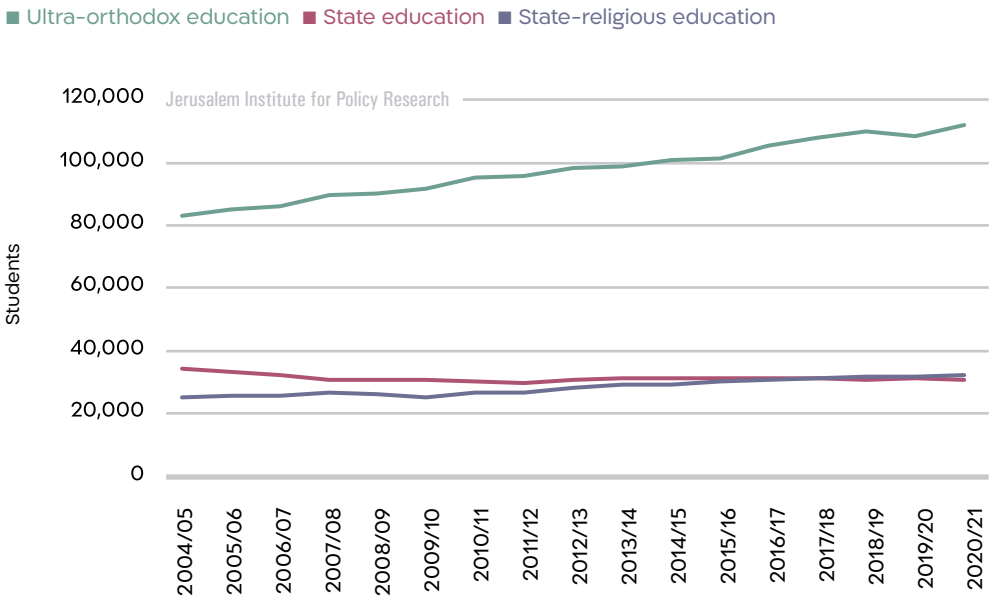
An analysis of changing trends in the numbers of students points to different rates of growth among the various educational sectors. During the past five years (2016/17–2020/21) the number of students in the Hebrew state and state-religious education systems increased by 4%, from 64,700 to 67,500. Separate examinations of the state and state-religious[34] education sectors indicate that the number of students in the state education system decreased by 1% (from 31,100 to 30,700), while the number of students in the state-religious education system increased by 5% (from 30,800 to 32,200). The number of students in the ultra-orthodox education system increased by 6% (from 105,400 to 112,200). The decrease in the number of students in the state education system stems, among other factors, from the relatively low birth rates of the city's secular-traditional population, in contrast to the high birth rates among the ultra-orthodox population.

32 This figure includes 1,700 students in state-ultra-orthodox schools.

33 In the ultra-orthodox sector, elementary education spans grades 1-8, whereas in the state and state-religious education systems it only spans grades 1-6.

34 Excluding special education, grades 13 and 14, and state-ultra-orthodox schools.

Students in the Hebrew Education System in Jerusalem, by Type of Education, 2004/2005–2020/21



* Not including state-ultra-orthodox education

Arab education

During the 2020/21 academic year, 118,000 students were enrolled in the Arab education system in Jerusalem: 100,600 students attended public schools[35] (86%), and 17,400 students attended private schools (14%; estimate for the 2020/21 academic year). Students in the Arab education system (public and private schools) accounted for 40% of all the students in Jerusalem's education system. Over the past five years (2016/17–2020/21) the number of students in the Arab education system increased by 11% (from 90,400 to 100,600).

The distribution of students in public education was as follows: 19,800 children in preschool (20%), 41,800 students in elementary school (42%), and 36,700 students in secondary school (36%). A total of 2,300 students were enrolled in special education (2%).

Since the 2000s there has been a significant increase in the number of students enrolled in the Arab public education system – the official and the recognized but unofficial systems. In 2002/03 the figure stood at 39,200, and it rose to 48,300 in 2005/06, to 89,600 in 2015/16, and to 100,600 in 2020/21. This increase stems from demographic growth as well as the reclassification of many private schools as public schools, most of which received the status of recognized but unofficial schools. The annual growth

35 Including official schools and recognized but unofficial schools.

peaked in the years 2012/13–2013/14 (at a two-year average of 10%), after which the growth rate dropped to 1.1% in 2016/17–2017/18. Subsequently it began rising again, reaching 4% in 2019/20–2020/21.

In recent years, most of the Arab students enrolled in the education system (51%-53% during the 2016/17–2020/21 academic years) attended recognized but unofficial educational institutions. At the same time, a distribution by level of education indicates that whereas children in recognized but unofficial Arab preschools accounted for 77% of all children, at the elementary and secondary school levels the proportion of students in official schools stood at 56% and 51%, respectively. That is, the higher the level of education, so too the proportion of students attending official schools in Jerusalem's Arab education system increases.

Higher education

In 2020/21 a total of 40,100 students attended higher education institutions in Jerusalem • 72% of the students attending a higher education institution in Jerusalem were pursuing a bachelor's degree, 22% were pursuing a master's degree, and 6% were pursuing a doctoral degree • 54% of the tertiary students in Jerusalem were attending the Hebrew University, 34% were attending an academic college, and 12% were attending a teacher training college • 13% of the students enrolled in higher education institutions were Arab • Women accounted for 58% of the tertiary students in Jerusalem.

The Hebrew University is the second largest university in Israel, after Tel Aviv University, and it has the largest number of doctoral students.

In 2020/21 a total of 40,100 students attended higher education institutions[36] in Jerusalem, accounting for 16% of all the tertiary students in Israel. Approximately 21,800 students (54% of all the tertiary students in Jerusalem) attended the Hebrew University,[37] 13,600 students (34%) attended one of the city's seven academic colleges, and 4,600 students (12%) attended one of the four teacher training colleges.

The percentage of students at the Hebrew University (54%) out of all the students attending higher education institutions in Jerusalem was higher than the percentage of students at Israel's universities (46%) out of all the students attending higher education institutions in the country.

The percentage of students attending the Hebrew University out of all the students attending higher education institutions in the city has remained relatively steady over

36 Including only institutions recognized by the Council for Higher Education, and not including the Open University.

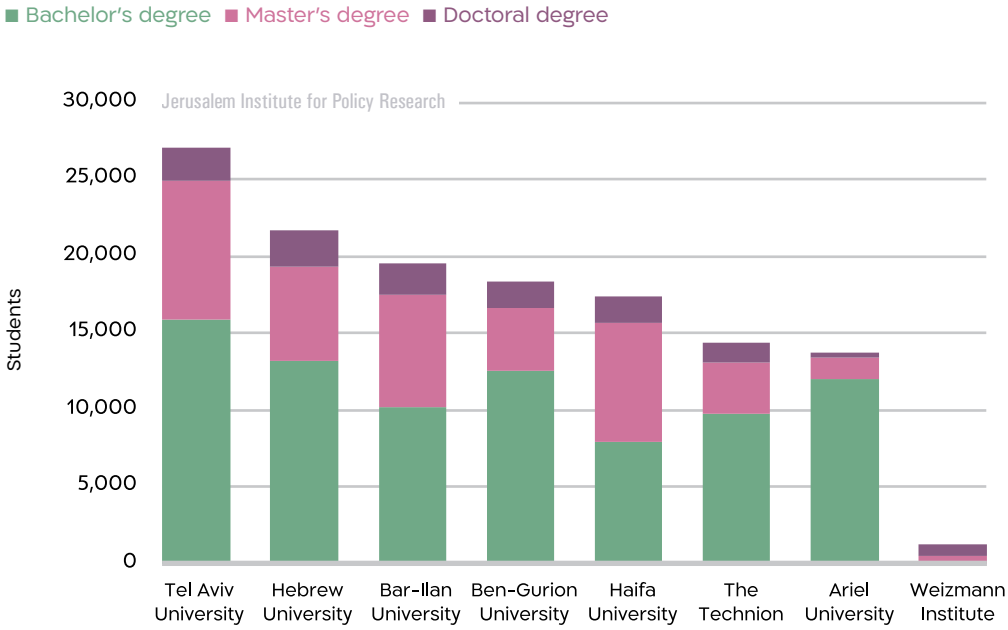
37 Including the Hebrew University campus in Rehovot.

the past decade, from 56% in 2010/11 to 54% in 2020/21, whereas the percentage of students attending academic colleges increased over those years, from 30% to 34%, and the percentage of students attending teacher training colleges decreased slightly, from 13% to 12%.

The distribution of students by academic degree indicates that the more advanced the degree, the smaller the number of students pursuing that degree: of the 40,100 students attending higher education institutions in Jerusalem, 72% were pursuing a bachelor's degree, 22% were pursuing a master's degree, and 6% were pursuing a doctoral degree.

The distribution of students in Jerusalem by academic degree is comparable to the distribution in Israel at large. The percentage of students pursuing a bachelor's degree at one of Jerusalem's higher education institutions was identical to the figure for Israel (72%). The percentage of master's degree students in Jerusalem was slightly lower than the figure for Israel (21% in Jerusalem, 23% in Israel), and the percentage of doctoral degree students in the city was slightly higher than the figure for Israel (6% in Jerusalem, 4% in Israel). Another 1% of the students in Jerusalem were studying for a diploma.

Students Enrolled in Israel's Universities, by Degree, 2020/21



University applications

In 2020/21 the Hebrew University received 9,300 applications for enrollment as bachelor's degree students. Of the universities, Tel Aviv University recorded the highest number of applications (13,600), followed by Ben-Gurion University (9,700) and the Hebrew University. The number of applications to each of the other universities ranged between 5,900 and 6,500.

The percentage of bachelor's degree applicants to the Hebrew University who were accepted and subsequently enrolled stood at 46%. At Tel Aviv University, the Technion, Haifa University, and Ben-Gurion University, the acceptance and enrollment rate was lower (33%-41%), while at Bar-Ilan University and Ariel University the acceptance and enrollment rate was higher (62%-63%).

Of the applicants to the Hebrew University, 25% were accepted but did not enroll. Among Israel's universities, the Hebrew University had the highest percentage of applicants who were accepted but did not enroll. It was followed, in descending order of percentage of accepted applicants who did not enroll, by Bar-Ilan University (17%), Haifa University (16%), and Ariel University (13%). Ben-Gurion University recorded the lowest percentage of accepted applicants who did not enroll – 2%.

Student distribution by degree and discipline

In 2020/21, about 21,800 students attended the Hebrew University: 61% were pursuing a bachelor's degree, 28% were pursuing a master's degree, 11% were pursuing a doctoral degree, and fewer than 1% were pursuing a diploma. The distribution of students by faculty was as follows: 34% in the natural sciences and mathematics (including agriculture), 26% in the social sciences,[38] 17% in medicine (including medical support professions), 17% in the humanities,[39] 4% in law, and 2% in engineering.

In 2020/21 there were seven universities operating in Israel. The largest in terms of student body size was Tel Aviv University (27,300 students), followed in descending order by the Hebrew University (21,800), Bar-Ilan University (19,800), Ben-Gurion University (18,400), Haifa University (17,500), the Technion (14,400), and Ariel University (13,900).

Doctoral (PhD) students

For many years the Hebrew University has had the largest number of doctoral students among Israel's universities. In 2020/21 there were approximately 12,200 doctoral students enrolled in Israel's universities. The Hebrew University had 2,300 doctoral students, accounting for 19% of all the doctoral students enrolled in Israel's universities. The number of doctoral students at Tel Aviv University (2,100 – 17%) and at Bar-Ilan University (2,000 – 17%) was slightly lower than at the Hebrew University.

Over the years the number of doctoral students at the Hebrew University, and their percentage out of all doctoral students at Israel's universities, have declined. The

38 Including business and administration.

39 Including education and teacher training.

percentage of doctoral students at the Hebrew University out of all doctoral students decreased gradually from 30% in 2000/01 to 25% in 2008/09, and to 19% in 2020/21. This decline is attributable to the growing number of doctoral programs that have been started at Israel's other universities.

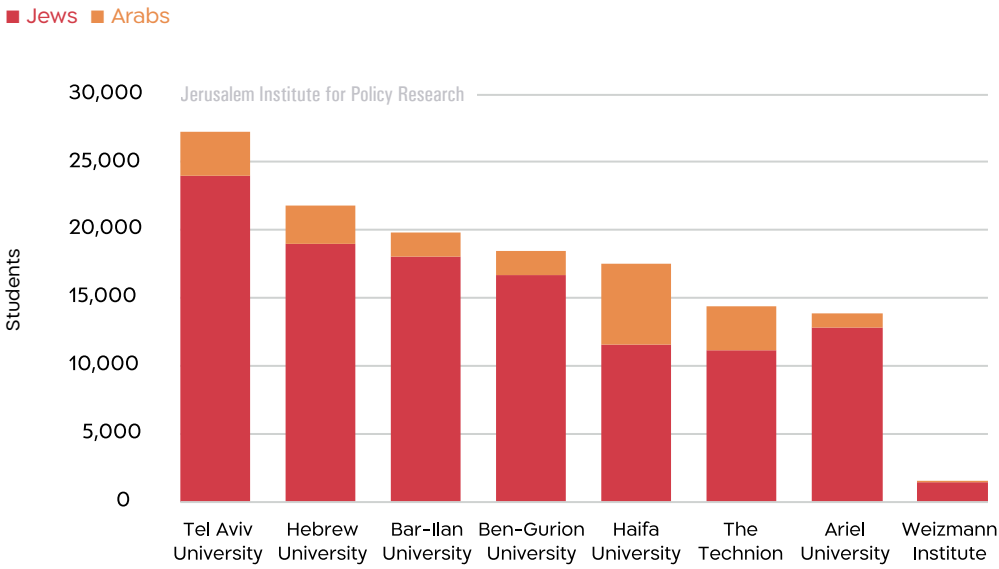
Students by population group and gender

In 2020/21, 88% of the students at the Hebrew University and academic colleges in Jerusalem were Jewish, and 12% were Arab. The proportion of Arab students at the Hebrew University (13%) was slightly higher than their proportion at the academic colleges (11%).

The three academic colleges in Jerusalem that recorded the highest percentage of Arab students were Azrieli College of Engineering (22%), Hadassah College (20%), and the Jerusalem Academy of Music and Dance (12%).

In 2020/21, 15% of the students attending Israel's universities were Arab. At the Hebrew University, Arab students accounted for 13% of the student body. Among Israel's universities, Haifa University recorded the highest percentage of Arab students (34%), followed by the Technion (23%). The lowest percentages were recorded at the Weizmann Institute of Science (3%) and Ariel University (8%). Recent years have seen an increase in the relative proportion of Arab students who are residents of Jerusalem, out of all the Arab students in the city, and they now account for approximately half of all the Arab students attending higher education institutions in Jerusalem. The growing number of Arab student residents of Jerusalem is attributable, among other factors, to the opening of academic preparatory programs at higher education institutions, the provision of scholarships to Arab student residents of the city, and the option of admission for academic studies on the basis of a Palestinian secondary education certificate of matriculation (Tawjihi).

Students Enrolled in Israel's Universities, by Population Group, 2020/21



Women constituted a higher proportion of university students than men. In the 2020/21 academic year, 55% of the university students in Israel were women. The proportion of women attending the Hebrew University, at 58%, was slightly higher than the proportion for Israel. Haifa University recorded the highest percentage of women (66%), and the Technion recorded the lowest percentage (40%).

7 Housing and Construction

Apartments

Apartment prices

Construction starts

Construction completions

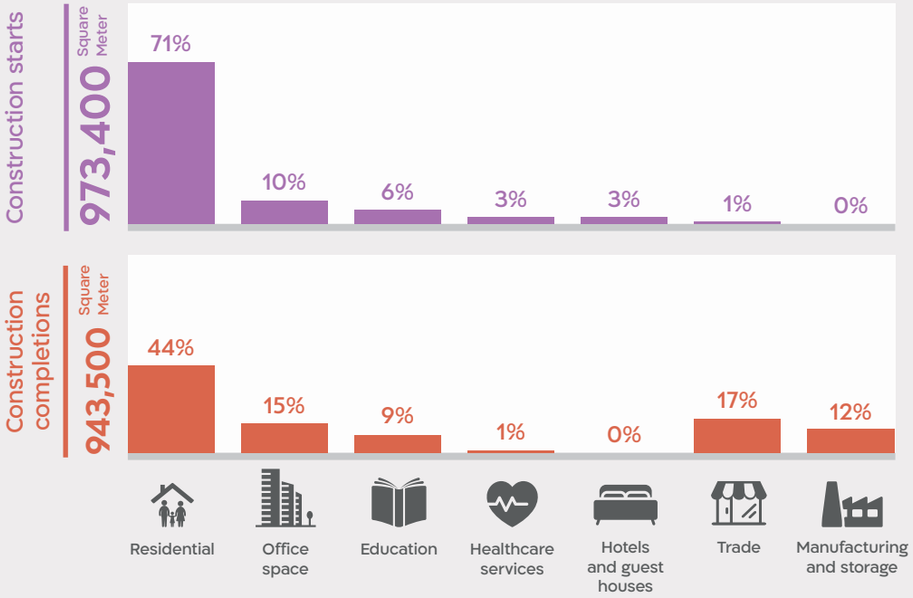
Apartment Prices* in Israel, Jerusalem, Tel Aviv, and Haifa, 2016, 2021

Jerusalem Institute for Policy Research

* Average price of 3.5-4 room second-hand apartments, in millions (NIS)

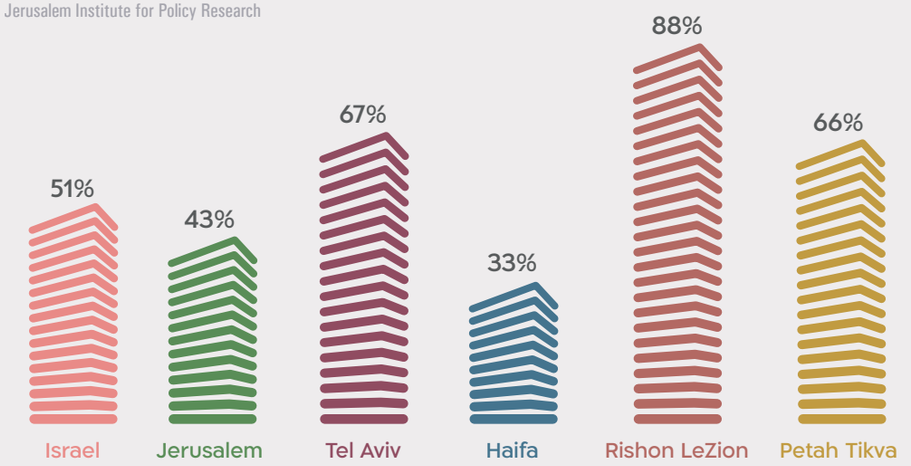
Construction Starts and Completions in Jerusalem, by Main Purpose, 2021

Jerusalem Institute for Policy Research



Construction Starts of Apartments in Tall Buildings,* 2019–2021

Jerusalem Institute for Policy Research



* Apartments in buildings with 8 or more floors as a percentage of all apartments whose construction began in 2019-2021

Apartments

In 2021 there were 240,300 apartments in Jerusalem • The average apartment size was 83 square meters (m²).

As of the end of 2021, Jerusalem had 243,300[40] residential apartments: 174,500 apartments (73%) in neighborhoods with a majority Jewish population and 64,400 apartments (27%) in neighborhoods with a majority Arab population. In 2021 the average apartment size in Jerusalem was 83 m². The average apartment size in neighborhoods with a majority Jewish population was comparable to the average in neighborhoods with a majority Arab population – 84 m² and 81 m², respectively. Over the past decade (2011-2021) the average apartment size in Jerusalem has increased by 4 m², from 79 m² to 83 m².

The difference between the percentage of apartments located in neighborhoods with a majority Arab population (27%) and the relative size of the city's Arab population (39%) stems, among other factors, from the larger size of households in the Arab population relative to the Jewish population, and from the greater housing density in the Arab population. In 2020 the average Arab household size in Jerusalem was 5 persons, compared with an average of 3.3 persons for Jewish households. In the same year, the average housing density among Jerusalem's Jewish population was 1 person per room. This was higher than the averages for Israel (0.9 persons per room) and Tel Aviv and Haifa (0.7 persons per room), and lower than the averages among Jerusalem's Arab population (1.7 persons per room) and Israel's Arab population (1.3 persons per room).

The Social Survey conducted by the Central Bureau of Statistics found that during 2018-2020 (on average), 83% of Jerusalem residents aged 20 or older expressed satisfaction (were satisfied or very satisfied) with their residential apartment. This was slightly lower than the figures for Israel, Tel Aviv, and Haifa, at 88% each. Regarding the area in which they reside, 74% of Jerusalem residents aged 20 or older were satisfied with their area of residence. The percentages of residents who were satisfied with their area of residence in Israel (85%), Tel Aviv (92%), and Haifa (83%) were higher than in Jerusalem.

The Social Survey found that a high percentage of Jerusalem residents were longtime occupants of their apartment. In 2018-2020 the percentage of Jerusalem residents who had resided in their present apartment for more than 10 years (53%) was higher than the figures for Israel (50%), Tel Aviv (36%), and Haifa (43%). Among Jerusalem residents, 34% had resided in their present apartment for a period of five years or less, compared with 35% in Israel, 48% in Tel Aviv, and 42% and Haifa.

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

Apartment prices

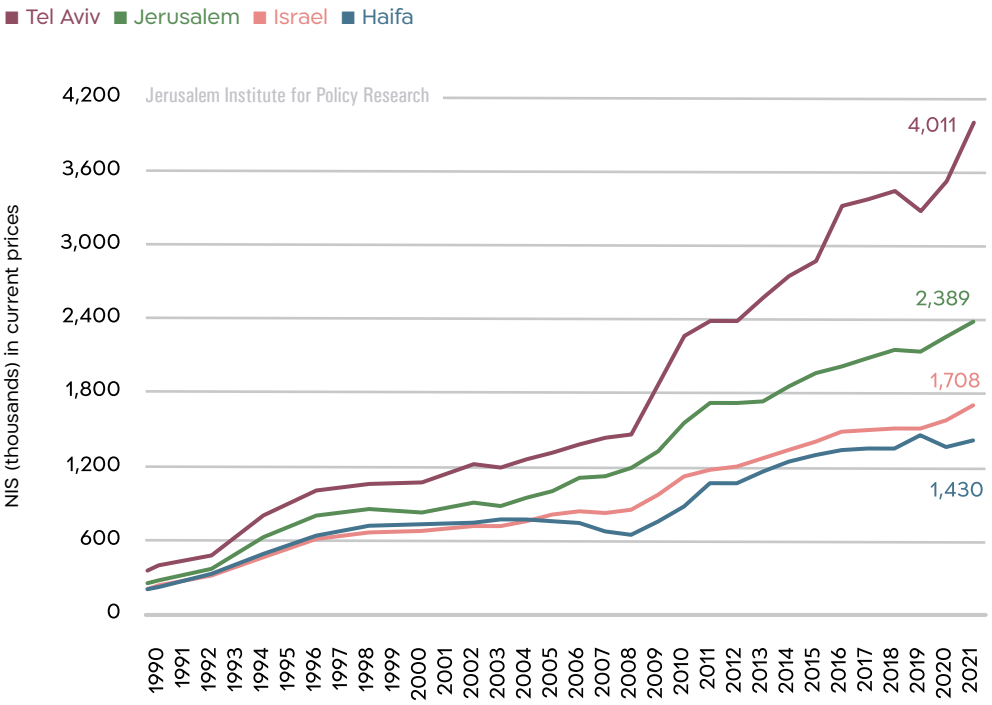
In 2021 the average price for a 3.5-4 room apartment in Jerusalem was NIS 2,389,000 • The average price of apartments sold in Jerusalem was higher than the national average, but lower than the average for Tel Aviv.

In 2021 the average sales price for a 3.5-4 room apartment in Jerusalem stood at NIS 2,389,000, a 5% increase since 2020. This was higher than the price in Israel at large (NIS 1,707,600, an 8% increase since 2020) and in Haifa (NIS 1,430,300, a 4% increase), but significantly lower than the price in Tel Aviv (NIS 4,011,200, a 13% increase).

An examination of average apartment prices in recent years indicates that prices have risen. For example, the average apartment price for a 3.5-4 room apartment in Jerusalem rose from NIS 1,971,800 in 2015 to NIS 2,389,000 in 2021 – a 21% increase. Israel recorded a similar increase of 21% during this period, while Tel Aviv recorded a 40% increase and Haifa recorded 10%.

A rise in apartment sales prices might reflect a "real" increase – that is, the current sales price of an apartment is higher than the sales price of an identical apartment in the past. However, this data might also indicate a decrease in the relative proportion of "cheap apartments" sold, which in turn leads to an increase in the average sales price.

Average Price of Privately Owned 3.5-4 Room Apartments in Israel, Jerusalem, Tel Aviv, and Haifa, 1990-2021

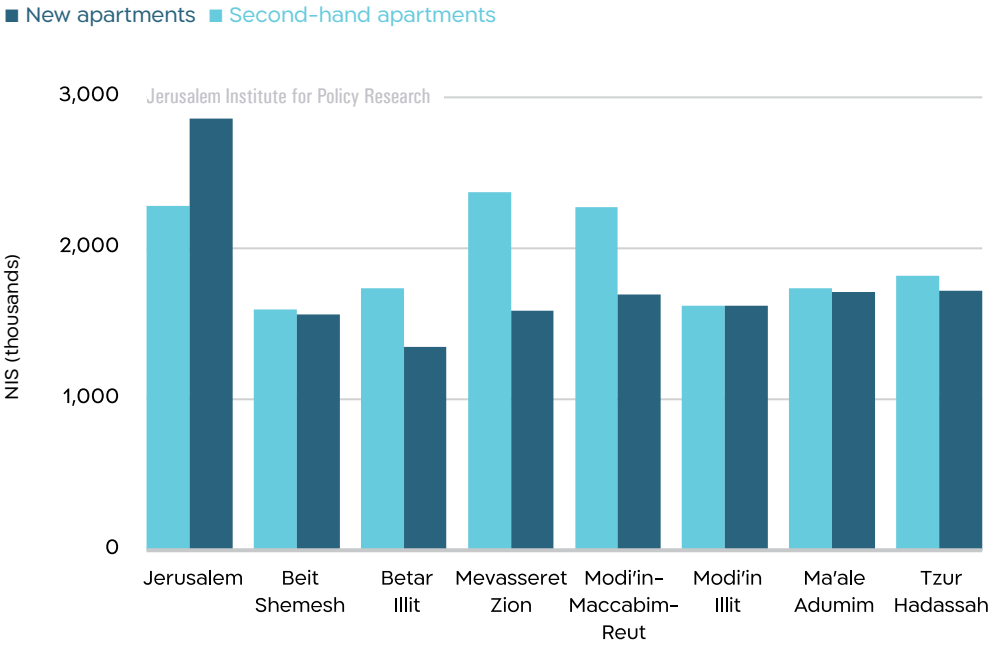


Apartment prices in Jerusalem's environs

In 2021 the average price of a second-hand 3.5-4 room apartment in Jerusalem stood at NIS 2,279,100, which was higher than the average price in nearby localities, with the exception of Mevasseret Zion (NIS 2,375,700) and Modi'in (NIS 2,276,100). In Beit Shemesh, Betar Illit, Tzur Hadassah, and Ma'ale Adumim the price was lower than in Jerusalem, ranging between NIS 1,594,100 and NIS 1,817,800.

In the same year, the average price of a new 3.5-4 room apartment in Jerusalem stood at NIS 2,858,500, which was significantly higher than the price in nearby localities. In Beit Shemesh, Betar Illit, Mevasseret Zion, Tzur Hadassah, and Ma'ale Adumim the price was lower than in Jerusalem, ranging between NIS 1,345,400 and NIS 1,720,000.

Average Price of a 3.5-4 Room Apartment in Jerusalem and Nearby Localities, 2021



Construction starts

In 2021 construction was started on 3,200 apartments in Jerusalem • 81% of the apartments whose construction was started consisted of 4 or more rooms • In 2021 the total area covered by construction starts for all purposes was 973,400 m² • 71% of the area covered by construction starts was for residential purposes.

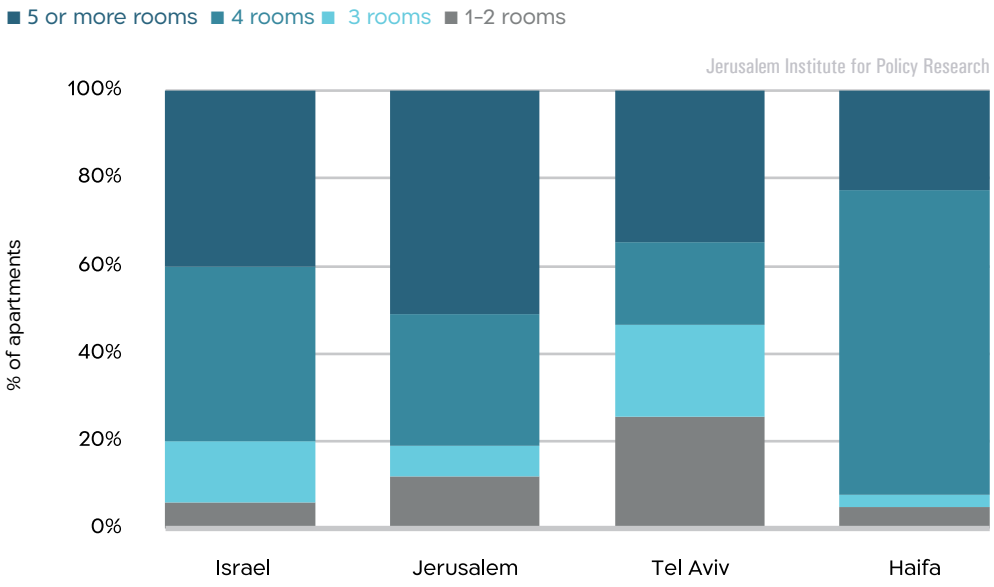
In 2021 construction was started on 3,200 apartments in Jerusalem. This was higher than the figure for 2020, when 2,400 housing starts were recorded. In neighborhoods with a majority Jewish population, construction was started on 2,500 apartments (79%), and in neighborhoods with a majority Arab population, construction was started on 700 apartments (21%). The neighborhoods that recorded the highest ratio of housing starts to existing apartments were Ramat Shlomo (126 housing starts per 1,000 existing apartments), Talpiot, Arnona, and Mekor Haim (63), and Mekor Baruch (58). In all the other neighborhoods, the number of housing starts for 2021 was less than 28 new apartments per 1,000 existing apartments.

The data indicate that in Jerusalem in 2021, most of the apartments whose construction was started were large, while small apartments were relatively rare. In that year only 12% of the housing starts in Jerusalem consisted of apartments with 1-2 rooms (compared with 6% of the housing starts in Israel). In Tel Aviv the relative proportion of small apartments, comprising 1-2 rooms, was significantly higher than in Jerusalem, at 26%, whereas Haifa had a lower percentage of small apartments, at 5%.

Of the housing starts in Jerusalem, 3-room apartments accounted for 7% (compared with 14% in Israel). Tel Aviv recorded a higher percentage, at 21%, and Haifa had a lower percentage, at 3%. Apartments with 4 rooms accounted for 30% of the housing starts in Jerusalem (compared with 40% in Israel), and apartments comprising 5 or more rooms accounted for 51% (compared with 40% in Israel).

Presumably the tendency towards large apartments in Jerusalem is attributable, among other factors, to the large households in the city, particularly among the Arab and ultra-orthodox populations.

Housing Starts in Israel, Jerusalem, Tel Aviv, and Haifa, by Number of Rooms, 2021



Housing Starts in Israel, Jerusalem, Tel Aviv, and Haifa, by Number of Rooms, 2021

	Total number of apartments	Total	1-2 rooms	3 rooms	4 rooms	5 or more rooms
		Percent				
Israel	63,200	100	6	14	40	40
Jerusalem	**3,200**	**100**	**12**	**7**	**30**	**51**
Tel Aviv	5,100	100	26	21	19	35
Haifa	600	100	5	3	70	23

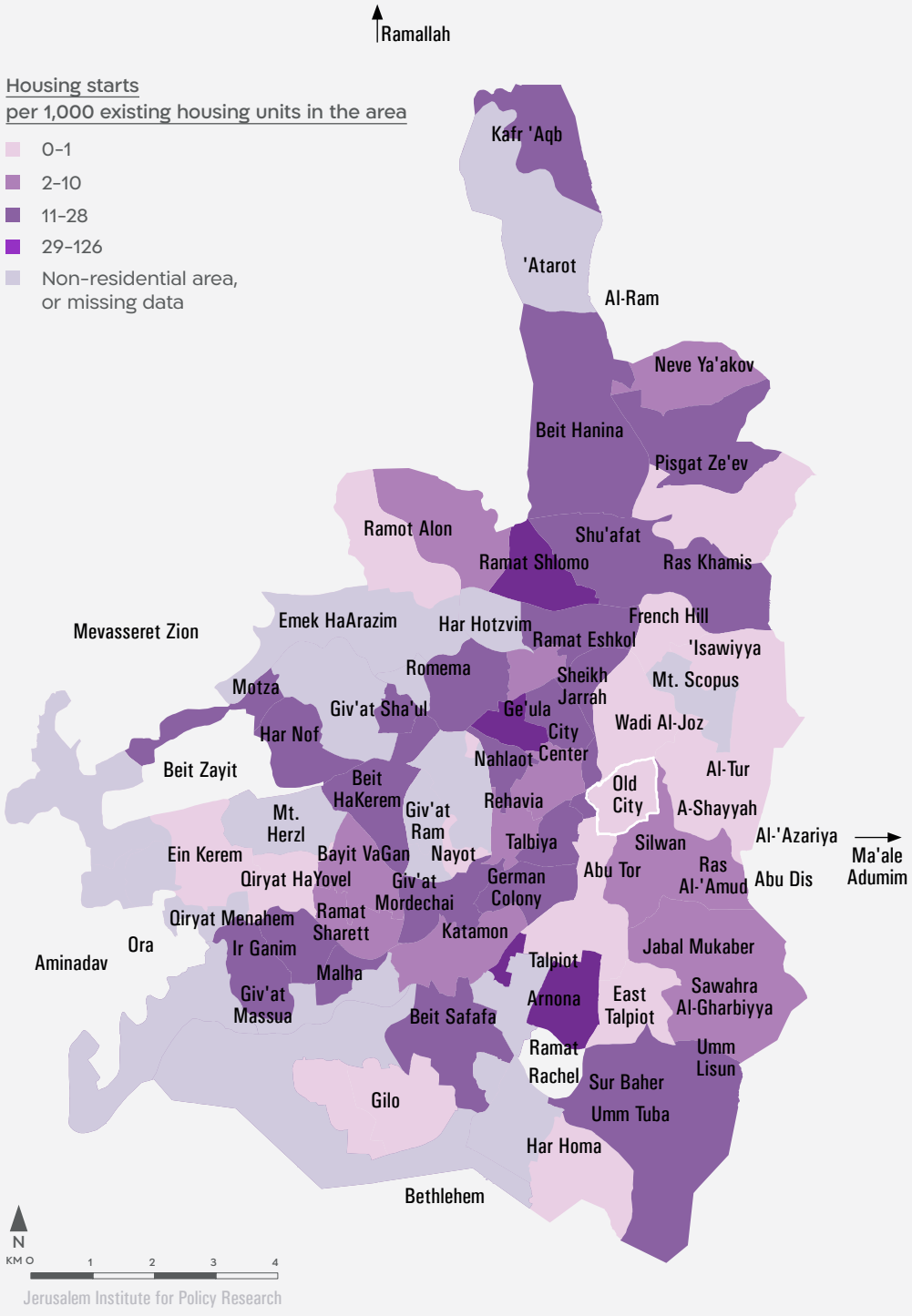
Jerusalem Institute for Policy Research

For many years Jerusalem maintained a policy of refraining from construction in valleys and from construction of tall buildings. This policy was intended to preserve the city's historical fabric and the views overlooking the Old City as well as those visible from it. Recent years, however, have seen the approval of ever-increasing numbers of plans for the construction of tall buildings. In 2021, 42% of the apartments in Jerusalem whose construction was started that year were in buildings with 8 or more stories. This was lower than the figures for Israel (49%) and Tel Aviv (65%). Of the apartments in Jerusalem whose construction was started that year, 3% were in buildings of 1-2 stories, which was higher than the figure for Tel Aviv (1%) and significantly lower than the figure for Israel (16%).

The total area covered by construction starts for all purposes was 973,400 m², accounting for 6% of the total area of construction starts in Israel. The extent of construction in Jerusalem was greater than in Tel Aviv (719,000 m² – 5%), and significantly greater than in Haifa (65,000 m² – less than 1%). Notably, Jerusalem's population accounts for 10% of Israel's total population and is approximately twice the size of Tel Aviv's population.

Jerusalem serves as a center for a diverse range of activities, including employment, education, and culture, and therefore the buildings constructed in Jerusalem serve a variety of purposes, in addition to housing. In 2021, 71% of the area covered by construction starts in Jerusalem was for residential purposes. This was slightly lower than the figure for Israel (75%), lower than the figure for Tel Aviv (82%), and higher than the figure for Haifa (65%). Other purposes of construction starts in Jerusalem, in descending order, were office space (10%), education (6%), healthcare (3%), and transportation and communications (3%). In Tel Aviv, aside from housing the main purposes were hospitality (11%) and office space (3%).

Construction Starts in Jerusalem, 2021



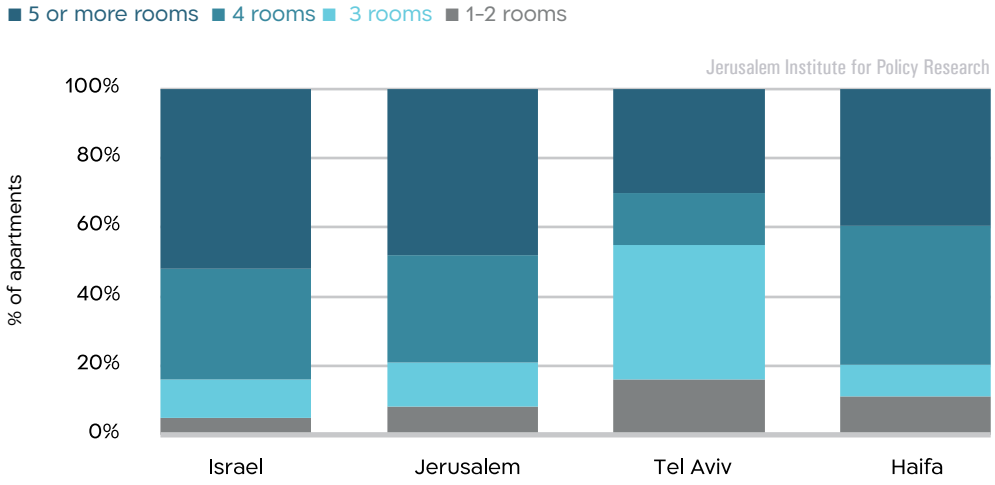
Construction completions

In 2021 construction was completed on 1,800 apartments in Jerusalem • 79% of the apartments whose construction was completed consisted of 4 or more rooms • In 2021 the total area covered by construction completions for all purposes was 943,500 m² • 44% of the area covered by construction completions was for residential purposes.

In 2021 construction was completed on 1,800 apartments in Jerusalem. This was lower than the figure for 2020, when construction was completed on 2,200 apartments. In neighborhoods with a majority Jewish population, construction was completed on 1,100 apartments (60%), and in neighborhoods with a majority Arab population, construction was completed on 700 apartments (40%). The neighborhoods with the highest ratio of housing completions to existing apartments were Ramat Shlomo (58 housing completions per 1,000 existing apartments), Mekor Baruch (30), and the City Center (27).

As with housing starts, so too most of the apartments in Jerusalem whose construction was completed were large, whereas small apartments accounted for only a small proportion. In 2021, 8% of the housing completions in Jerusalem comprised apartments with 1-2 rooms, and 13% were 3-room apartments. Apartments with 4 rooms accounted for 31%, and apartments with 5 or more rooms accounted for 48%. In Israel, too, most of the apartments whose construction was completed were large: 32% had 4 rooms and 52% had 5 or more rooms. Tel Aviv, in contrast, had a markedly high proportion of small apartments relative to other cities: 16% of the apartments whose construction was completed had 1-2 rooms and 39% had 3 rooms.

Housing Completions in Israel, Jerusalem, Tel Aviv, and Haifa, by Number of Rooms, 2021



Housing Completions in Israel, Jerusalem, Tel Aviv, and Haifa, by Number of Rooms, 2021

	Total number of apartments	Total	1-2 rooms	3 rooms	4 rooms	5 or more rooms
		Percent				
Israel	46,800	100	5	11	32	52
Jerusalem	**1,800**	**100**	**8**	**13**	**31**	**48**
Tel Aviv	2,700	100	16	39	15	30
Haifa	1,000	100	11	9	40	39

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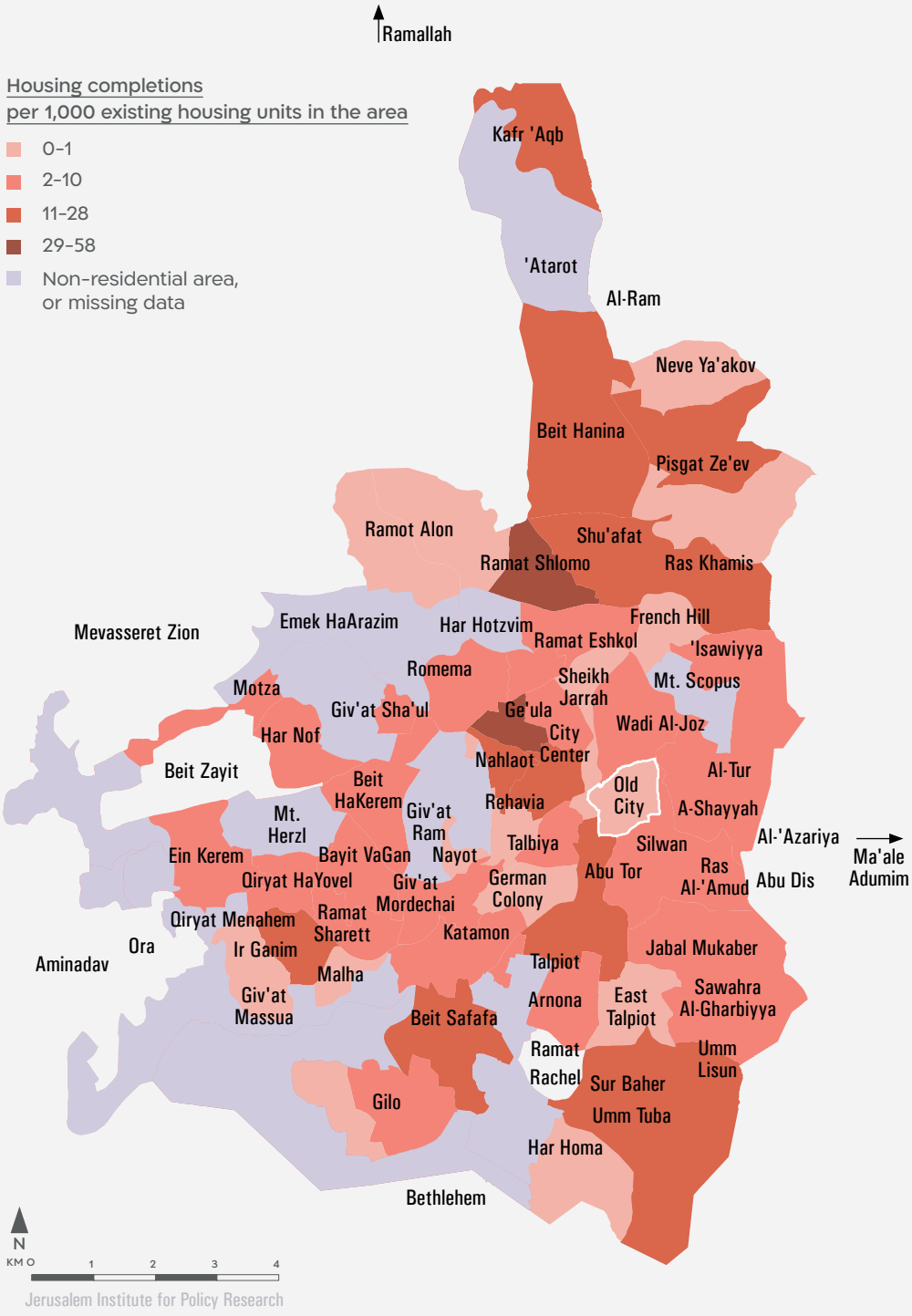
In 2021 the total area (floorspace) covered by construction completions in Jerusalem was 943,500 m², accounting for 8% of the area covered by all construction completions in Israel. The area covered by construction completions in Jerusalem was more than that in Tel Aviv, at 644,200 m² (5%), and five times more than that in Haifa, at 145,800 m² (1%).

In 2021, 44% of the area covered by construction completions in Jerusalem was for residential purposes. In Israel 71% of the area covered by construction completions was for residential purposes, in Tel Aviv the figure was 58%, and in Haifa 77%. Other purposes of construction in Jerusalem, in descending order, were trade (17%), office space (15%), and manufacturing (12%). In Tel Aviv the purposes other than residential were office space (30%) and public buildings not for the purposes of healthcare or education (5%).

Construction Completions in Jerusalem, 2021

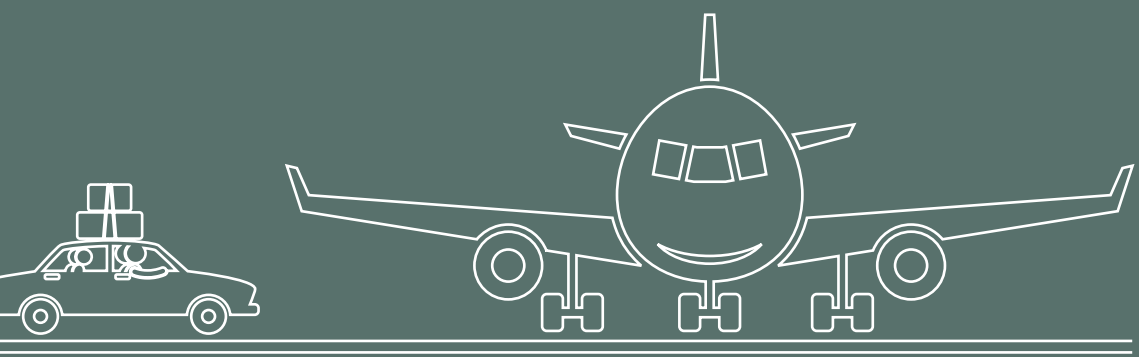


8 Tourism

Guests and overnight stays

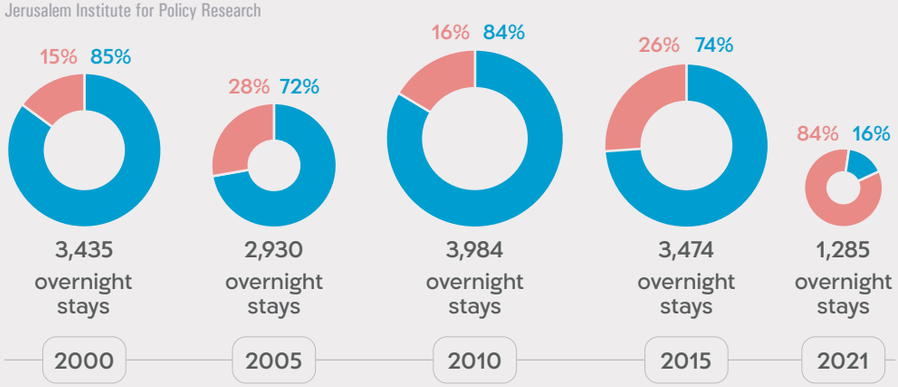
Jerusalem compared to selected Israeli cities

Revenues



Overnight Stays by Foreign Tourists and Israelis* at Hotels in Jerusalem, 2000–2021

Jerusalem Institute for Policy Research

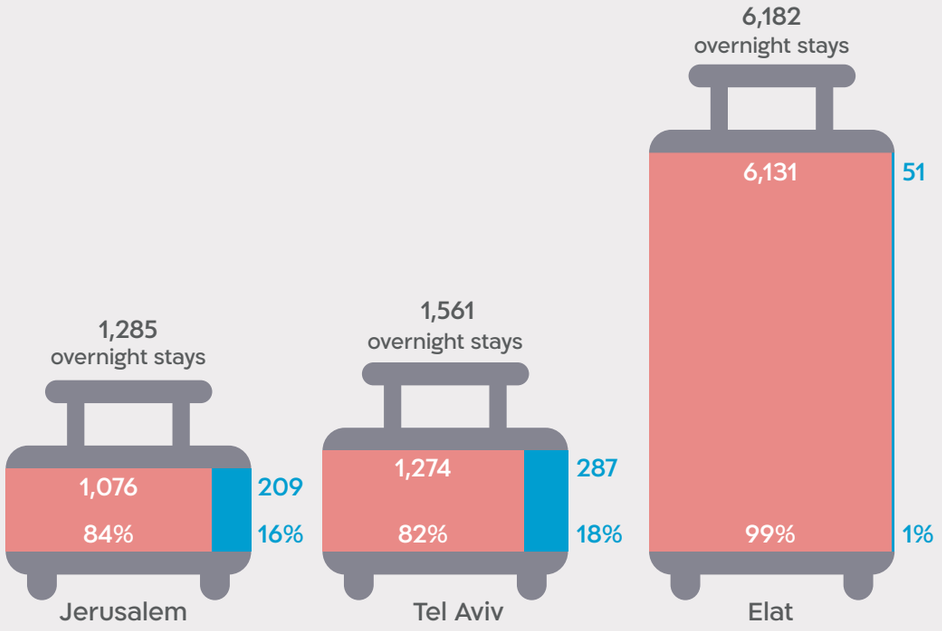


■ Foreign tourists ■ Israelis

* Thousands

Overnight Stays by Foreign Tourists and Israelis* at Hotels in Jerusalem, Tel Aviv, and Elat, 2021

Jerusalem Institute for Policy Research

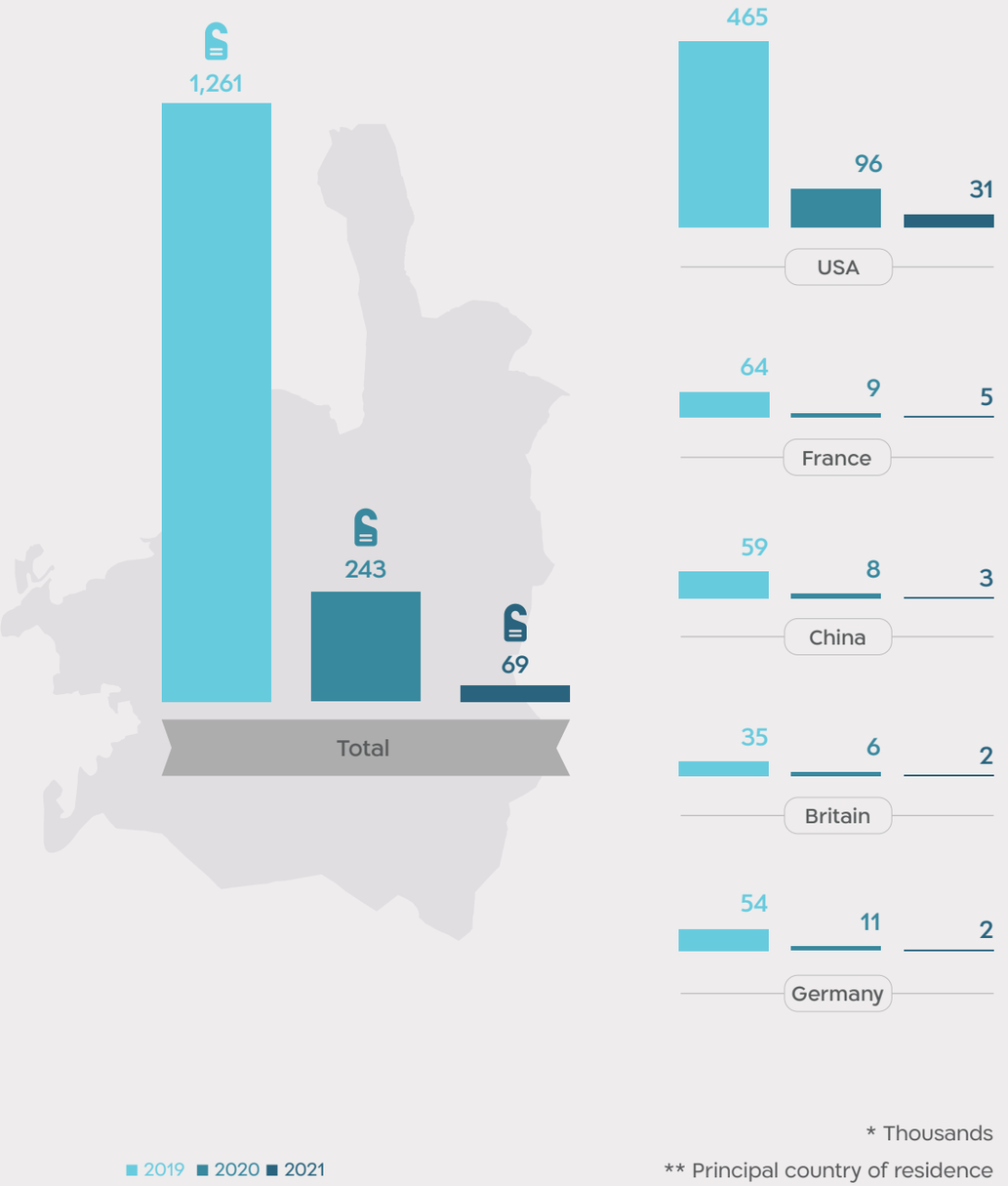


■ Foreign tourists ■ Israelis

* Thousands

Foreign guests* in Jerusalem Hotels by Country of Residence,** 2019–2021

Jerusalem Institute for Policy Research



■ 2019 ■ 2020 ■ 2021

* Thousands

** Principal country of residence

Guests and overnight stays

In 2021 a total of 89 tourist hotels[41] operated in Jerusalem • After 2019 saw record numbers for tourism in Israel, the Covid-19 pandemic had an impact that continued into 2021 as well • 84% of the overnight guests[42] in Jerusalem in 2021 were Israeli, and 16% were foreign tourist • 2021 set an all-time record for the number of Israeli guests who stayed at tourist hotels in Jerusalem.

Because of its unique cultural and religious character and the many historical and archaeological sites it has to offer, Jerusalem attracts multitudes of visitors annually from across the country and around the world. The years 2016-2019 saw a steady increase in the number of guests and overnight stays at tourist hotels in Israel generally, and Jerusalem specifically, but this trend was interrupted in 2020-2021 by the impact of the Covid-19 crisis. In 2021 the global tourist industry began to see a gradual revival, but this development seemed to circumvent Israel and, in particular, Jerusalem, which recorded a limited number of foreign tourists. Conversely, because of restrictions on overseas flights, in combination with relatively minimal restrictions on the Israeli economy, Jerusalem recorded a relatively high volume of domestic tourism in 2021.

In 2019 the number of guests and overnight stays at Jerusalem's tourist hotels reached the highest figure on record – 1,871,100 guests and 5,180,100 overnight stays. In 2020 the Covid-19 pandemic resulted in a sharp drop in the number of guests and overnight stays, and in 2021 the city's tourist industry began to see a partial recovery. That year the city recorded a 68% increase in the number of guests (752,700) relative to 2020, but this was still 60% lower than the figure for 2019. The number of overnight stays rose more gradually, reaching 1,285,400 in 2021, a 9% increase relative to 2020. This was 75% lower than the figure for 2019.

During the years 2016-2019, as noted, Jerusalem recorded a steady increase in the number of hotel guests. In 2016 Jerusalem recorded 1,322,700 guests, and in 2019 the number reached 1,871,100. In 2020 the number of guests dropped sharply, reaching 446,800 (a 76% decrease). This decline stemmed primarily from the very low number of tourists who entered Israel relative to previous years. The number of foreign tourists dropped from 1,261,400 in 2019 to 243,000 in 2020 (an 81% decrease), and it continued to decline in 2021, reaching 69,100 (a 72% decrease, and a 95% drop relative to the number of guests in 2019). In 2002, for the sake of comparison, there was a sharp decrease in the number of foreign tourists following the Second Intifada, and the number of tourists in Jerusalem that year stood at 189,100.

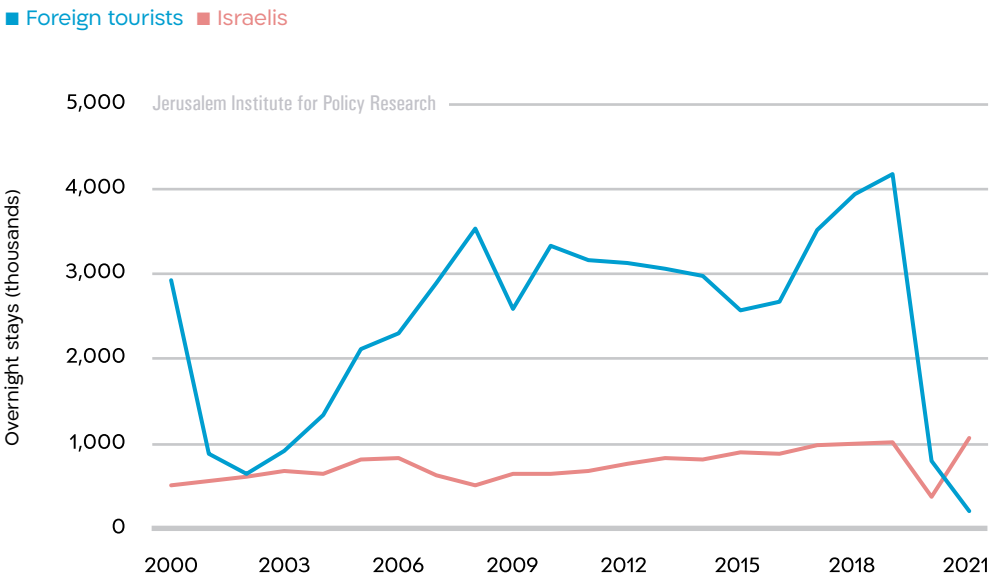
41 The term "tourist hotels" refers to hotels and guest houses registered with the Ministry of Tourism. All the references to "hotels" in this publication relate to tourist hotels.

42 The term "guests" refers to foreign tourists and Israelis who stayed at tourist hotels in Jerusalem.

The year 2021 set an all-time record for the number of Israeli guests at Jerusalem's tourist hotels – 683,600 guests. This was an increase of 181% relative to 2020, and was 12% higher than the figure for 2019. The record number of Israeli guests stemmed primarily from their limited opportunities for travel abroad as a result of the Covid-19 pandemic.

Because of the Covid-19 crisis, the number of overnight stays at tourist hotels also declined sharply. During 2016-2019 the number of overseas stays had steadily risen, from 3,545,900 in 2016 to 5,180,100 in 2019. In 2020, however, only 1,181,500 overnight stays were recorded (a 77% decrease relative to 2019). In 2021 Jerusalem's hotels recorded 1,285,400 overnight stays, a 9% increase relative to 2020 but 75% below the figure for 2019.

Overnight Stays at Tourist Hotels in Jerusalem, 1998-2021



In 2021 the average number of overnight stays per guest (for foreign tourists and Israelis) at hotels in Jerusalem stood at 1.7 nights. For foreign guests the average was 3 nights, which was nearly double the figure for Israeli guests, at 1.6.

During that year Jerusalem recorded the highest figures for overnight stays by foreign tourists in the months of November (50,600), July (37,700), and October (26,100). The highest figures for overnight stays by Israelis were recorded in the months of August (206,700), July (147,400), and December (131,900).

In 2021 Jerusalem had 89 tourist hotels, which contained 11,100 rooms, accounting for 20% of the total number of rooms in Israel's tourist hotels. This was a 27% increase in the number of tourist hotels and a 19% increase in the number of hotel rooms relative to 2011, when 70 tourist hotels operated in the city, with 9,300 rooms.

For the sake of comparison, in 2021 Elat had 50 hotels with 11,000 rooms (19% of the total number of hotel rooms in Israel), Tel Aviv had 92 hotels with 9,700 rooms (17%), Tiberias had 39 hotels with 4,800 rooms (8%), the Dead Sea area had 15 hotels with 4,100 rooms (7%), and Haifa had 18 hotels with 1,600 rooms (3%).

In 2021 the room occupancy rate in Jerusalem's hotels only reached 22%. The occupancy rate was comparable across hotels of different levels: the highest-ranked hotels (levels I and II) recorded an occupancy rate of 23%, mid-level hotels (III) recorded a rate of 21%, and the lowest-ranked hotels recorded 15%.

The room occupancy rate in 2021 (22%) was slightly higher than the rate in 2020 (20%), but significantly lower than the rates recorded in 2016-2019 (53%-72%). By comparison, in 2001-2002, during the Second Intifada, the room occupancy rate in Jerusalem's hotels stood at 26%.

Jerusalem compared to selected Israeli cities

The Covid-19 pandemic had an adverse impact on Jerusalem's power to attract for foreign tourists • In 2021, 25% of the foreign guests at hotels in Israel stayed in Jerusalem, among other places, and 26% of the overnight stays by foreign tourists visiting Israel were recorded by hotels in Jerusalem • The two most preferred destinations for foreign tourists were Jerusalem and Tel Aviv, whereas the preferred destinations for Israelis were Elat and the Dead Sea • 44% of the foreign tourists who stayed at Jerusalem's tourist hotels were from the United States • The Covid-19 pandemic caused a decrease in the number of short-term rentals in Jerusalem.

In 2021 the number of foreign guests who stayed at Jerusalem's tourist hotels stood at 69,100, accounting for 25% of the total number of foreign visitors to Israel (compared with 28% in 2019). By comparison, the number of foreign guests who stayed at Tel Aviv's tourist hotels accounted for 38% of the total number of foreign visitors to Israel, in Herzliya they accounted for 9%, in Elat 5%, in Tiberias 4%, at the Dead Sea 3%, and in Haifa 2%.

The number of overnight stays by foreign guests in Jerusalem's hotels stood at 209,200, accounting for 26% of all the overnight stays by foreign visitors to Israel (compared with 34% in 2019). By comparison, the number of overnight stays by foreign guests in Tel Aviv's tourist hotels accounted for 36% of all the overnight stays by foreign visitors to Israel, in Herzliya 7%, in Elat 6%, in Tiberias 4%, in Haifa 3%, and at the Dead Sea 2%.

Jerusalem is not the preferred destination for Israelis. Even though the year 2021 saw a record number of overnight stays by Israelis at Jerusalem's tourist hotels – 1,076,200 – this number accounted for 7% of the total number of overnight stays by Israelis in Israel

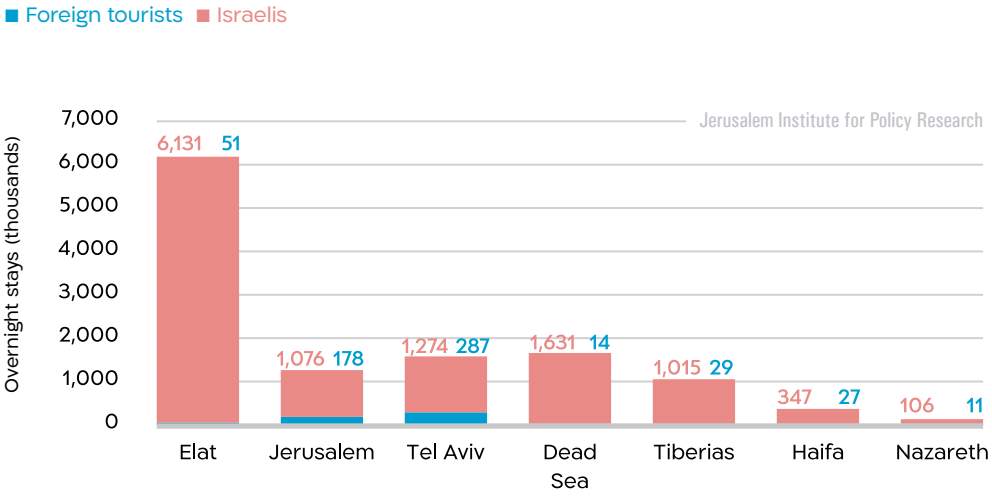
(comparable to the proportion in 2019). This compares with 42% in Elat, 11% at the Dead Sea, 9% in Tel Aviv, 7% in Tiberias, and 2% in Haifa.

Prior to the Covid-19 crisis, Jerusalem had been the preferred destination for foreign tourists. Following the closure of the skies and the other restrictions imposed in order to manage the Covid-19 pandemic, the number of tourists decreased, as did the proportion of overnight stays by foreign tourists relative to all overnight stays in the city. In that year the proportion of overnight stays by foreign tourists relative to all overnight stays in Jerusalem stood at 16%, which was lower than the figure for Tel Aviv (18%) but higher than the figures for Haifa (7%), Tiberias (3%), and the Dead Sea and Elat (1%).

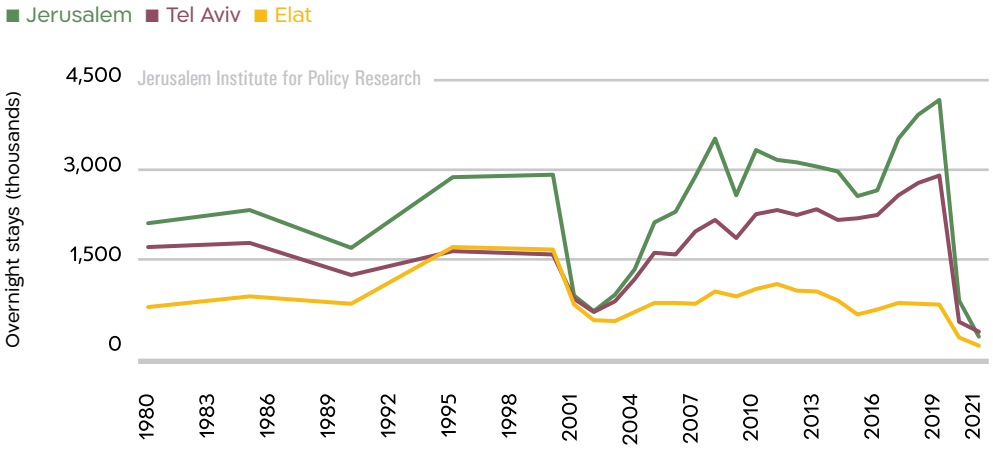
The foreign tourists who stayed at Jerusalem's hotels came primarily from the following countries: the United States (44%), France (8%), China (4%), and Germany and Britain (3% each). The main countries of origin among all the foreign guests who stayed at hotels in Israel were as follows: the United States (40%), Britain (5%), France (8%), Germany (4%), and Italy and Russia (3% each).

In 2021 the room occupancy rate in Jerusalem stood at 22%, which was lower than the rates in Tel Aviv (29%), Haifa (38%), and Elat (63%).

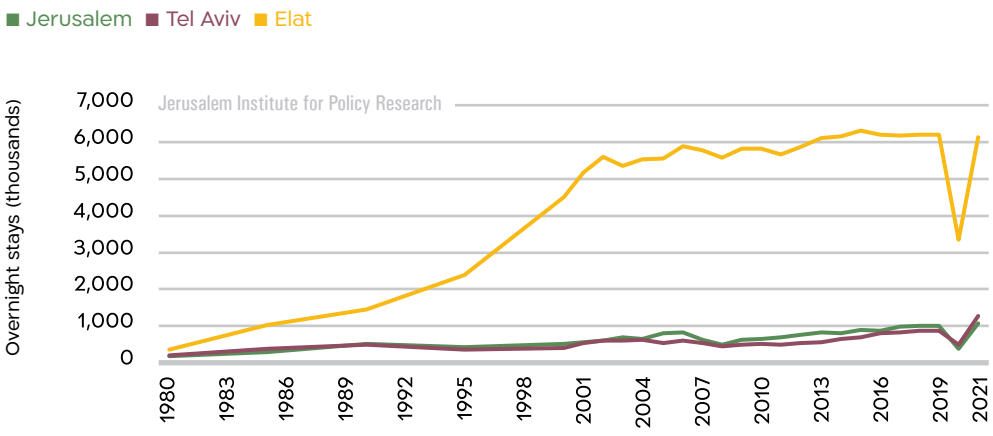
Overnight Stays at Tourist Hotels in Jerusalem and Select Cities in Israel, 2021



Overnight Stays by Foreign Tourists at Tourist Hotels in Jerusalem, Tel Aviv, and Elat, 1980-2021



Overnight Stays by Israelis at Tourist Hotels in Jerusalem, Tel Aviv, and Elat, 1980-2021



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 of short-term rentals, particularly the Airbnb website, has made it possible for tourists to stay at apartments.

The Covid-19 pandemic has resulted in a decrease in the number of properties available for short-term rent in Israel. In March 2022, approximately 1,600 short-term rentals were available in Jerusalem, compared with 3,600 in 2020. Of these properties, 80% were apartments and 20% were rooms within apartments. The main neighborhoods in which short-term rentals were available were the City Center, Nahlaot, Rehavia, and Talbiya.

In Tel Aviv, by comparison, there were 4,200 short-term rentals available in March 2022 (compared with 9,600 in 2020), and 85% of these were apartments. Significantly fewer short-term rentals were available in Haifa and Elat, at 600 and 1,100, respectively.[43]

Revenues

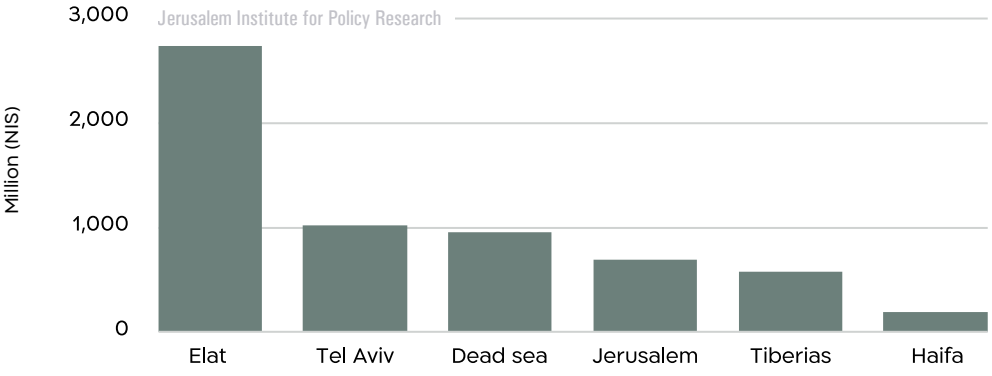
In 2021 the revenues from tourist hotels in Jerusalem totaled NIS 696 million, accounting for 9% of all revenues from tourist hotels in Israel.

Hotel revenues point to the level of income earned by tourist hotels from the accommodation of foreign tourists and Israelis and the provision of additional services to their guests. The years 2016-2019 saw a gradual increase in revenues from tourist hotels in Jerusalem, reaching NIS 2.5 billion in 2019, the highest ever recorded in the city.

Since 2020, the impact of the Covid-19 pandemic has also been evident in the level of hotel revenues. In 2020 there was a steep drop in revenues, which totaled only NIS 553 million (a 78% decrease). This trend continued in 2021 as well, when, because of the low room occupancy in Jerusalem's tourist hotels, the revenues from the city's hotels reached NIS 696 million, a 26% increase relative to 2020, but a 73% decrease relative to 2019.

In 2021 the highest revenues in Israel were recorded by hotels in Elat – NIS 2.74 billion (34% of all the hotel revenues in Israel) – followed by Tel Aviv (NIS 1.02 billion – 13%), the Dead Sea (NIS 960 million – 12%), Jerusalem (NIS 696 million – 9%), and Tiberias (NIS 582 million – 7%).

Revenues from Tourist Hotels in Jerusalem and Select Locations in Israel, 2021



43 https://www.airdna.co/.

Jerusalem: Facts and Trends, published annually in advance of Jerusalem Day, presents a concise, up-to-date, and informative picture of the current state of affairs in Jerusalem and trends of change over time. This publication provides policymakers and the general public with comprehensible data on developments in the city across a wide range of issues, including population, welfare, employment, education, housing, and tourism. A complete and detailed presentation of the data appears in the Statistical Yearbook of Jerusalem, published on the Institute's website.

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Jerusalem Institute for Policy Research
20 Radak St., Jerusalem 9218604
Tel +972-2-5630175 | **Fax** +972-2-5639814 | **Email** INFO@JERUSALEMINSTITUTE.ORG.IL
WWW.JERUSALEMINSTITUTE.ORG.IL | **WWW.JERUSALEMINSTITUTE.ORG.IL/EN**