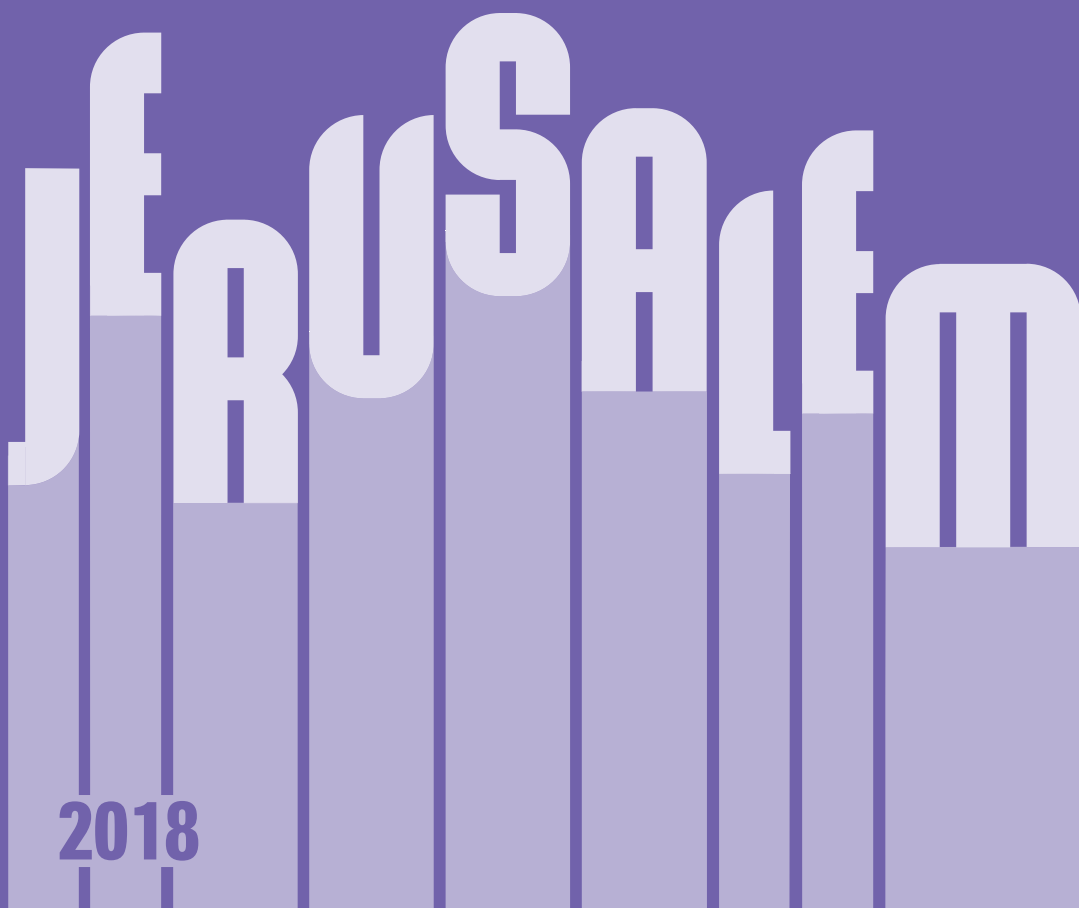


JERUSALEM FACTS AND TRENDS

Michal Korach, Maya Choshen



2018

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Jerusalem: Facts and Trends 2018

The State of the City and Changing Trends

Michal Korach, Maya Choshen

Jerusalem Institute for Policy Research

2018

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Jerusalem: Facts and Trends 2018

The State of the City and Changing Trends

Michal Korach, Dr. Maya Choshen

Assistance in Preparing this Publication:

Omer Yaniv, Shaya Rosenblum, Murad Natsheh, Yair Assaf–Shapira, Dafna Shemer

Cover Design and Illustration: Ira Ginzburg

Graphic Design: Yael Shaulski

Translation from Hebrew to English: Merav Datan

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The Hay Elyachar House

20 Radak St., 9218604 Jerusalem

en.jerusalemstitute.org.il

www.jerusalemstitute.org.il

Jerusalem: Facts and Trends 2018

The State of the City and Changing Trends

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About the Authors

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

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

Preface

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

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

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

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

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

Michal Korach, Dr. Maya Choshen

1

Area



Area

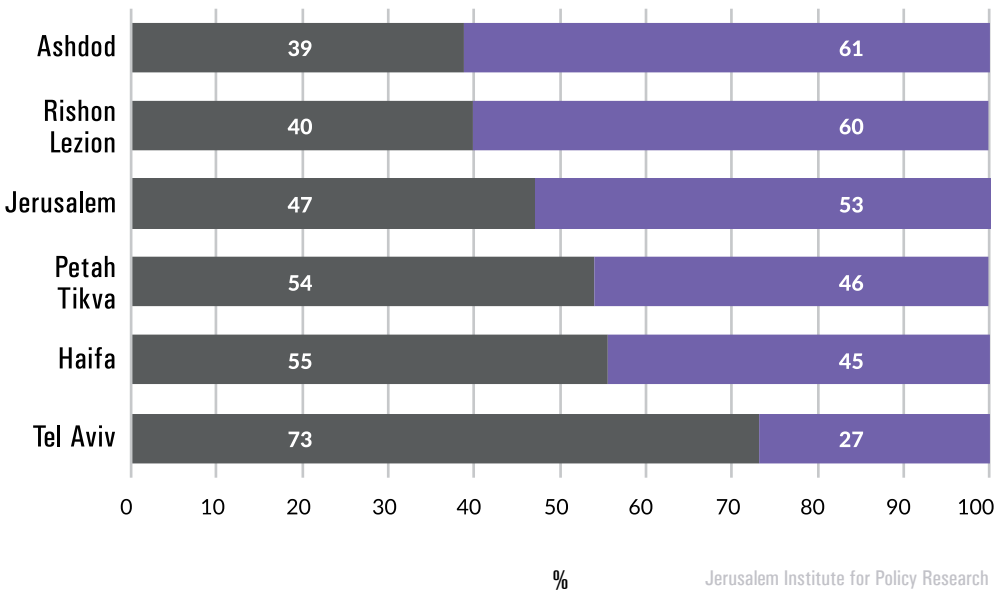
Jerusalem is the largest of Israel's major cities in terms of area.¹ Its area of jurisdiction as of 2013 spans 126 sq. km. By way of comparison, Be'er Sheva covers 117 sq. km., while Haifa has 69 sq. km., Rishon LeZion has 59 sq. km., Tel Aviv² has 52 sq. km., and Ma'ale Adumim has 49 sq. km.

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

topography and from a longstanding policy that prohibits construction in its valleys. Consequently, Jerusalem is characterized by neighborhoods that are physically separated from one another by open space.

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

■ Built-up area ■ Open space



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

2

Population

Population size

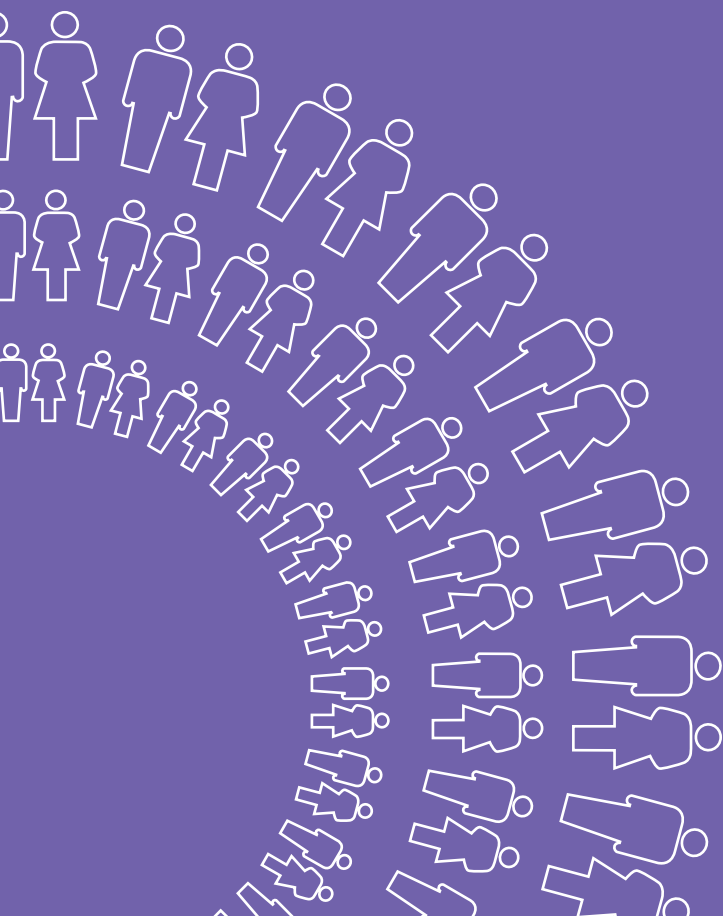
Nature of religious identification

Geographical distribution

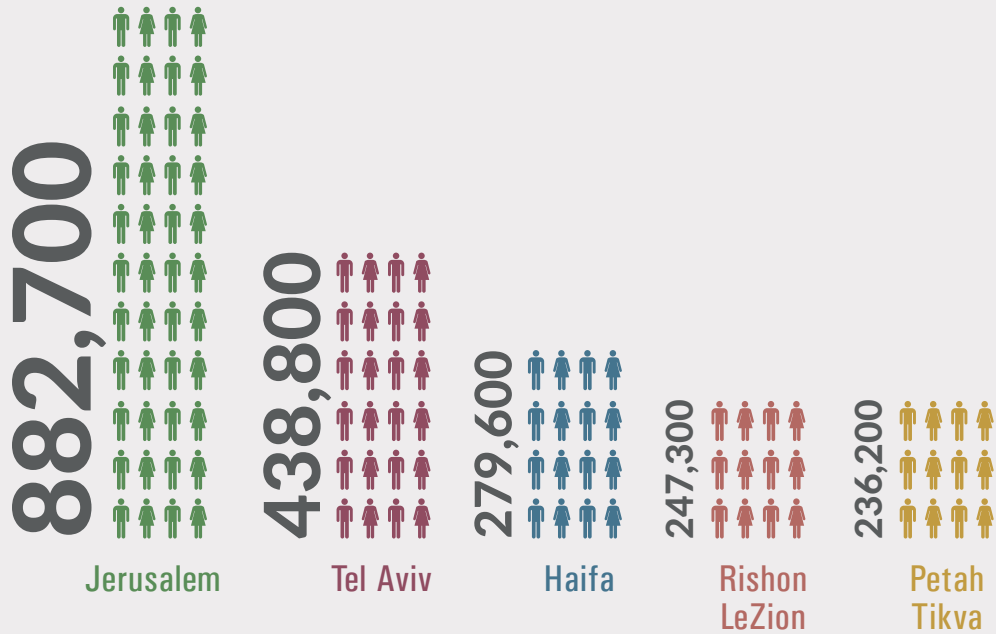
Population growth

Population age

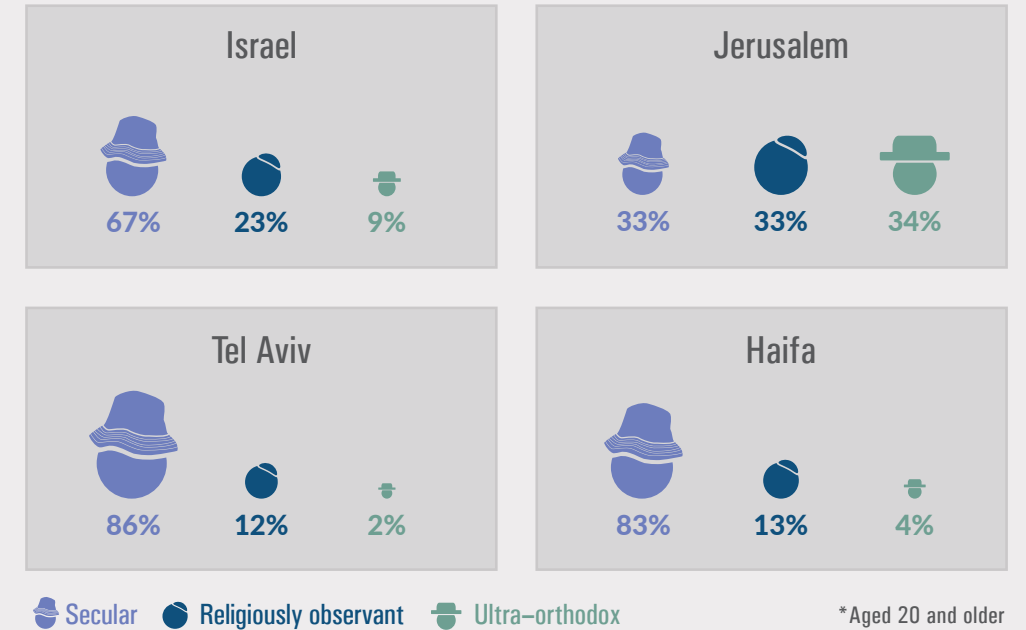
Metropolitan Jerusalem



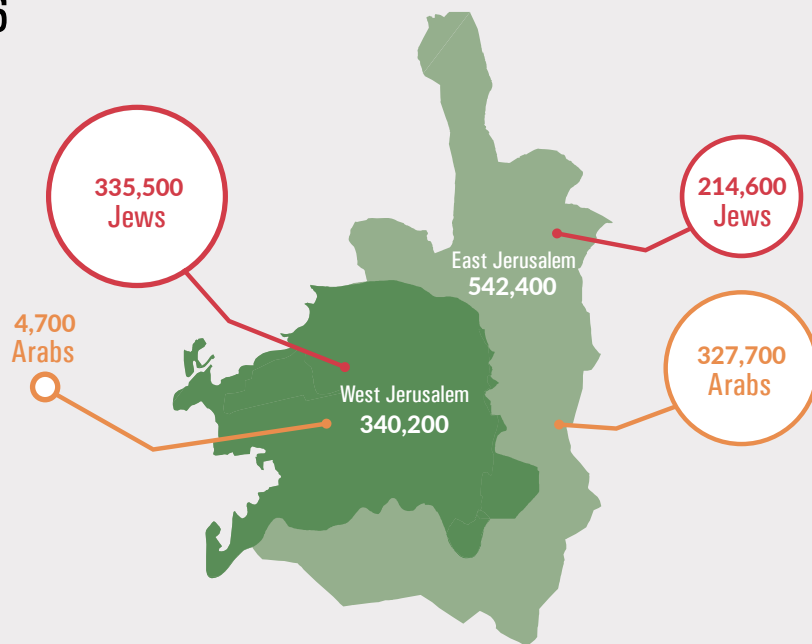
Population of Jerusalem and Israel's Major Cities, 2016



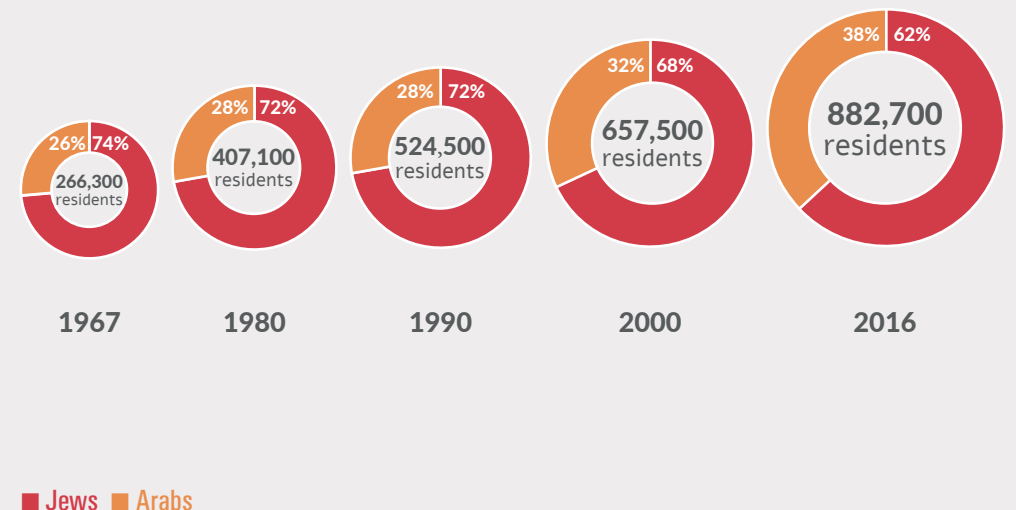
Nature of Religious Identification of the Jewish Population,* 2014–2016 (Average)



Geographical Distribution of the Jerusalem Population, 2016



Jewish and Arab Population in Jerusalem, 1967–2016



Population size

Jerusalem is Israel's most populous city. At the end of 2016 its population numbered 882,700, accounting for 10% of Israel's total population. Jerusalem has the largest Jewish³ population in Israel, at 550,100, as well as the largest Arab population, at 332,600.

Jerusalem is Israel's most populous city. At the end of 2016 its population totaled 882,700, double that of Tel Aviv, the second-largest city (438,800). Haifa, Israel's third-largest city, had a population of 279,600. Rishon LeZion, fourth in size, numbered 247,300 and Petah Tikva had 236,200 residents.

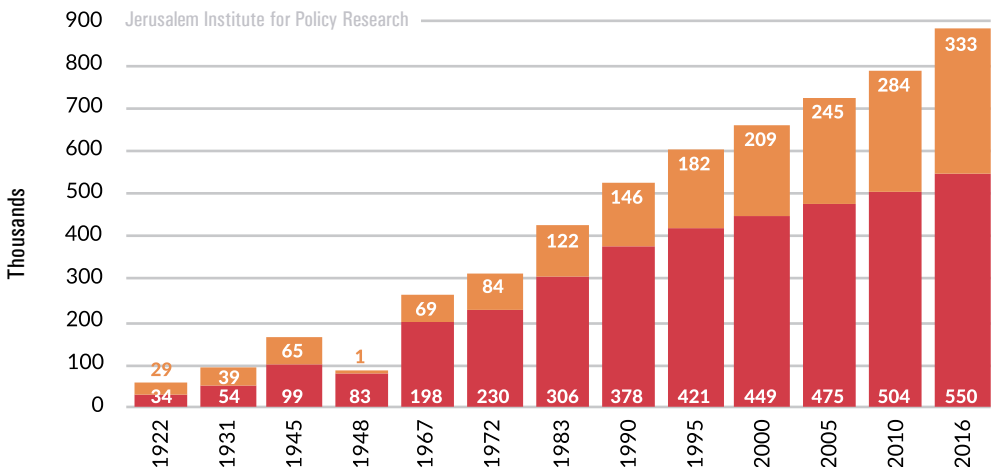
Jerusalem is a mixed city. In 2016 its population comprised 536,600 Jews⁴ and 332,600 Arabs (319,800 – 96% Muslim; 12,600 – 4% Christian; 200 Druze), 3,200 non-Arab Christians, and 10,300 residents with no religious classification.

In 2016 Jerusalem's population constituted some 10% of Israel's total population. Its Jewish population amounted to 8% of Israel's total Jewish population, while its Arab population amounted to 18% of Israel's total Arab population.

Over the years, there has been a decline in the relative size of Jerusalem's Jewish population, with a concomitant increase in the proportion of the Arab population. The proportion of the Jewish population fell from 74% in 1967 to 72% in 1990, 68% in 2000, and 62% in 2016. Simultaneously, the Arab population rose from 26% in 1967 to 28% in 1990, 32% in 2000, and 38% in 2016.

Population of Jerusalem by Population Group, 1922 – 2016*

■ Jews ■ Arabs



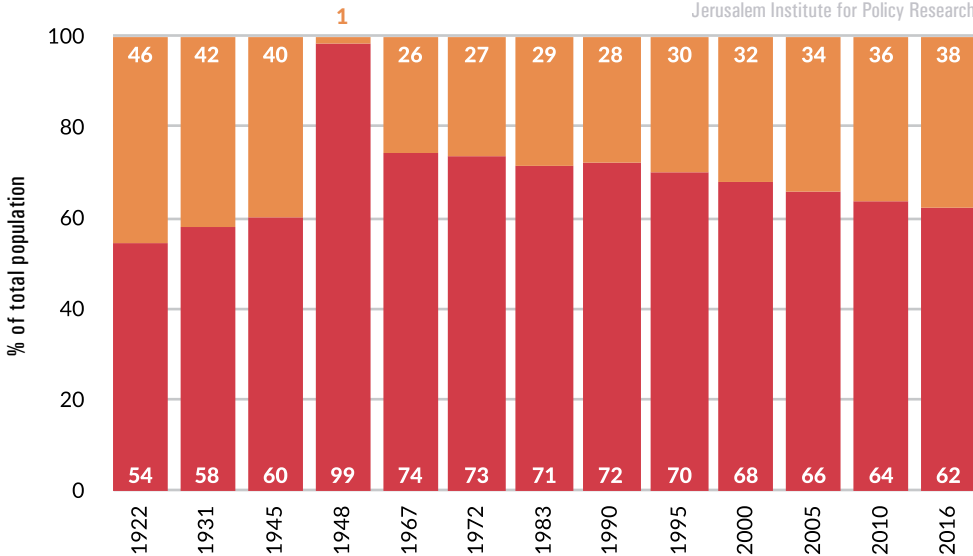
* From 1948 – population within the municipal boundaries of Jerusalem under the jurisdiction of the State of Israel

- Unless otherwise indicated, references to the Jewish population indicate the population group "Jews and Others" – that is, the entire non-Arab population including Jews, non-Arab Christians, and persons not classified by religion.
- This figure refers only to Jews.

Population of Jerusalem by Population Group (percentage), 1922–2016*

■ Jews ■ Arabs

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

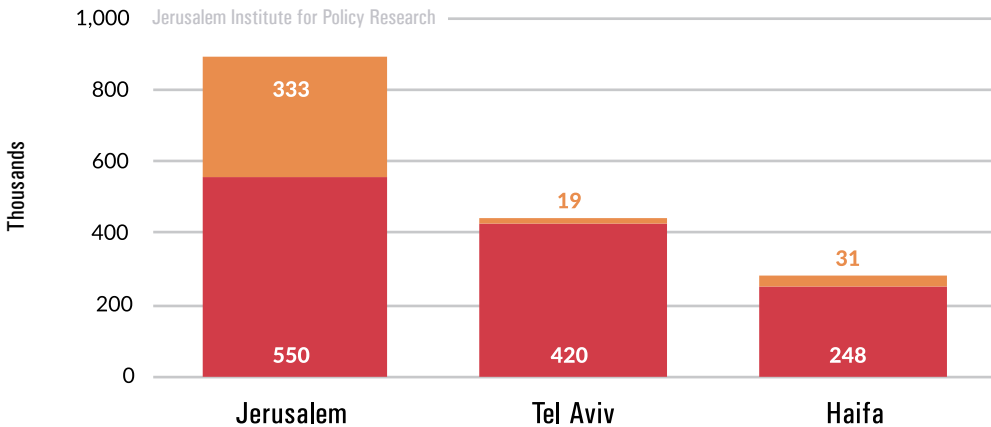
Jerusalem has the largest Jewish population among Israel's cities. In 2016 Jerusalem's Jewish residents numbered 550,100, which is 31% more than the Jewish population of Israel's second-largest city, Tel Aviv (419,600). Jerusalem also has the largest number of ultra-orthodox (Haredi) Jews in Israel. According to an evaluation based on the Central Bureau of Statistics (CBS) Labor Force Survey, the city had a total of 220,000 ultra-orthodox residents, accounting for 25% of Israel's entire ultra-orthodox population. In Bnei Brak (the

largest ultra-orthodox city in Israel), by comparison, the population totaled 189,000, although this figure includes non-ultra-orthodox residents as well.

Jerusalem also has the largest Arab population in Israel, with 332,600 Arab residents as of 2016. This is significantly larger than the Arab population in Israel's other major Arab cities: Nazareth (75,900), Rahat (64,500), Umm al-Fahm (53,300), Taibe (41,600), and Shfaram (40,500).

Population of Jerusalem, Tel Aviv, and Haifa by Population Group, 2016

■ Jews ■ Arabs



The relative size of Jerusalem's Arab population (38%) is also significantly greater than the proportion of the Arab population in Israel (21%) and the major mixed cities of Haifa (11%) and Tel Aviv (4%). In Lod and Acre, about 30% of the population is Arab, in Nazerat Illit 25% and for Ramle the figure is 23%.

Christian Arabs account for 4% of Jerusalem's Arab population. In 2016 the city's Arab Christian population numbered 12,500. The cities with the largest Arab Christian population in Israel that year were Nazareth (22,200), Haifa (15,500), Jerusalem (12,500), and Shfaram (10,100).

Nature of religious identification

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

The CBS Social Survey, conducted among people aged 20 and older, found that during the years 2014–2016 (on average), 20% of the Jews in Jerusalem identified as secular, 26% as traditional (traditionally observant and loosely traditionally observant) 19% as religiously observant, and 34% as ultra-orthodox.

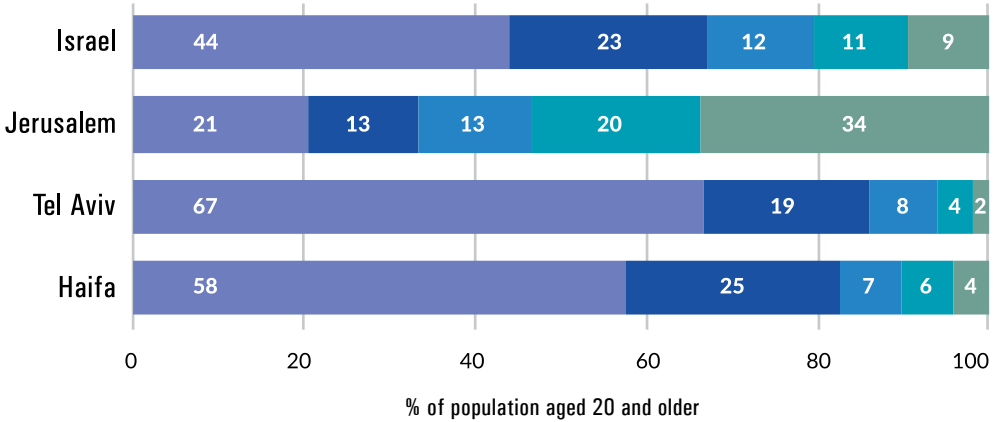
The proportion of secular Jews in Jerusalem (20%) was lower than the average for Israel (44%), Tel Aviv (66%), and Haifa (57%). The proportion of traditionally observant residents in Jerusalem totaled 26%, lower

than the percentage for Israel (35%) and Haifa (32%) and comparable to the figure for Tel Aviv (27%). The proportion of Jerusalem's residents who identified as religiously observant (19%) was higher than the figures for Haifa (13%), Tel Aviv (12%), and Israel (11%). The percentage of ultra-orthodox residents (34%) was also the highest among Israel's major cities. In Tel Aviv 2% identified as ultra-orthodox, in Haifa 4%, and in Israel 9%.

Jewish Population Aged 20 and Older in Israel, Jerusalem, Tel Aviv, and Haifa by Religious Identification, 2014–2016 (Average)

■ Non-religious, secular ■ Loosely traditionally observant ■ Traditionally observant
 ■ Religiously observant ■ Ultra-orthodox

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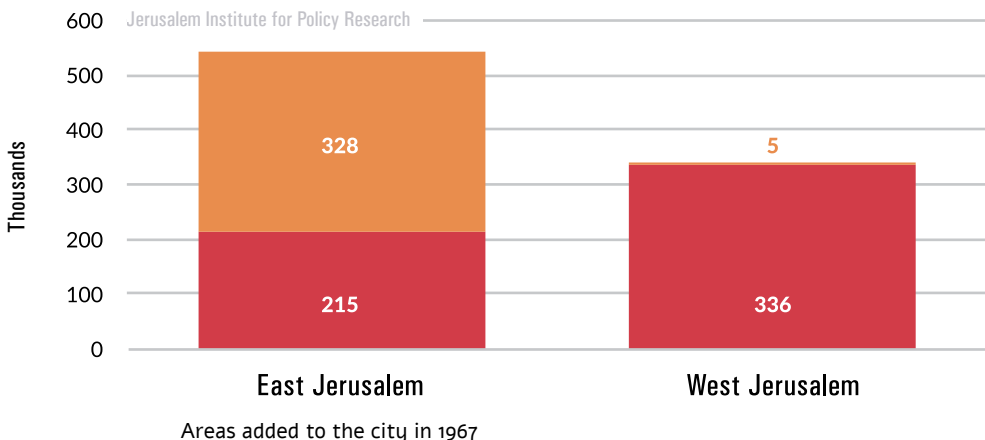


Geographical distribution

At the end of 2016 Jerusalem's population totaled 882,700, of whom 61% resided in East Jerusalem (in areas added to the city in 1967) and 39% in West Jerusalem. Both Jews (40%) and Arabs (60%) resided in East Jerusalem, whereas in West Jerusalem most of the residents (99%) were Jewish.

Population of Jerusalem by Geographical Distribution and Population Group, 2016

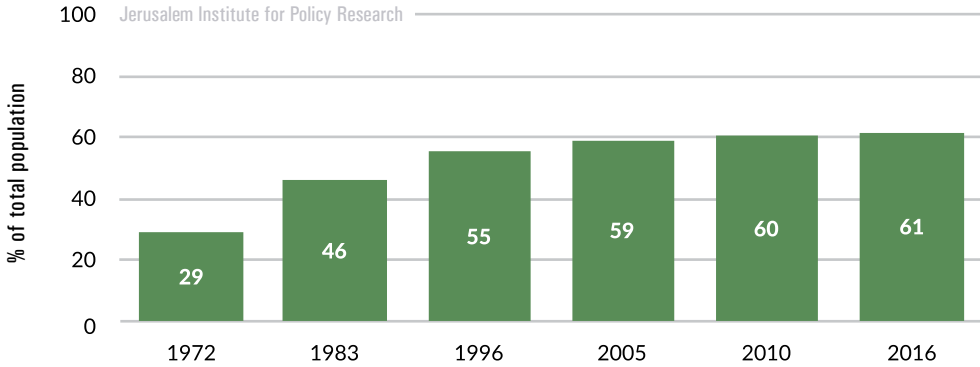
■ Jews ■ Arabs



At the end of 2016 a total of 542,400 of Jerusalem's population (Jews and Arabs) resided in areas added to the city in 1967, constituting 61% of the city's entire population. Over the years, there has been a relative increase in this figure: in

1972, the percentage of the population living in the areas added in 1967 was 29% of the city's total population; this proportion rose to 46% in 1983, to 59% in 2005, and to 61% in 2016.

Population in Areas Added to Jerusalem in 1967, as Percentage of Total Population of Jerusalem, 1972–2016

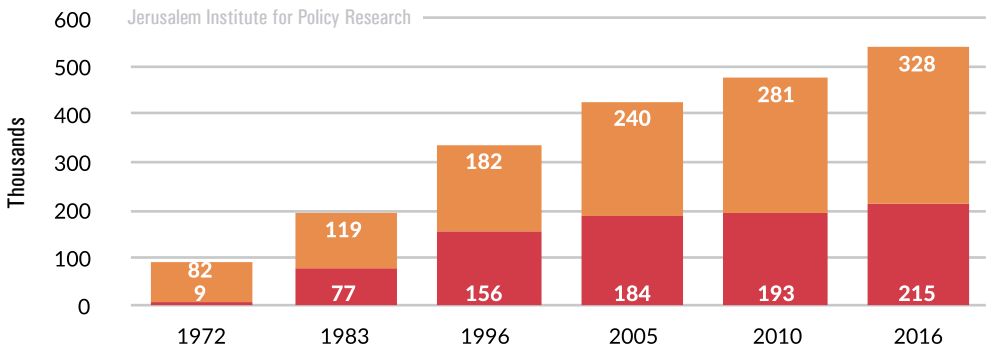


In 2016 a total of 214,600 Jews lived in areas added in 1967, constituting 40% of all residents in those areas. During the 1970s and 1980s, as large Jewish neighborhoods were being built in these areas, the number of Jewish residents rose significantly. In 1972, the areas added after 1967 had 8,700 Jewish residents,

accounting for only 10% of the population in these areas. In 1983 the figure rose to 39%, and it continued rising until 1990, when it reached 49%. Since then, however, the Jewish portion of the population has been gradually declining, and in 2016 it reached 40%.

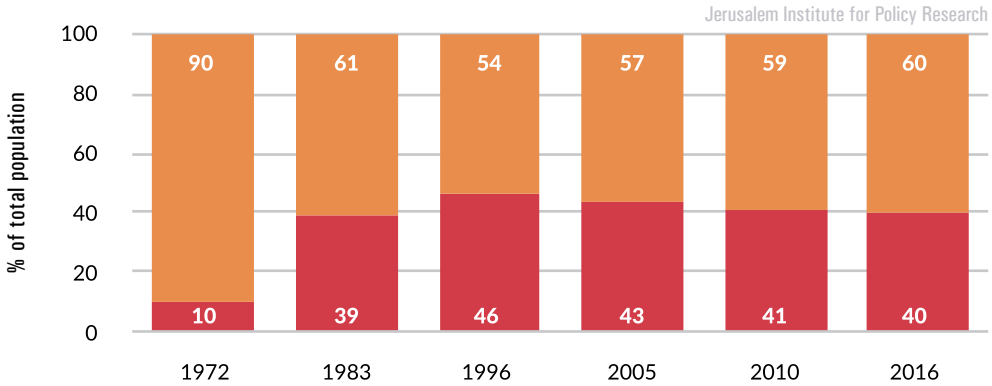
Population in Areas Added to Jerusalem in 1967, by Population Group, 1972–2016

■ Jews ■ Arabs



Population in Areas Added to Jerusalem in 1967, by Population Group (Percentage), 1972–2016

■ Jews ■ Arabs



In 2016, residents of the large Jewish neighborhoods that were built in areas added after 1967 numbered as follows: 46,100 in Ramot Alon, 41,900 in Pisgat

Ze'ev, 30,900 in Gilo, 22,400 in Neve Ya'akov, 20,700 in Har Homa, 14,800 in Ramat Shlomo, and 14,500 in East Talpiot.

Population in Areas Added to Jerusalem in 1967, Selected Neighborhoods, 1985–2016

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Neighborhood	1985	1992	2000	2006	2016
Ramot Alon	20,100	38,100	37,900	41,400	46,100
Pisgat Ze'ev	14,800	29,400	36,500	41,900	41,900
Gilo	23,900	30,400	27,600	27,100	30,900
Neve Ya'akov	-	-	20,300	20,200	22,400
Har Homa	-	-	-	5,700	20,700
Ramat Shlomo	-	-	11,300	14,700	14,800
East Talpiot	11,800	15,200	12,800	12,200	14,500

In 2016 a total of 327,700 Arabs resided in areas added to Jerusalem after 1967, constituting 60% of the overall population in these areas and 99% of the city's Arab population. The largest Arab neighborhoods in terms of population in areas added after 1967 were Beit Hanina (39,200), A-Tur and the slopes of the Mount of Olives (26,500), Kafr

'Aqab (26,300), the Muslim Quarter of the Old City (25,400), Ras el-'Amud (23,900), Shu'afat (22,300), and Jabel Mukaber (22,300). The neighborhoods that recorded the largest Arab Christian population were Beit Hanina (3,000), the Christian Quarter of the Old City (2,600), Beit Safafa (1,200), and the Muslim Quarter of the Old City (1,100).

Population growth

During 2016 Jerusalem's population increased by 16,900 persons (a rate of 2.0%): the Jewish population grew by 8,100 (1.5%) and the Arab population by 8,800 (2.7%).

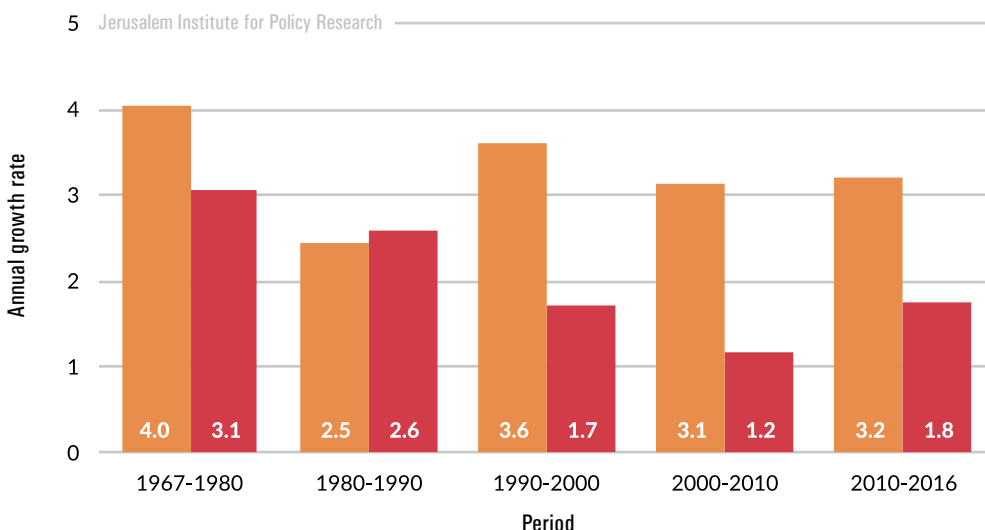
These data indicate that the Arab population growth rate is higher than that of the Jewish population. A review of data collected over the years indicates that during the past half-decade (2012–2016), the growth rate of the Arab population ranged from 2.5% to 2.7% per year, while the Jewish population growth rate has fluctuated between 0.9% and 2.2%. Within the Arab population the Christian and Muslim growth rates differ significantly. During 2012–2016 the Muslim population growth rate ranged from 2.5% to 2.8%, compared with 0.8%–1.0% for the Christian population, with the exception of 2013, when it recorded a rate of 2.7%.

In 2016 the population growth rate in Jerusalem (2.0%) was comparable to the figure for Israel (2.0%), and higher than the figures for Tel Aviv (1.4%) and Haifa (0.2%).

The growth rate of Jerusalem's Jewish population (1.5%) was lower than the figure for Israel (1.9%) and higher than the figures for Tel Aviv (1.2%) and Haifa (0.1%). Among the Arab population, in contrast, the population growth rate in Jerusalem (2.7%) was slightly higher than the figure for Israel at large (2.2%) or Haifa (1.8%) but lower than the rate in Tel Aviv (5.0%).⁵

Average Annual Population Growth Rate in Jerusalem by Period and Population Group, 1967–2016

■ Jews ■ Arabs

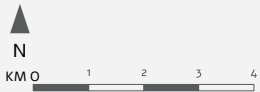
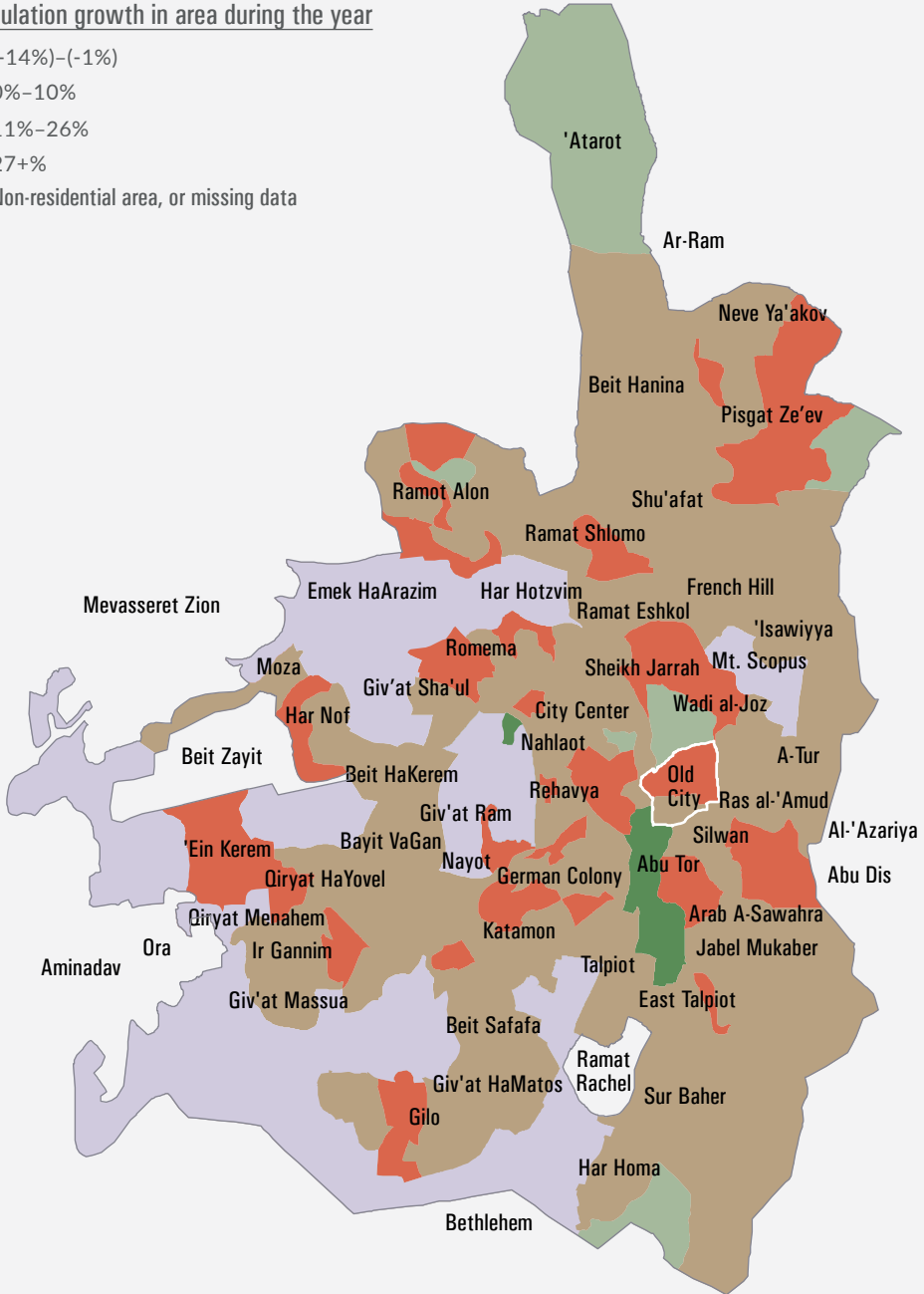


5 Notably, the 2016 rate for Tel Aviv was higher than the figures for 2014 and 2015, when the Arab population increased by about 2.0%.

Population Growth in Jerusalem, 2016

Population growth in area during the year

- (-14%)–(-1%)
- 0%–10%
- 11%–26%
- 27+%
- Non-residential area, or missing data



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Population age

The population of Jerusalem is characterized by its relative youth. In 2016 the median age of residents was 24 years; that is, half the population was younger than 24 and half was older than 24. For the sake of comparison, the populations of Tel Aviv and Haifa were significantly older than Jerusalem's, with median ages of 36 and 38, respectively. The median age of Israel's total population was 30.

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

The Jewish population of Jerusalem is older than the Arab population. In 2016 the median age of the Jewish population in Jerusalem was 25, compared with 21 for the Arab population. In Israel at large the median age of the Jewish population in 2016 was 32 and that of the Arab population was 23 for the same year.

Jerusalem is characterized by a relatively large proportion of children (ages 0–14) and a relatively small proportion of senior citizens (ages 65 and older). In 2016 children constituted 34% of the total population of Jerusalem, compared with 18% in Tel Aviv, 20% in Haifa, and 28% in Israel. Within the city's Jewish population, children constituted 32%, compared with 36% within the Arab population of Jerusalem.

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

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

The ultra-orthodox Jewish population⁶ is characterized by its very young age structure, which is even younger than that of the Arab population. Within the ultra-orthodox population of Jerusalem, the proportion of children (ages 0–14) was 40%, compared with 27% in the general Jewish population (secular, traditional, and religiously observant).⁷ The proportion of senior citizens (ages 65 and older) in the ultra-orthodox population was 7%, compared with 15% in the general Jewish population.

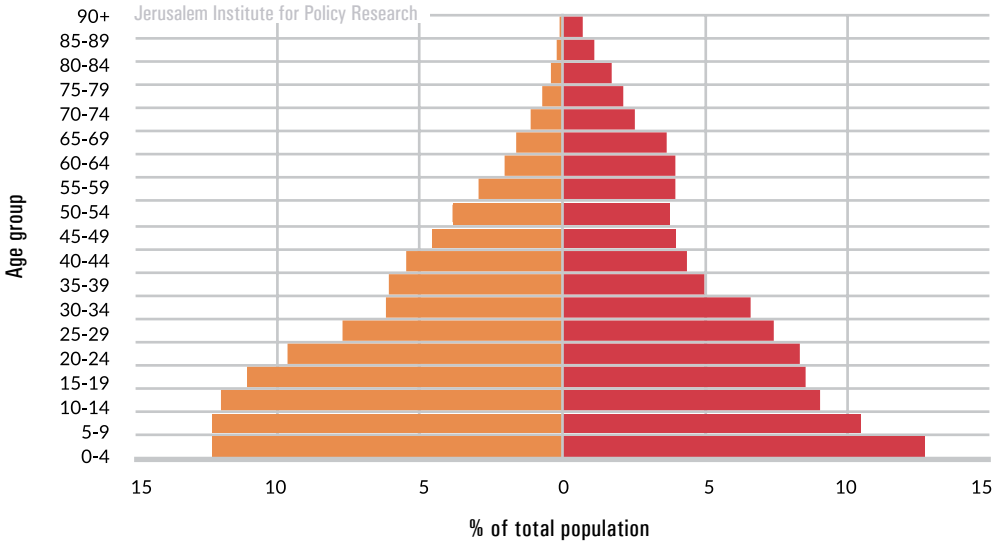
The Arab Muslim population of Jerusalem is also characterized by its young age structure and is significantly younger than the Arab Christian population. Children (ages 0–14) accounted for 37% of the Muslim population and 21% of the Arab Christian population. Senior citizens (ages 65 and older) accounted for 4% of the Muslim population and 14% of the Arab Christian population.

⁶ This refers to the Jewish population living in neighborhoods in which most of the residents are ultra-orthodox. These neighborhoods were determined by the percentage of votes for ultraorthodox parties in elections to the 19th Knesset (Israeli parliament) in January 2013. Residents of neighborhoods not ranked 1–5 on the ultra-orthodox homogeneity scale were classified as general Jewish. See www.cbs.gov.il/www/publications15/religion/religion_area.pdf (Hebrew).

⁷ See note 6.

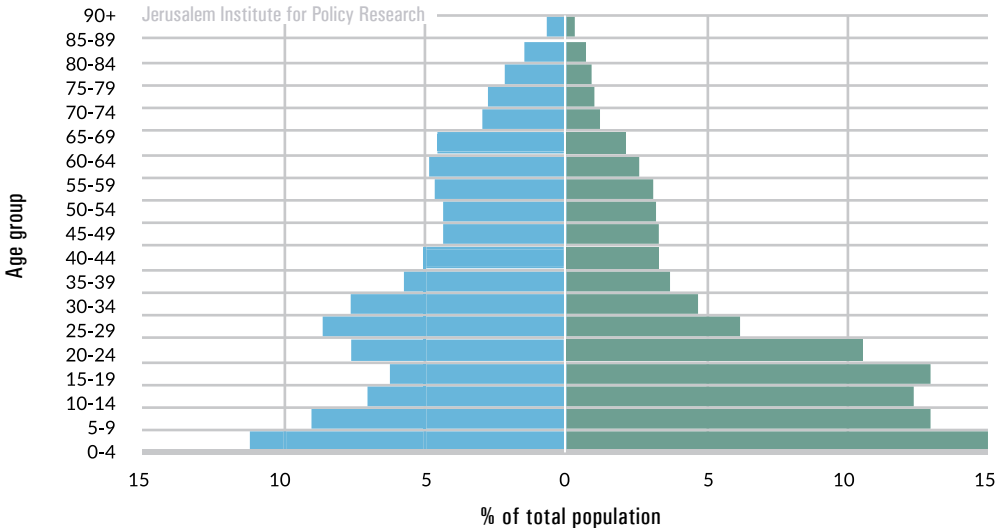
Age Structure in Jerusalem by Population Group, 2016

■ Jews ■ Arabs



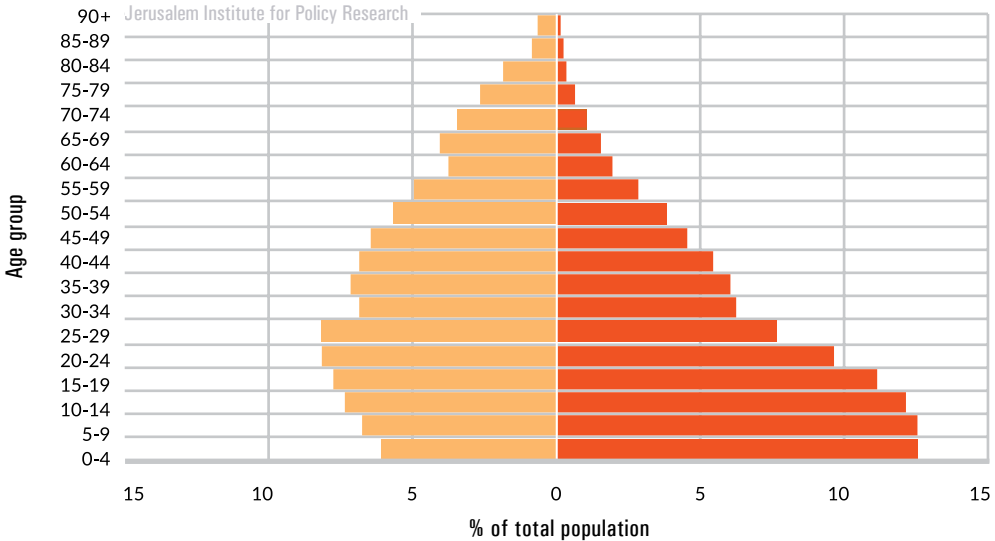
Age Structure of the Jewish Population in Jerusalem, 2016

■ General Jewish population ■ Ultra-orthodox population



Age Structure of the Arab Population in Jerusalem by Religion, 2016

■ Christians ■ Muslims



In 2016 the population group with the oldest age structure in Jerusalem was the non-Arab Christian population. This group numbered only 3,200 residents, with a median age of 43. The Arab Christian population is also relatively

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

Population of Jerusalem by Age, Population Group, and Religion, 2016

	Children (ages 0-14)	Senior Citizens (ages 65 and older)	Median age*
Total population in Jerusalem	34%	9%	24
Jewish population	32%	12%	25
General Jewish population (secular, traditional and observant) ⁸	27%	15%	30
Ultra-orthodox Jewish population ⁹	40%	7%	19
Arab population	36%	4%	21
Muslim Arabs	38%	4%	21
Christian Arabs	21%	14%	34
Non-Arab Christians	18%	19%	43

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

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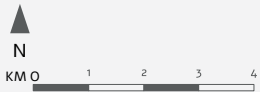
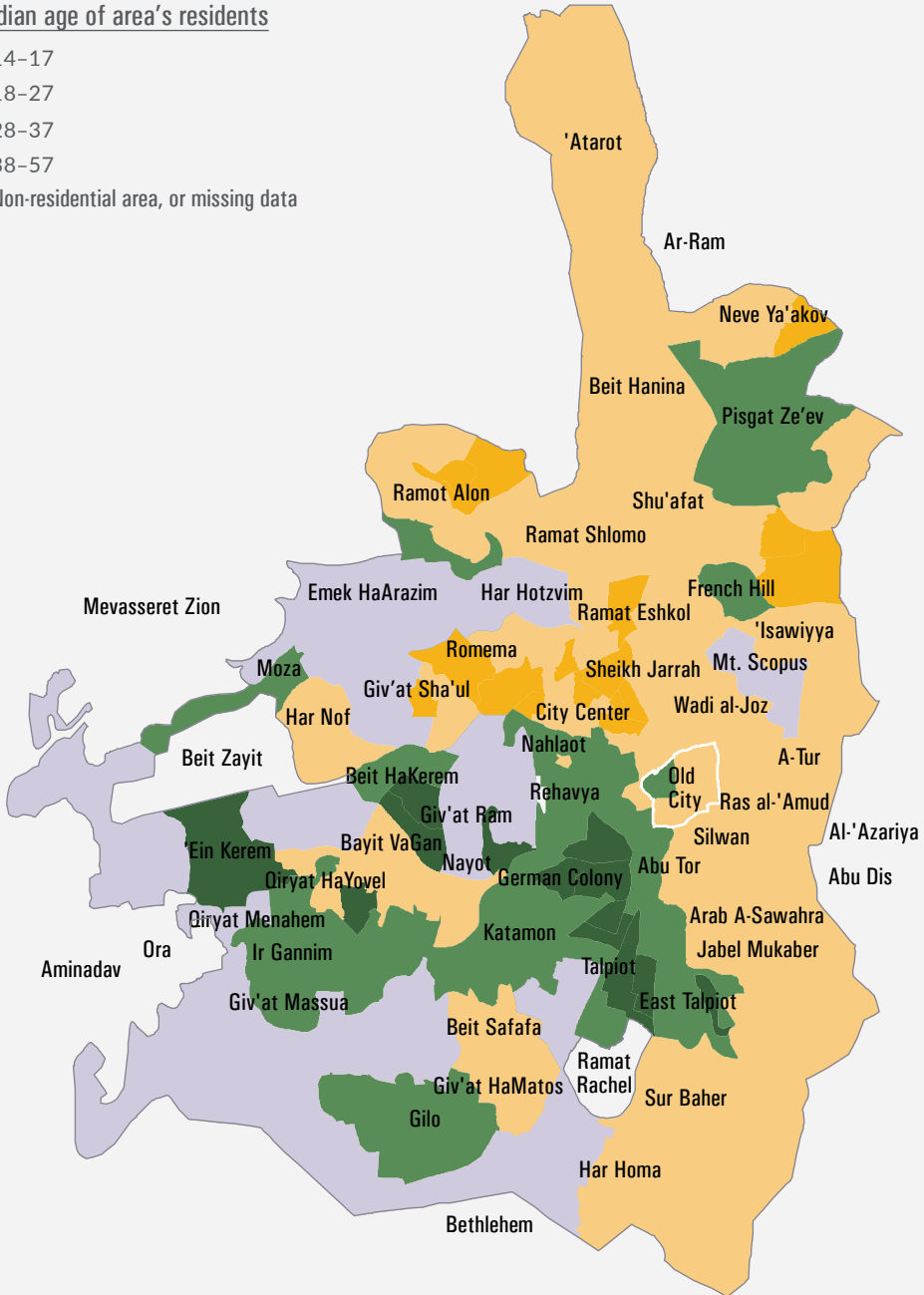
⁸ See note 6.

⁹ See note 6.

Median Age in Jerusalem, 2016

Median age of area's residents

- 14-17
- 18-27
- 28-37
- 38-57
- Non-residential area, or missing data

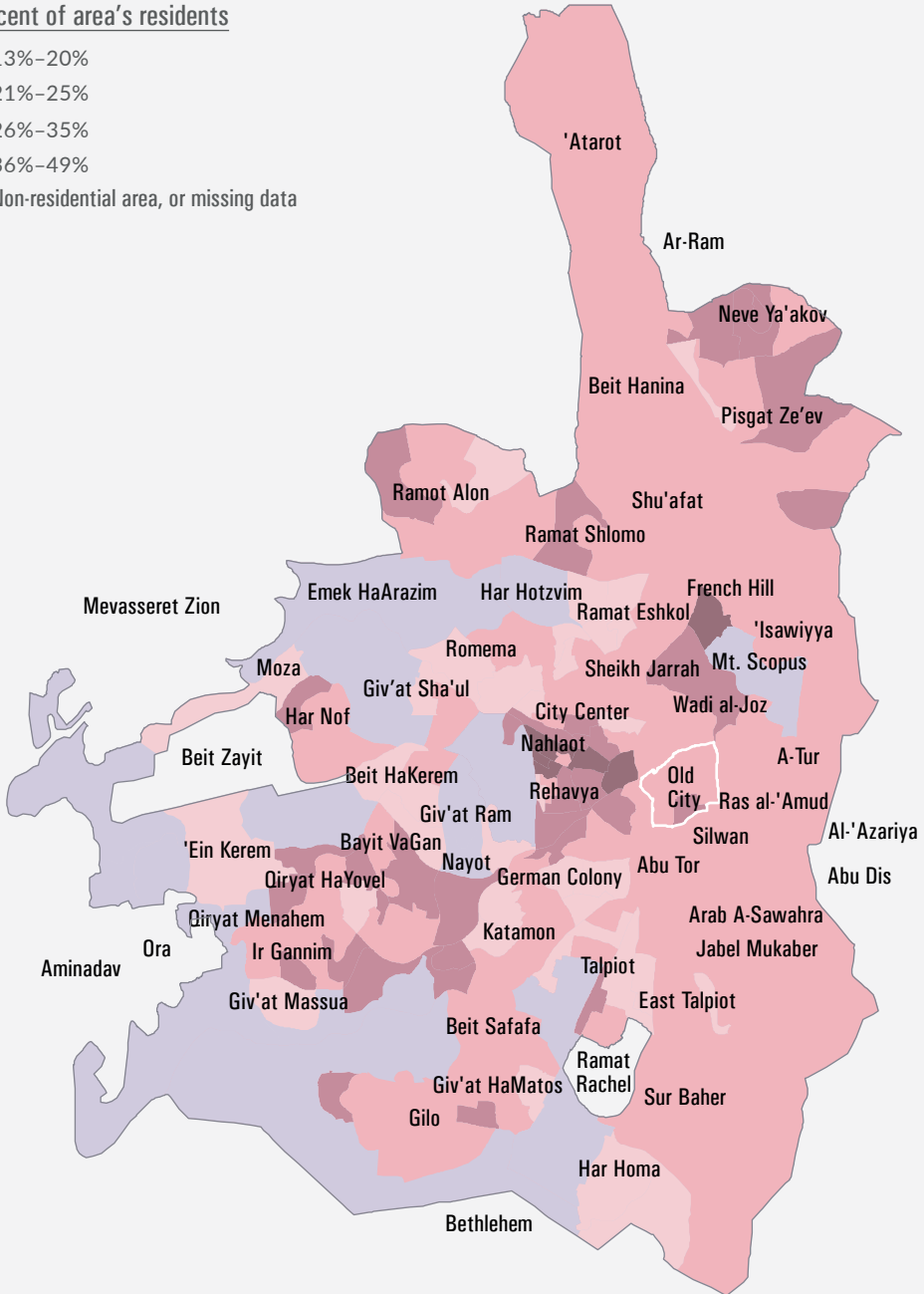


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Young Adults Aged 20 – 34 in Jerusalem, 2016

Percent of area's residents

- 13%–20%
- 21%–25%
- 26%–35%
- 36%–49%
- Non-residential area, or missing data



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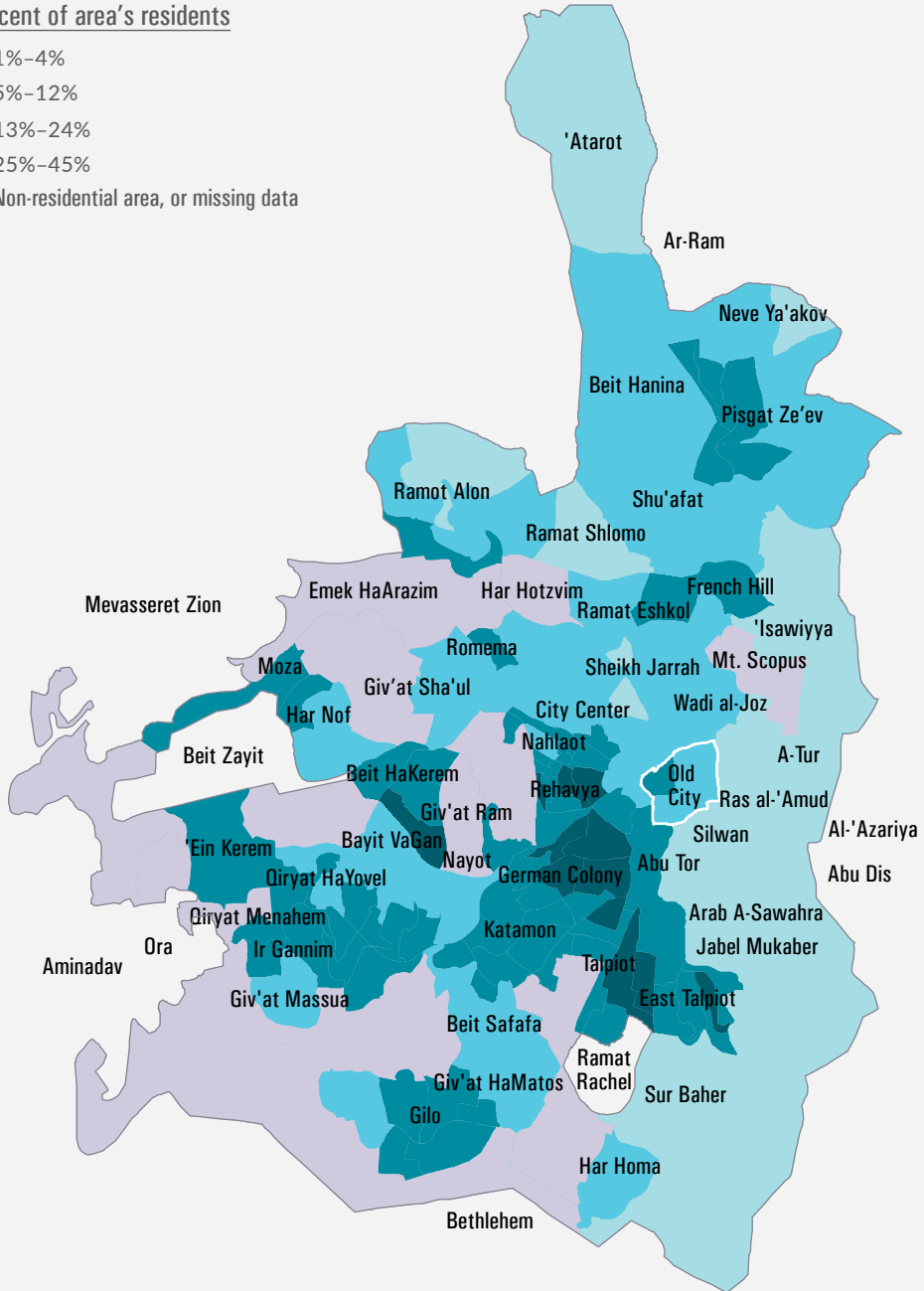
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People Aged 65 and Older in Jerusalem, 2016

Percent of area's residents

- 1%–4%
- 5%–12%
- 13%–24%
- 25%–45%
- Non-residential area, or missing data



Metropolitan Jerusalem

In 2016 Metropolitan Jerusalem had a total population of 1,253,900 residents: 882,700 (70%) in Jerusalem, the urban core, and 371,200 (30%) 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.¹⁰ The strongest relationship that localities have within the metropolitan area is with its urban core.

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

In 2016, Metropolitan Jerusalem had 86 localities and a population of 1,253,900 residents. The metropolitan area is composed of an urban core and an outer ring comprising two sectors. The urban core had 882,700 residents while the outer ring had 371,200 residents: 193,200 in the western sector and 178,100 in the sector containing Israeli localities within Judea and Samaria. The largest localities in

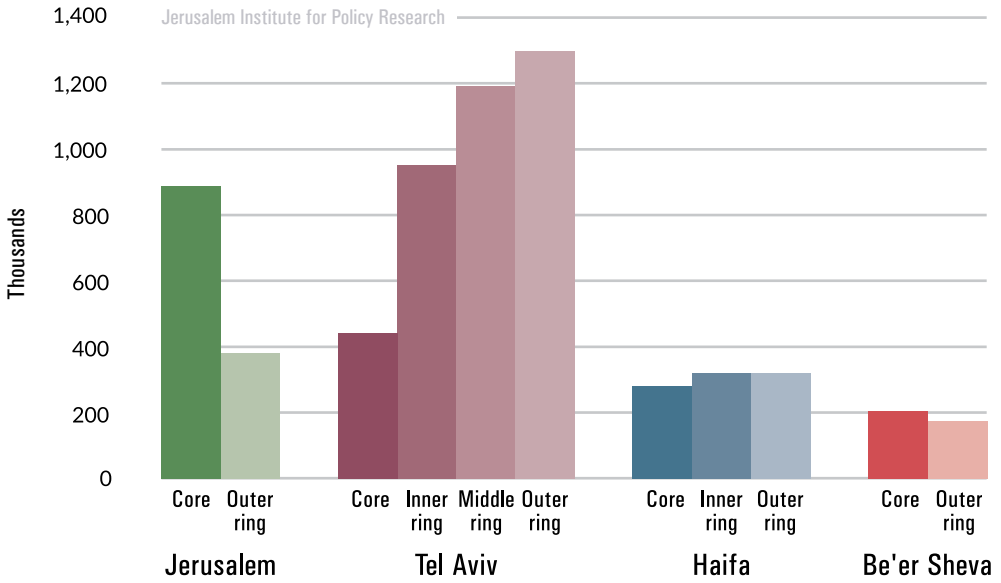
Jerusalem's outer ring were Beit Shemesh (109,800 residents), Betar Illit (51,600), Ma'ale Adumim (37,700), Mevasseret Zion (24,400), and Giv'at Ze'ev (16,900).

After Tel Aviv, Jerusalem is Israel's second largest metropolis, with 1,253,900 residents, as noted. Metropolitan Tel Aviv had a population of 3,854,000, while Haifa had a population of 924,400 and Metropolitan Be'er Sheva had 377,100 residents.

The relationship between the population of the urban core (main city) and the surrounding population of the entire metropolitan area reflects the character of the metropolitan area in both spatial terms – is the population scattered or concentrated? – and economic terms – how much weight does the outer ring have and what is its potential economic contribution to the prosperity of the main city? Relations between the core and the outer rings differ greatly across Israel's metropolitan areas. In Metropolitan Jerusalem, the urban population constituted 70% of the total metropolitan population. By contrast, for Tel Aviv the urban population was 11% of the total metropolitan population. For Be'er Sheva and Haifa this ratio 55% and 30%, respectively.

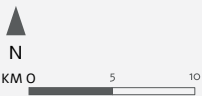
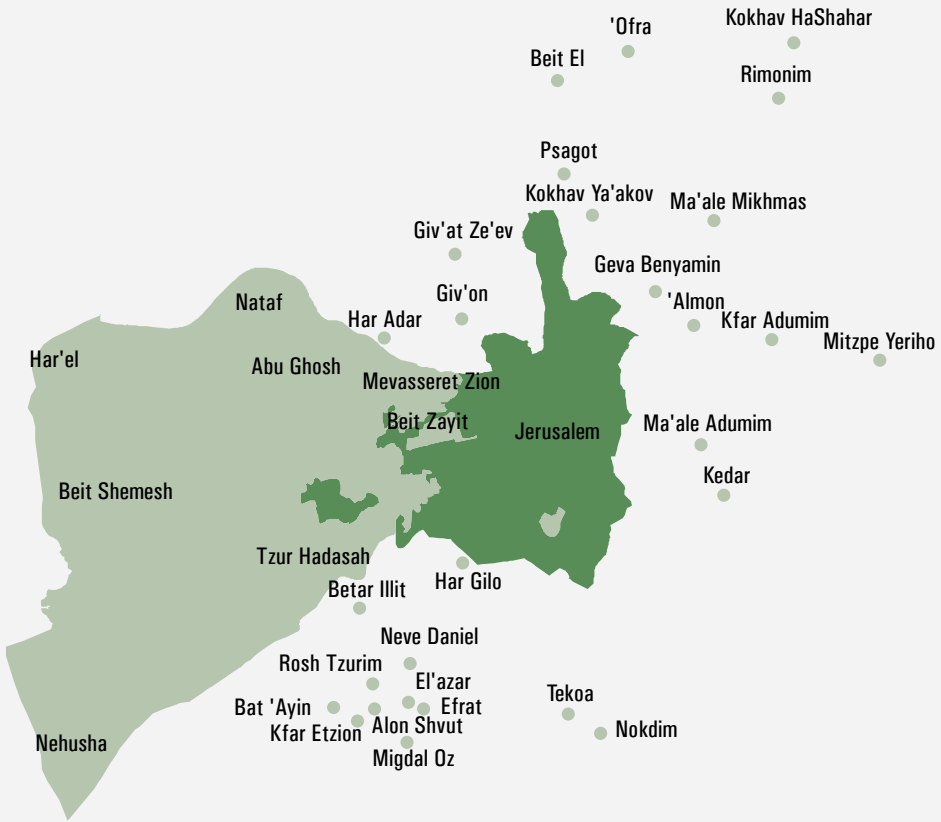
¹⁰ Central Bureau of Statistics, 2017 Statistical Yearbook of Israel, Introduction to the chapter on population, p. 4.

Population by Metro Area and Ring, 2016



Metropolitan Jerusalem

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



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3

Sources of Population Growth

Sources of population growth

Births

Mortality

Natural increase

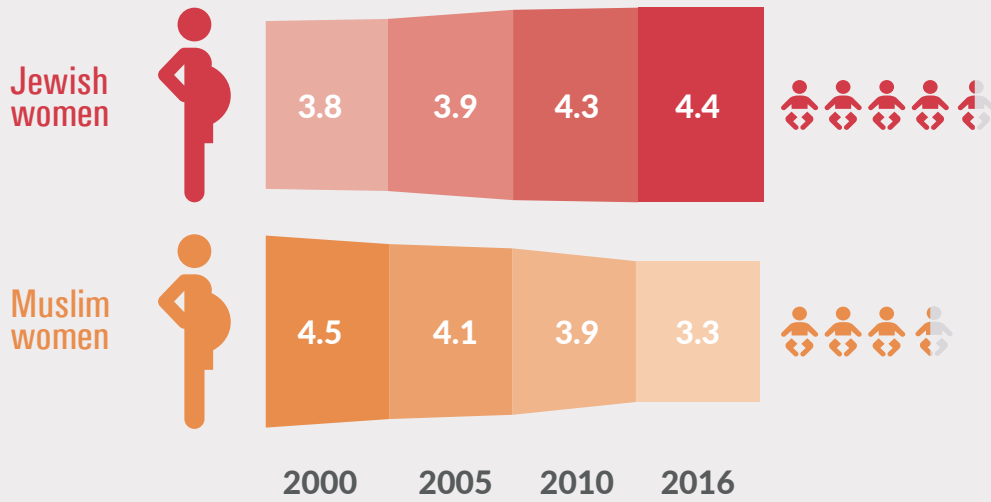
Aliya (Jewish immigration)

Internal migration

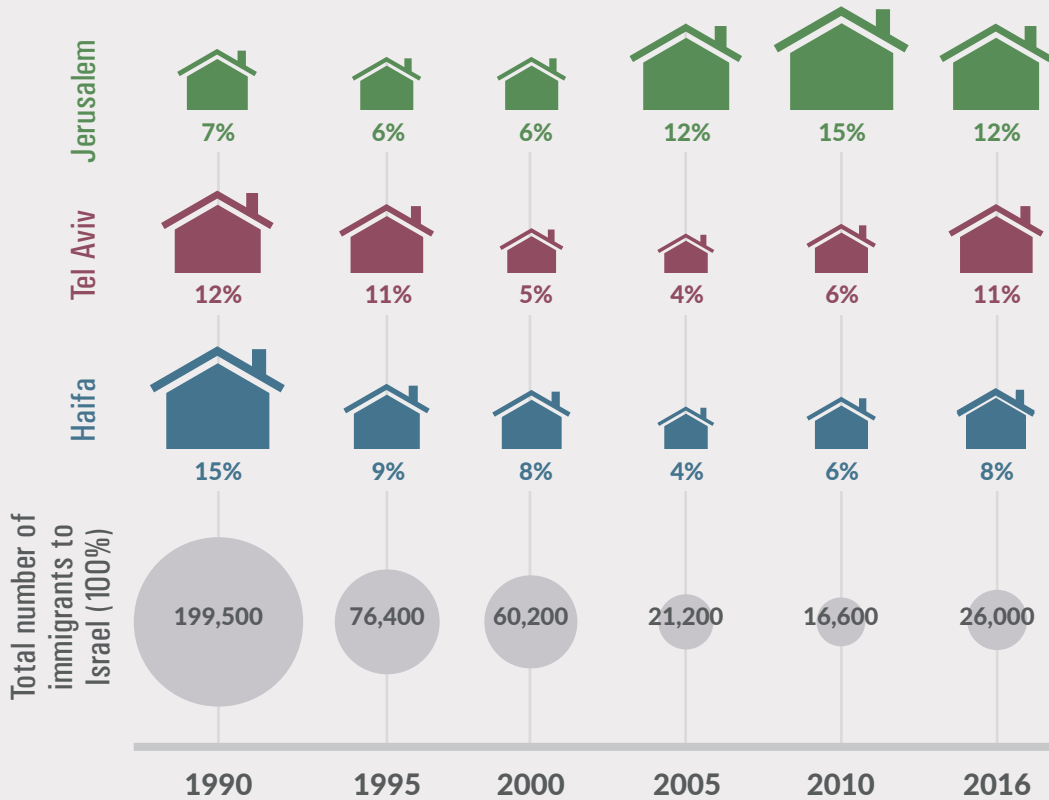
Migration in metropolitan Jerusalem



Fertility Rate of Women in Jerusalem, 2000–2016



First Place of Residence of Immigrants (Olim), 1990–2016



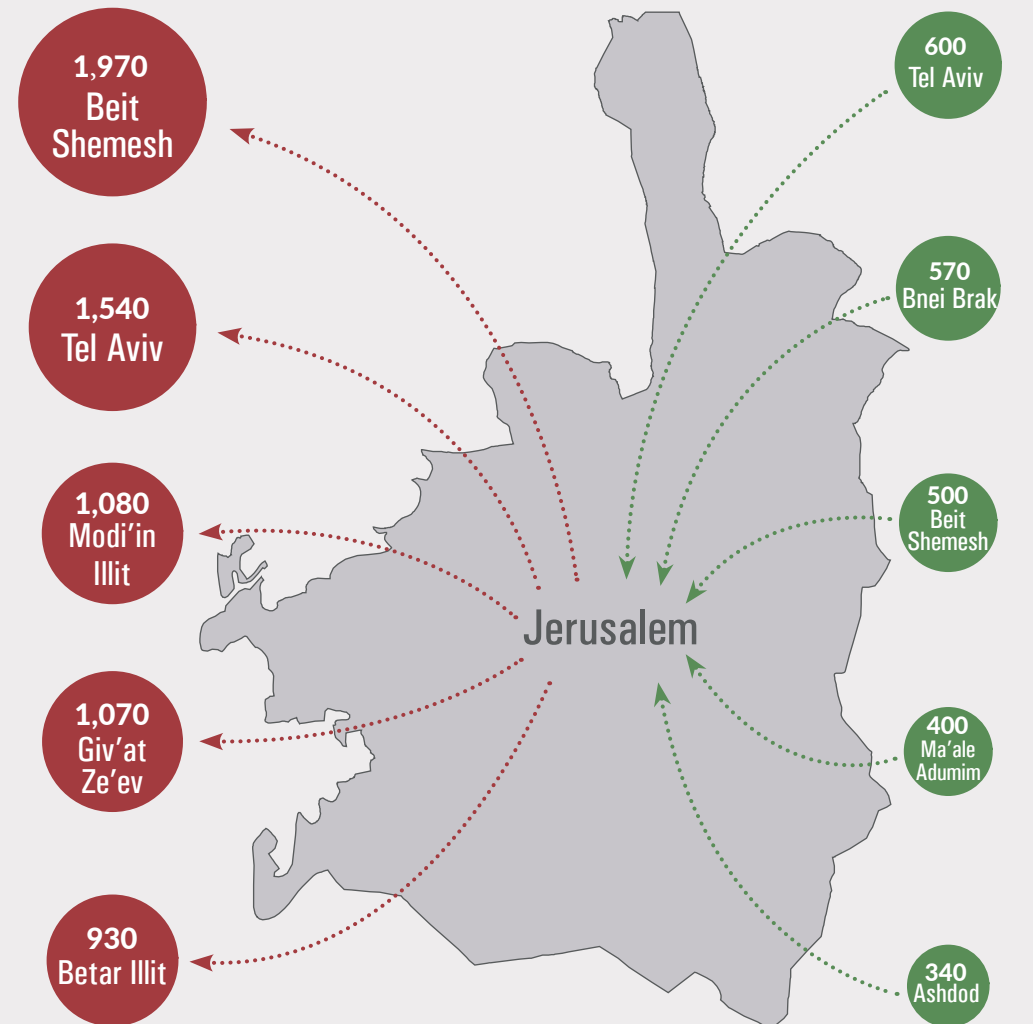
Migration to and from Jerusalem, 2016

From Jerusalem

5 main localities

To Jerusalem

5 main localities



Sources of population growth

In 2016 Jerusalem recorded a natural increase of 20,300 persons, a total of 3,500 new immigrants who had taken up residence in the city, and a negative migration balance of -8,000.

Three factors contribute to population growth:

- **Natural increase**

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

- **Aliya (Jewish immigration)**

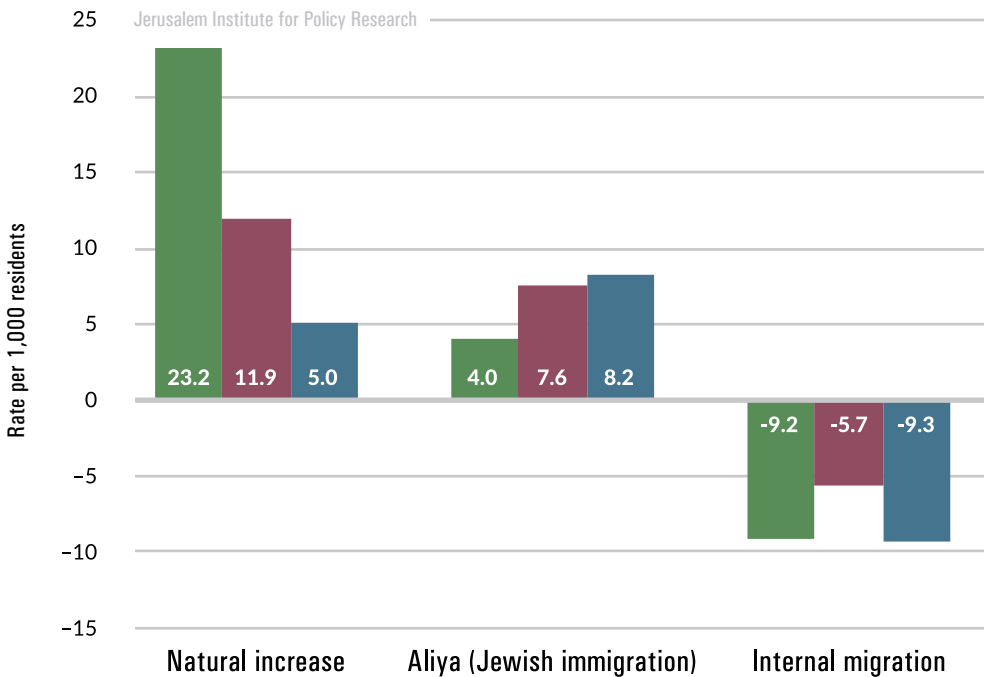
New immigrants who choose Jerusalem as their first place of residence in Israel;

- **Internal migration**

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

Sources of Population Growth in Jerusalem, Tel Aviv, and Haifa, 2016

■ Jerusalem ■ Tel Aviv ■ Haifa



Births

During 2016 a total of 24,100 infants were born to Jerusalem residents: 15,700 (65%) to Jewish families and 8,400 (35%) to Arab families. Jerusalem is characterized by high birthrates. In 2016 the birthrate in Jerusalem was 27.6 births per 1,000 residents, which was higher than the average for Israel, at 21.2 births per 1,000 residents.

The birthrate of Jerusalem's Jewish population was higher than that of its Arab population. In 2016 the birthrate among the city's Jewish population was 28.7 births per 1,000 residents, while the rate among its Arab population was 25.7 births per 1,000 residents. In Israel as a whole, in contrast, the birthrate of the Jewish population (20.6) was lower than that of the Arab population (23.6).

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

From the 1970s through 2010 there was a gradual decline in the birthrate of Jerusalem's Jewish population. Its average birthrate dropped from 27.7 births per 1,000 residents during 1973–1989 to 25.7 during the years 1990–1999.

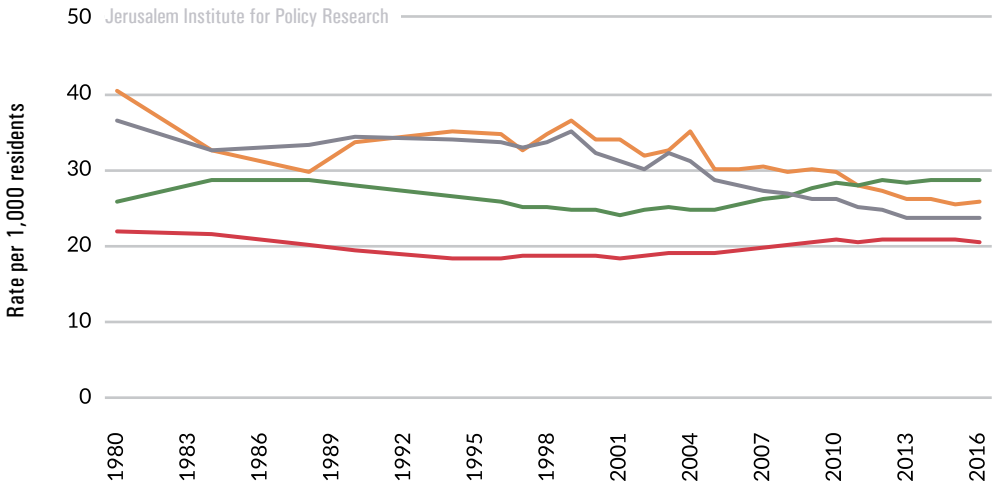
During 2000–2009 the average birthrate remained comparable, at 25.3. As noted, however, in recent years the birthrate among the Jewish population has increased, reaching an average of 28.4 during the years 2000–2016, which is even higher than the average birthrate recorded during the 1970s.

From the early 1970s until 2016 there was a sharp decline in the birthrate of Jerusalem's Arab population.

During 1973–1979 its average birthrate stood at 42.5 births per 1,000 residents. The rate fell to 32.9 during the years 1980–1989 and rose slightly to 34.1 during 1990–1999. Since the turn of the century, however, there has again been a decline: the average birthrate stood at 31.7 during 2000–2009 and fell to 26.8 during 2010–2016.

Births in Israel and Jerusalem by Population Group, 1980–2016

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



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

Birthrates in Jerusalem vary by neighborhood, in accordance with the age structure and characteristics of each population group. The Jewish neighborhoods that recorded the highest birthrates in 2016 were ultra-orthodox neighborhoods or areas with a large ultra-orthodox population: Mea She'arim and Batei Ungarin (52 births per 1,000 residents), Neve Ya'akov North – the area of Meir Balaban Street and Neve Ya'akov South – the area of HaRav Panijel Street (51), Mekor Baruch East – the area of Tahkemoni Street (49), and Kerem Avraham (48). The neighborhoods that recorded the lowest birthrates were Ramat Beit HaKerem (8 births per 1,000 residents), Tsameret Allenby (formerly Mahane Allenby) (9), Zichron Yosef and Shabat Tsedek in Nahlaot (9), the southern French Hill (10), and Giv'at Masuah (10).

The Arab neighborhoods that recorded the highest birthrates were New 'Anata (39), Kafr 'Aqab (34), Jabel Mukaber (31), and Shu'afat Refugee Camp (31). The neighborhoods that recorded the lowest birthrates were the Christian Quarter of the Old City (15), Beit Safafa (19), and the Armenian Quarter of the Old City (21).

In 2016 the total fertility rate (the average number of births expected during a woman's lifetime) in Jerusalem was 3.9, significantly higher than the average for Israel (3.1), Tel Aviv (2.1), and Haifa (2.2). The cities that recorded the highest fertility rates in Israel were Modi'in Illit (7.6), Betar Illit (7.2), Bnei Brak (5.8), and Beit Shemesh (5.6).

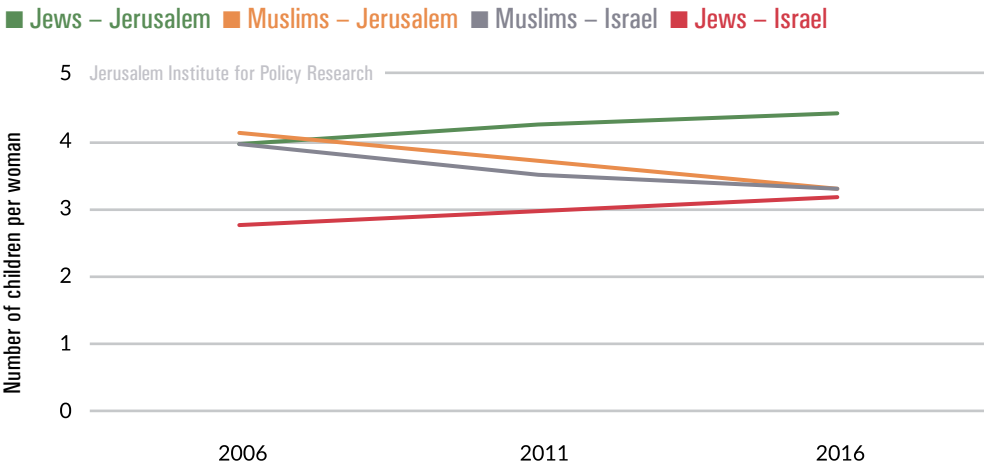
In 2016 the total fertility rate of Jewish women in Jerusalem stood at 4.3 (3.1 for Israel at large), higher than the total fertility rate among the Arab women of Jerusalem, at 3.2 (3.1 for Israel at large). The principal contributing factor to the high total fertility rate among Jewish women was the high fertility rate among ultra-orthodox women and

the relatively high fertility rate among religiously observant women. Among the Muslim women of Jerusalem, the total fertility rate was 3.3, equivalent to the total fertility rate among Muslim women in Israel.

Over the past decade there has been a gradual increase in the fertility rates of Jewish women¹¹ both in Jerusalem and in

Israel, while fertility rates among Muslim women have declined. In 2006 the total fertility rate among Jewish women in Jerusalem was 4.0, and in 2016 it rose to 4.4. The rate in Israel at large rose from 2.8 to 3.2 during this period. The trend within the Muslim population was the reverse: in Jerusalem the total fertility rate fell from 4.1 to 3.3, and in Israel from 4.0 to 3.3.

Total Fertility Rate in Israel and in Jerusalem by Religion, 2006, 2011, 2016



Mortality

In 2016 Jerusalem recorded 3,700 deaths, of whom 75% were Jewish residents and 25% were Arab residents. The mortality rate for Jerusalem – 4.2 deaths per 1,000 residents – was lower than the rates for Israel (5.2), Tel Aviv (7.4), and Haifa (9.5). The disparity is attributable to Jerusalem’s relatively young population.

The mortality rate among Jerusalem’s Jewish population is significantly higher than the rate among its Arab population. In 2016 the mortality rate among the Jewish population was 5.1 deaths per 1,000 residents, compared with 2.8 deaths per 1,000 residents among the Arab population.

The mortality rate among Jerusalem’s Jewish population (5.1) was lower than the rates for Israel (5.8), Tel Aviv (7.5), and Haifa (10.0). The mortality rate among Jerusalem’s Arab population (2.8) was comparable to the rate for Israel in general (2.9).

¹¹ This refers only to Jewish women (excluding Christian and Arab women as well as women with no religious classification).

Over the years the mortality rate of Jerusalem's Jewish population has gradually declined, whereas that of the Arab population has dropped sharply and rapidly. The average mortality rate among the Jewish population fell from 6.4 deaths per 1,000 residents during the years 1973-1979¹² to 5.9 during the years 1980-1989, to 5.5 during the years 1990-1999, to 5.2 during 2000-2009, and to 5.1 during 2010-2016. Among the Arab population the average mortality rate dropped sharply from 6.4 deaths per 1,000 residents during 1973-1979 to 4.5 during 1980-1989, to 3.5 during 1990-1999, to 2.8 during 2000-2009, and it continued to decline during 2010-2016, reaching 2.7.

One of the main reasons for the significant decline in the mortality rate among the Arab population is a sharp decline in its infant mortality rate.¹³ During the years 1972-1979, the average infant mortality rate among the Arab population of Jerusalem was 45.2 (deaths per 1,000 live births). The rate fell to 17.2 in the period 1980-1989, to 10.7 in 1990-1999, to 6.8 in 2000-2009, and to 5.8 during the years 2010-2016.

During 2014-2016 the average infant mortality rate among the Jewish population of Jerusalem was 2.5, slightly higher than the average for Israel, at 2.2. The infant mortality rate among Jerusalem's Arab population was 6.1, comparable to the average for Israel, at 6.2. The higher infant mortality rate among the Arab population stems primarily from birth defects and genetic diseases¹⁴ that occur relatively frequently within the Muslim population because of inbreeding.

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

The highest mortality rates among the Jewish population were recorded in the older, long-standing neighborhoods of Jerusalem, where the population comprises mainly general Jewish (secular, traditional, and religiously observant) residents and is older on average than that of other neighborhoods. The neighborhoods that recorded the highest mortality rates were Old Katamon – North (30 deaths per 1,000 residents), Qiryat Wolfson (20), Qiryat Shmuel (16), Talbiya (15), and Bak'a – Center (15).

Within the Arab population, too, the highest mortality rates were recorded in longstanding neighborhoods with older age groups, although the mortality rates recorded in Arab neighborhoods were significantly lower than those of Jewish neighborhoods. The Arab neighborhoods that recorded the highest mortality rates were the Christian Quarter (6 deaths per 1,000 residents), the Armenian Quarter (4), and the Muslim Quarter (4) of the Old City, and Shu'afat (3).

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

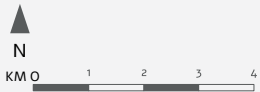
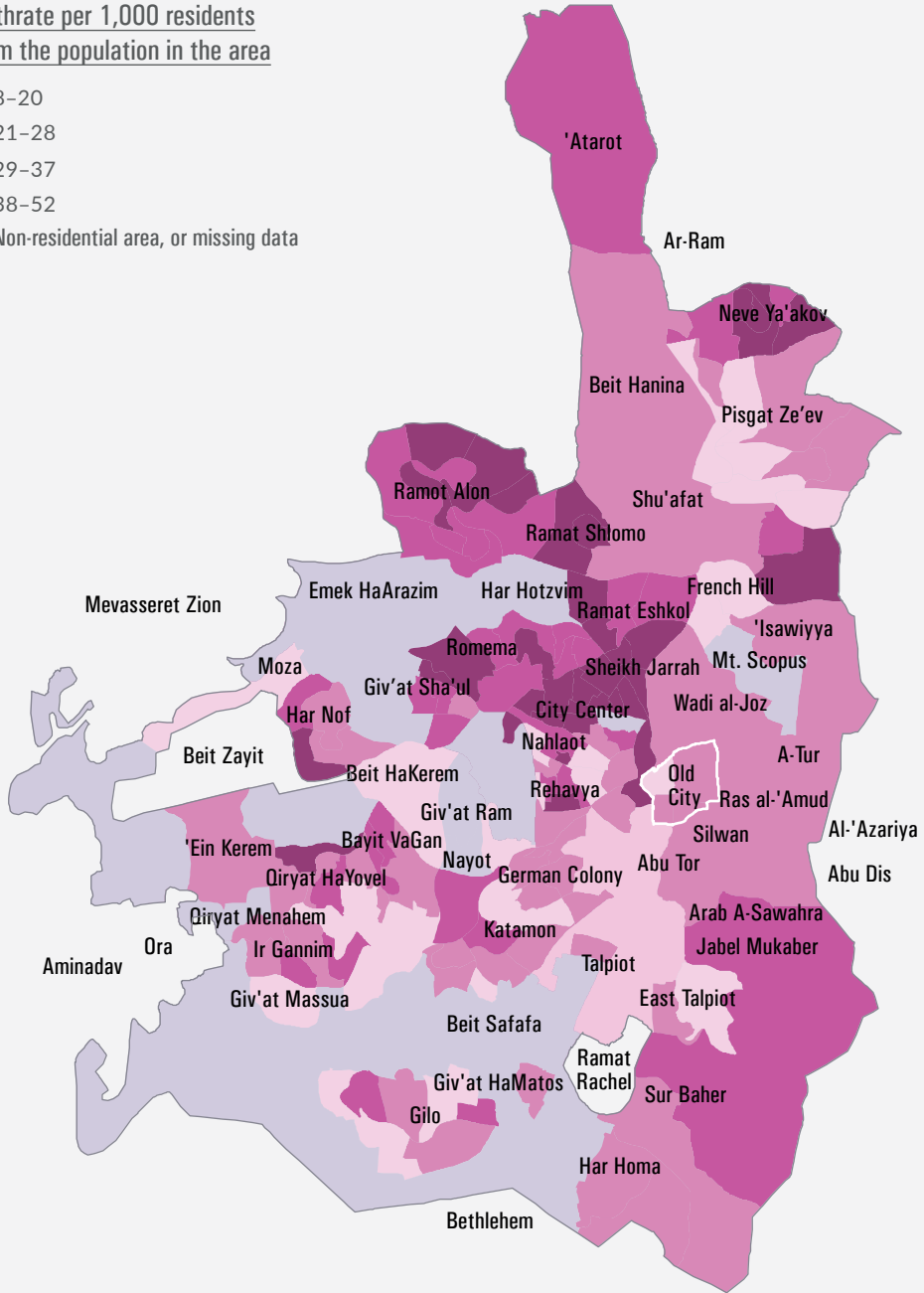
13 The rate is based on infants who died before reaching the age of one year.

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

Live Births in Jerusalem, 2016

Birthrate per 1,000 residents
from the population in the area

- 8-20
- 21-28
- 29-37
- 38-52
- Non-residential area, or missing data



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Natural increase

Natural increase (the difference between the number of births and the number of deaths) is the principal contributing factor to Jerusalem's population growth. In 2016, as a result of natural increase, Jerusalem's population grew by an additional 20,300 persons, 63% of whom were Jewish and 37% Arab. The rate of natural increase in Jerusalem (23.2 per 1,000 residents) was significantly higher than the rates for Israel at large (16.0), Tel Aviv (11.9), and Haifa (5.0).

In 2016 the rate of natural increase of the Jewish population in Jerusalem was only slightly higher than that of the Arab population: 23.4 and 22.9 per 1,000 residents, respectively. This was the third consecutive year in which the rate of natural increase of the Jewish population surpassed that of the Arab population. The rising natural increase among the Jewish population results from an increased birthrate within this population group.

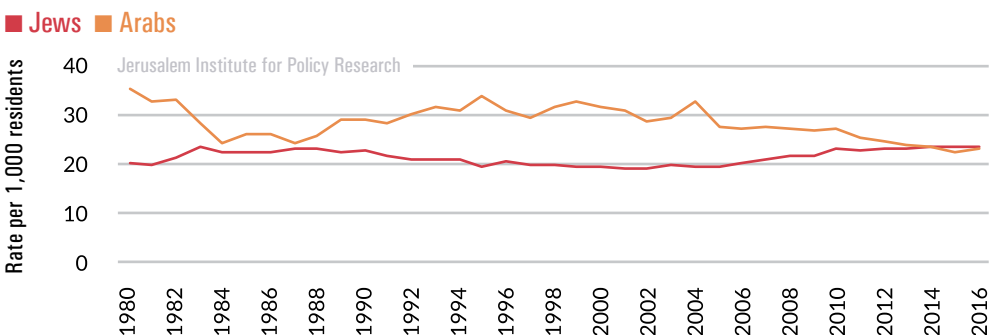
The rate of natural increase among the Jewish population of Jerusalem (23.4) was significantly higher than the rate for Israel at large (14.7), Tel Aviv (11.7), or Haifa (4.4). Likewise, the rate of natural increase among the Arab population of Jerusalem (22.9) was higher than the figure for Israel (20.8), although the discrepancy was smaller.

From the 1970s until 2014 the rate of natural increase in Jerusalem declined

among both the Jewish and the Arab populations. The decrease within the Jewish population was moderate: during the years 1973–1979 and 1980–1989, the average rate of natural increase within the Jewish population was 21.3 and 21.8 per 1,000 residents, respectively. It fell to 20.3 during the years 1990–1999 and remained comparable during 2000–2009 (20.0). During the years 2010–2016 the trend was reversed, with the average rate of natural increase in the city rising to 23.3.

Within the city's Arab population, the rate of natural increase dropped sharply over the years and continues to do so. During the 1970s the average rate was 36.2 per 1,000 residents. It fell to 28.5 during the 1980s, rose slightly to 30.3 in the 1990s, and dropped to 29.0 during the decade 2000–2009. The downward trend continued during the years 2010–2016, reaching a rate of natural increase of 23.8.

Natural Increase in Jerusalem by Population, 1980–2016



Aliya (Jewish immigration)

In 2015 the number of new immigrants¹⁵ who chose Jerusalem as their first place of residence rose, reaching 3,100. This trend continued into 2016, with 3,500 new immigrants settling in the city.

During the years 2002–2013, the number of immigrants to Israel declined significantly. In 2002, a total of 33,600 new immigrants arrived in Israel; the figure dropped to 21,000 in 2005, and to 16,900 in 2013. In 2014, however, the trend reversed, and the number of immigrants rose significantly, to 24,100. This trend continued into 2015 as well, with the arrival of 27,900 immigrants. In 2016 the number of immigrants dropped slightly, to 26,000. The countries from which the largest numbers of immigrants arrived during that year were Russia (7,000 – 27%), the Ukraine (5,800 – 22%), France (4,200 – 16%), and the United States (2,700 – 10%).

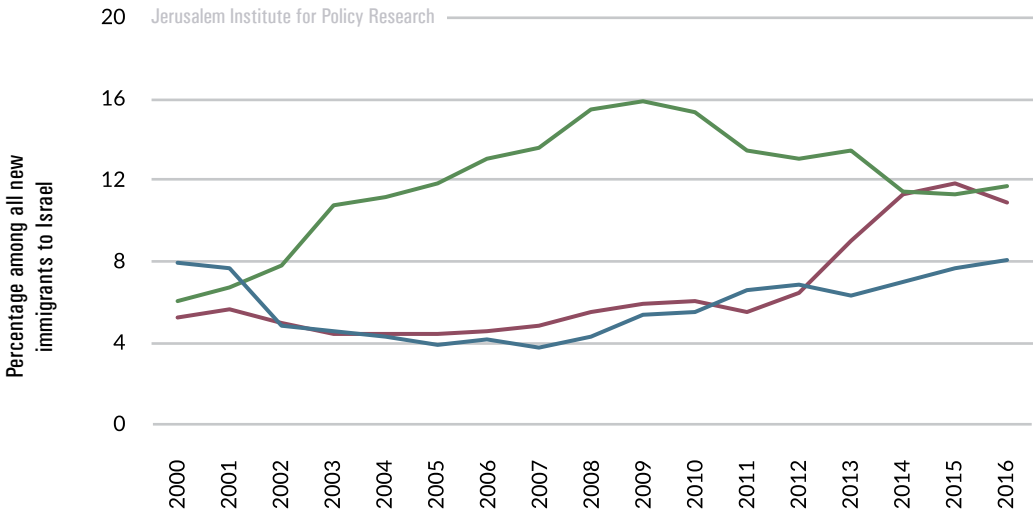
In contrast to the overall trend in Israel, the number of immigrants settling in Jerusalem has remained relatively steady, at an average of 2,500 per year during 2002–2007 and an average of 2,300 per year during 2008–2013. In 2014 the number of immigrants who settled in Jerusalem rose to 2,700. This trend continued during 2015 and 2016 as well, with 3,100 and 3,500 new immigrants taking up residence each year, respectively.

Jerusalem has long had a strong appeal among new immigrants. During 2002–2012, for example, about 13% of the immigrants to Israel chose to settle in Jerusalem, while 5% chose Tel Aviv and another 5% chose Haifa. Since 2013, however, there has been a gradual increase in both the number and the proportion of immigrants who chose Tel Aviv over Jerusalem. In 2015, for the first time, the number of immigrants who opted for Tel Aviv as their first place of residence (3,300) was slightly higher than the number of those who opted for Jerusalem (3,100). In 2016, however, the number of immigrants who chose Jerusalem (3,000) slightly surpassed the figure for Tel Aviv (2,800). During that year, 2,100 new immigrants settled in Haifa. The immigrants who took up residence in Jerusalem in 2016 constituted about 12% of all immigrants to Israel. For Tel Aviv the proportion was 11% and for Haifa 8%.

¹⁵ This does not include returning residents.

Jerusalem, Tel Aviv, and Haifa as First Place of Residence among New Immigrants, 2000–2016

■ Jerusalem ■ Tel Aviv ■ Haifa



Among immigrants who chose Jerusalem as their first place of residence in Israel, a markedly high proportion came from the United States (28% of the immigrants who settled in the city) and France (26%). The next three countries of origin, in descending order, were Russia (12%), Britain (7%), and the Ukraine (5%). The relative distribution of immigrants to Israel as a whole differs from that of Jerusalem: Russia (27%), the Ukraine (22%), France (16%), and the United States (10%).

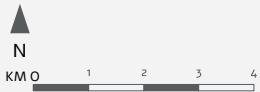
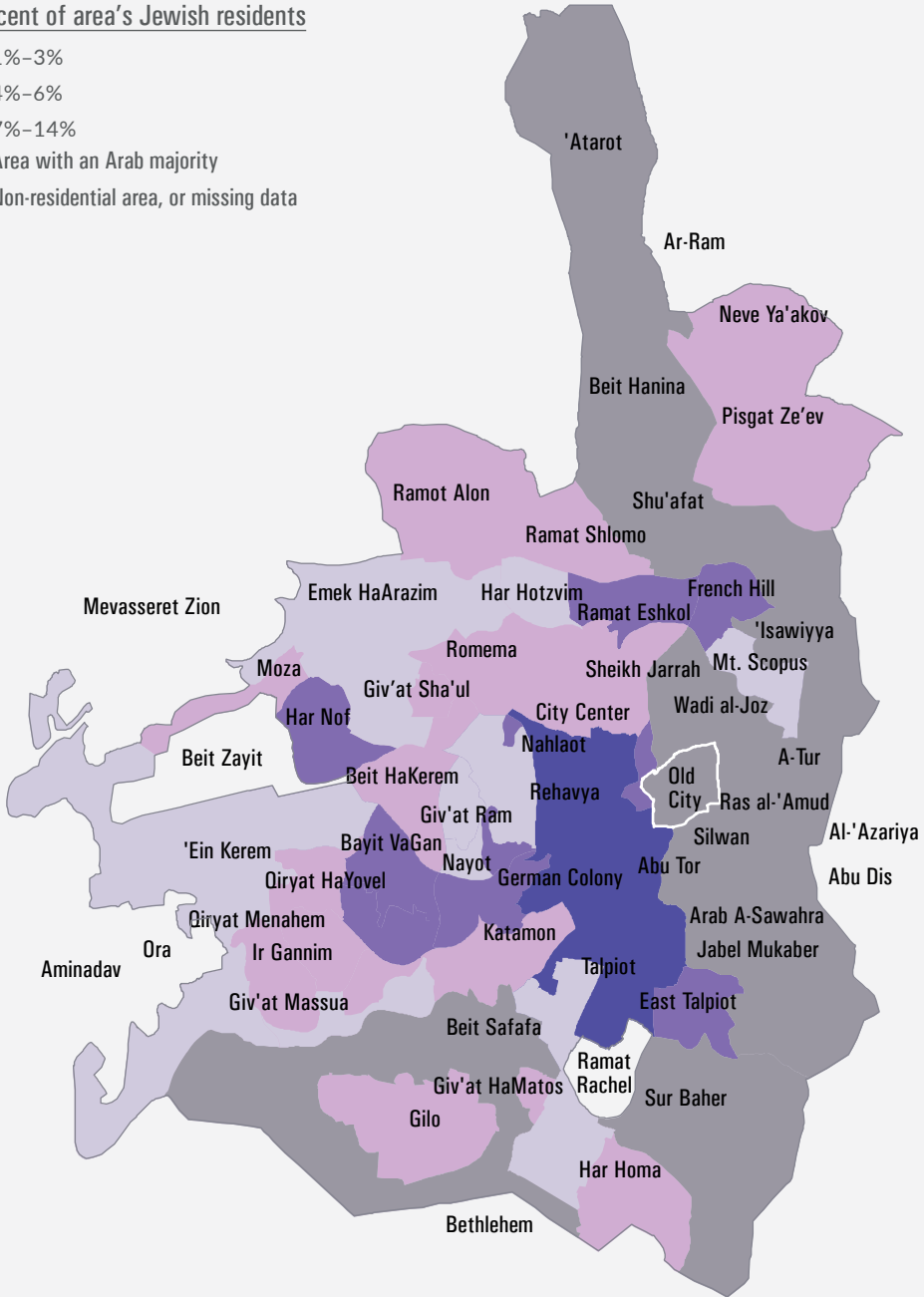
The neighborhoods in which those immigrants who had arrived during 2010–2016 constituted the highest proportion of the neighborhood’s Jewish population were Talbiya (14%), the City Center (12%), Rehavya (10%), Nahlaot (9%), the German Colony and Old Katamon (8%), and Bak’a, Abu Tor, and Yemin Moshe (8%).

In 2016 the number of Jerusalem’s residents who had immigrated to Israel during the years 2010–2016 totaled 18,300. The Jerusalem neighborhoods with the largest numbers of residents who had immigrated to Israel during those years were Talpiot, Arnona, and Mekor Haim (1,250), Bayit VaGan (1,200), Nahlaot (850), Bak’a, Abu Tor, and Yemin Moshe (820), the German Colony and Old Katamon (790), and Rehavya (770).

Immigrants to Israel Settled in Jerusalem during 2010–2016, as of 2016

Percent of area's Jewish residents

- 1%–3%
- 4%–6%
- 7%–14%
- Area with an Arab majority
- Non-residential area, or missing data



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Internal migration

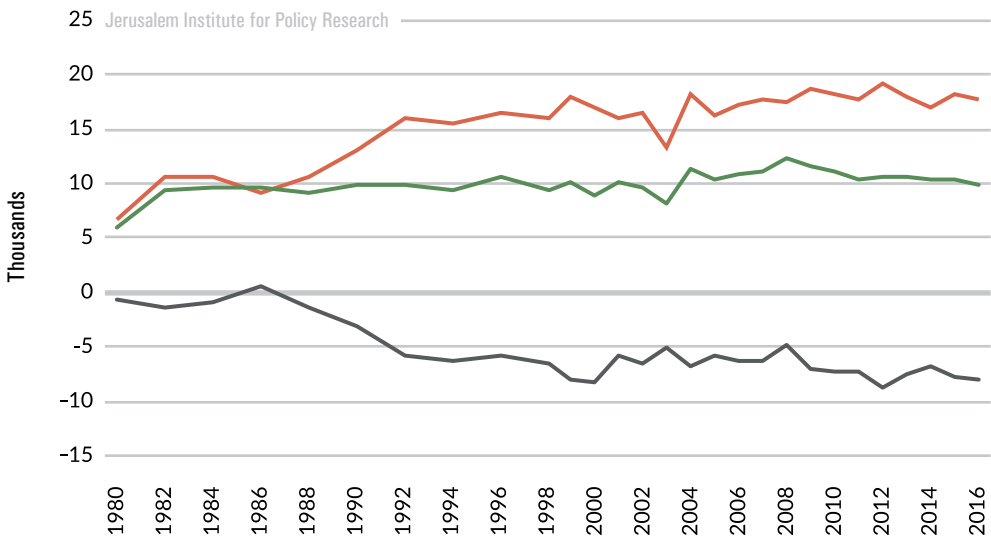
During 2016 a total of 9,700 new residents arrived in Jerusalem from other localities in Israel, and 17,700 of Jerusalem's residents moved to other localities in the country. Jerusalem had a negative internal migration balance, at -8,000 residents. Migrants to and from Jerusalem are primarily Jews, with a small minority of Arabs (4%).¹⁶

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

and attractiveness of localities. Compared with the other factors that contribute to population growth (aliya and natural increase), a local authority's policies can have tremendous influence on the extent of internal migration.

Internal Migration to and from Jerusalem, 1980–2016

■ Residents who left ■ Residents who entered ■ Migration balance



¹⁶ Most Arab internal migrants hold Israeli citizenship. East Jerusalem Arabs (who are permanent residents rather than citizens of Israel) rarely migrate within Israel.

Migration to Jerusalem

In 2016 a total of 9,700 new residents moved to Jerusalem from other localities in Israel. This was lower than the figures for 2014–2015, during which 10,300 new residents moved to the city each year. Among the city's newcomers, a notable portion came from metropolitan Tel Aviv – 40% (3,900 residents) – as well as metropolitan Jerusalem – 31% (3,000 residents).

The main localities from which new residents moved to Jerusalem in 2016 were Tel Aviv (600), Bnei Brak (570), Beit Shemesh (500), Ma'ale Adumim (400), Ashdod (340), and Betar Illit (330).

Among these new arrivals, an estimated 2,300 (accounting for 24% of all newcomers) came from ultra-orthodox localities or localities with large ultra-orthodox populations. The main localities from which ultra-orthodox residents moved to Jerusalem were Bnei Brak, Beit Shemesh, Betar Illit, Modi'in Illit, Kochav Ya'akov, Qiryat Ye'arim, and Elad.

A markedly high proportion of newcomers to Jerusalem were young (aged 20–34) – 48%. During 2014–2016, young adults accounted for 48%–49% of all new residents, slightly lower than the figures for 2010–2013, when they constituted 51%–52%. The main age groups among these new arrivals, in units of five years, were 25–29 (accounting for 20% of all newcomers), 20–24 (17%), 0–4 (13%), and 30–34 (11%).

The Jerusalem neighborhoods that received the largest numbers of new residents (through internal migration only) were Ramot Alon (680), Pisgat Ze'ev (540), Nahlaot (510), Katamon (420), and Geula and Mea Sha'arim (420). Most of these are large neighborhoods in terms of population, and accordingly they recorded the largest numbers of newcomers. The highest proportion of newcomers (the number of new residents in relation to the neighborhood's population) was recorded in the following neighborhoods: Mishkenot HaUma (a neighborhood in the process of being populated – 180 new arrivals per 1,000 residents), Nahlaot (54), Rehavya (50), the City Center (50), and Talbiya (43). Most of these neighborhoods are populated by large numbers of young adults and students, and thus subject to high annual turnover.

Migration from Jerusalem

In 2016 a total of 17,700 residents left Jerusalem for other localities in Israel. This was slightly lower than the figure for 2015, when 18,100 residents left the city. A sizable portion of those leaving Jerusalem moved to other localities within its metropolitan area – 41% (7,200 residents) – or to metropolitan Tel Aviv – 36% (6,400 residents).

The six localities that drew the largest numbers of residents from Jerusalem were Beit Shemesh (1,970), Tel Aviv (1,540), Betar Illit (1,050), Giv'at Ze'ev (920), Modi'in-Maccabim-Reut (560), and Modi'in Illit (550). Evidently, therefore, those leaving the city constituted a diverse group that included secular, religiously observant, and ultra-orthodox residents.

An estimated 5,800 of those leaving Jerusalem (accounting for 33% of the total) moved to ultra-orthodox localities or localities with a large ultra-orthodox population. The main localities to which ultra-orthodox residents moved were Beit Shemesh, Betar Illit, Giv'at Ze'ev, Modi'in Illit, and Bnei Brak.

A markedly high proportion of those who left Jerusalem were young. In 2016, 45% of departing residents (7,900) were young adults aged 20–34. This was slightly lower than the figure for 2010–2015, when this age group accounted for 47%. Children aged 0–4 constituted another large age group among departing residents, accounting for 18% of the total (3,300).

The main age groups among those who left the city, in units of five years, were 0–4 years (18% of all departing residents), 25–29 (18%), and 20–24 (15%). The age distribution among residents who left Jerusalem differs from the age distribution of its Jewish population.¹⁷ During the same year, the 0–4 age group constituted 13% of the city's Jewish population, while those aged 25–29 years old accounted for 7% and those aged 20–24 accounted for 8%. Accordingly, the proportion of young residents departing the city was higher than the proportion of young residents in the city's overall population. It should be noted that internal migrants tend to be young and this phenomenon is not unique to Jerusalem.

The Jerusalem neighborhoods from which the largest numbers of residents departed (through internal migration only) in 2016 were Ramot Alon (1,540),¹⁸ Pisgat Ze'ev (1,180), Geula and Mea She'arim (1,040), Gilo (870), and Romema (730). These are large neighborhoods in terms of population, and accordingly they recorded the highest numbers of departing residents.

The highest proportion of departing residents (the number of those who left, in relation to the neighborhood's population) during this year was recorded in the following neighborhoods: Nahlaot (66 departing residents per 1,000 residents), the City Center (64), Talbiya (63), Rehavya (58), and Ein Kerem (37). Most of the abovementioned neighborhoods have large numbers of young adults and students, and accordingly they have the highest turnover rates (departures as well as new arrivals) in the city.

17 The comparison takes only the Jewish population into account because most of the new or departing residents were Jews.

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

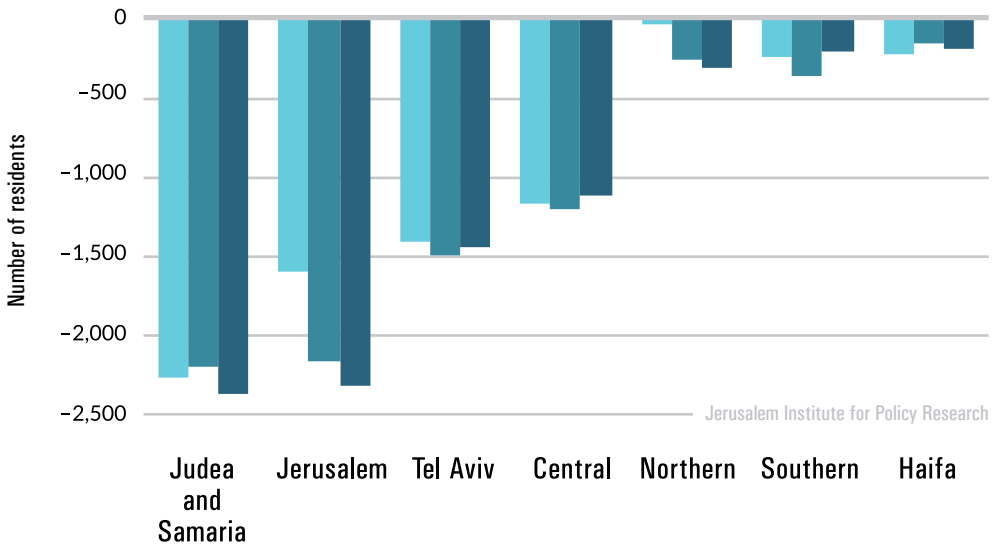
Migration balance

In 2016 Jerusalem had a negative migration balance, at -8,000. This was comparable to the figure recorded in 2015 (-7,800) and higher than the figure for 2014 (-6,700). Jerusalem had a negative migration balance in relation to its metropolitan area, at -4,200 residents (53% of the net balance), and in relation to metropolitan Tel Aviv, at -2,600 (33%).

The localities with which Jerusalem had the largest negative migration balance were as follows: Beit Shemesh (-1,470), Tel Aviv (-940), Betar Illit (-720), Giv'at Ze'ev (-620), Modi'in-Maccabim-Reut (-400), and Modi'in Illit (-290). The character of these localities indicates that Jerusalem's departing residents represented the secular and religiously observant population as well as the ultra-orthodox population.

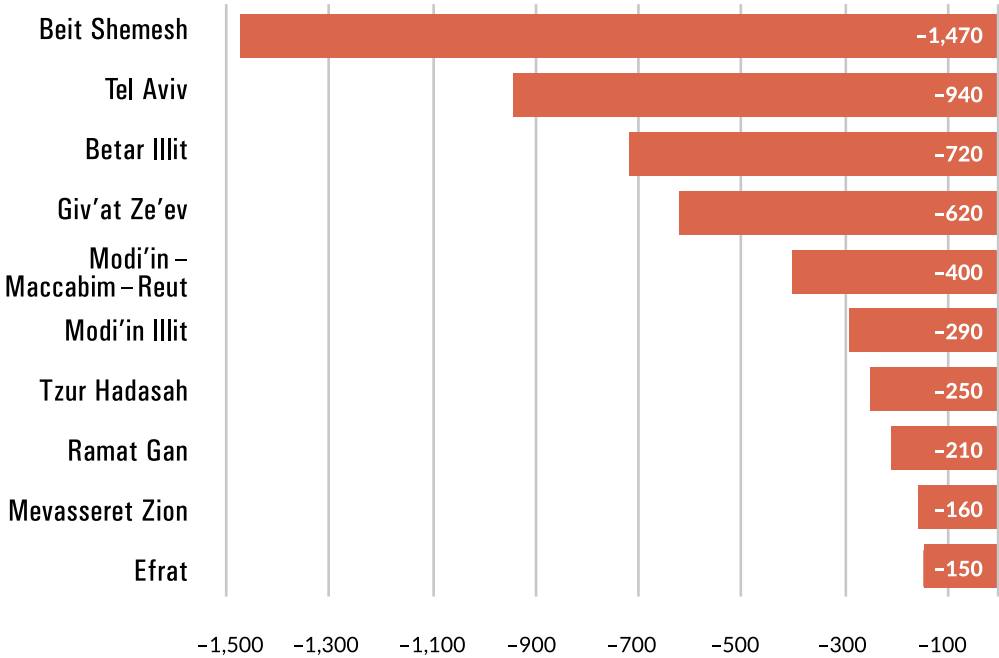
Internal Migration Balance of Jerusalem, by District, 2014–2016

■ 2014 ■ 2015 ■ 2016



Migration Balance between Jerusalem and Other Major Localities, 2016

Jerusalem Institute for Policy Research



The estimated migration balance of Jerusalem's ultra-orthodox population was -3,500, accounting for 44% of the city's total negative migration balance.

The age groups in Jerusalem most affected by the negative migration balance, in units of five years, were children aged 0-4, at -1,960 (25%), young adults aged 25-29, at -1,280 (16%), adults aged 30-34, at -990 (12%), and those aged 20-24, at -950 (12%).

The neighborhoods that had the highest negative migration balance (from internal migration only) were Ramot Alon (-890), Pisgat Ze'ev (-620), Geula and Mea She'arim (-620), Gilo (-530), and Romema (-440). The highest negative migration balance in relation to the size of the neighborhood's population was recorded in Ramat Shlomo (-28 residents per 1,000 residents), Har Nof (-24), Ramat Eshkol and Giv'at HaMivtar (-22), Sanheria and Tel Arza (-21), and Talbiya (-20).

Migration in metropolitan Jerusalem

Metropolitan Jerusalem includes an inner core and an outer ring. The city of Jerusalem constitutes the metropolitan core, and the remaining localities belong to the outer ring. In 2016 a total of 17,700 residents left Jerusalem, the metropolitan core, with 41% of them moving to localities in the outer ring of the metropolis. During the same year, of the 9,700 new residents who settled in the city, 31% came from localities in the outer ring.

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

In 2016, a total of 11,900 new residents settled in the outer ring of metropolitan Jerusalem (61% arriving from the core city of Jerusalem), while 9,600 residents left the outer ring (31% relocating to the core city of Jerusalem). In all, the outer ring had a positive migration balance of 2,300.

An examination of the metropolitan area as a whole – which has important implications for the city of Jerusalem – found that 11,900 new residents moved to metropolitan Jerusalem and 17,100 residents left the area. Thus the metropolitan area as a whole had a negative migration balance, at -5,200.

4

Welfare and Standard of Living

Extent of poverty

Marital status

Households

Monthly expenditure on consumption

Ownership of durable goods

Housing density

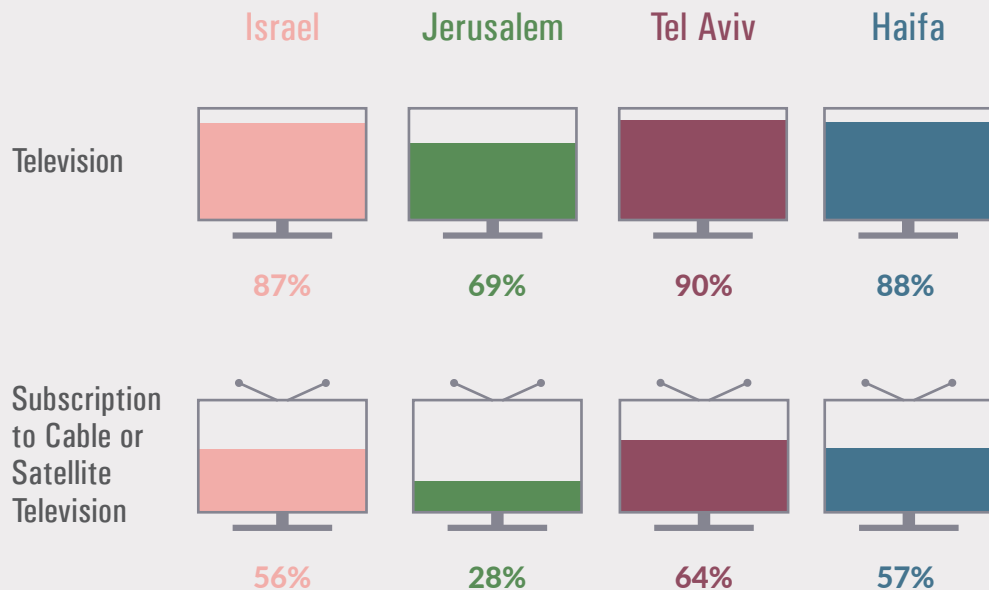


Extent of Poverty* in Israel and Jerusalem, 2016



* The percentage of the population living below the poverty line

Television Ownership and Subscription to Cable or Satellite Television among Households in Israel, Jerusalem, Tel Aviv, and Haifa, 2016

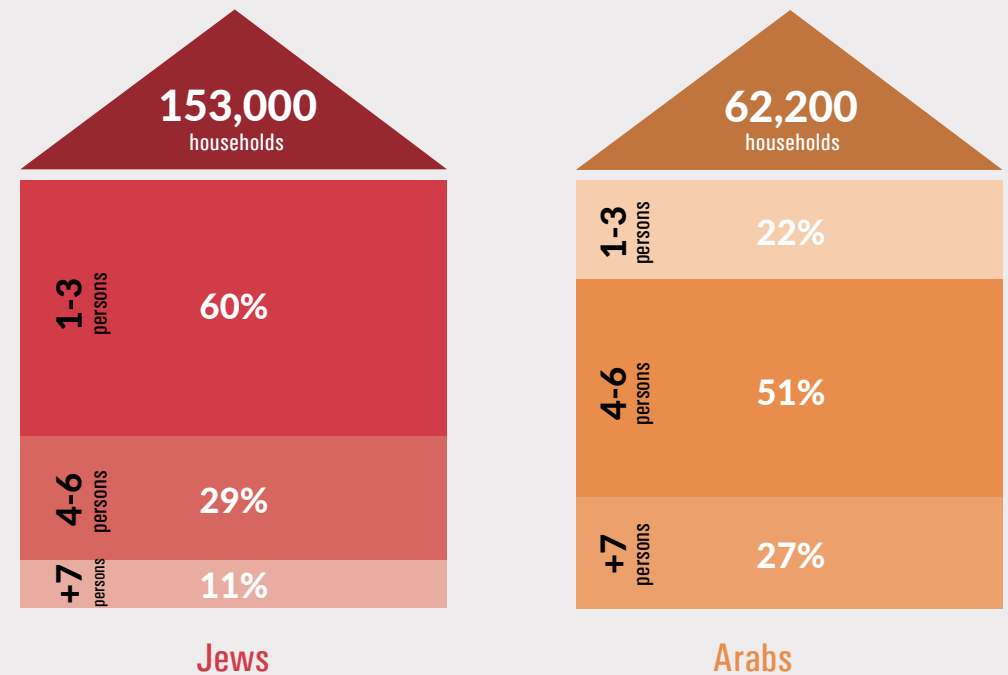


Household in Jerusalem by Population Group, 2016

Average household size



Households, by number of persons in household



Extent of poverty

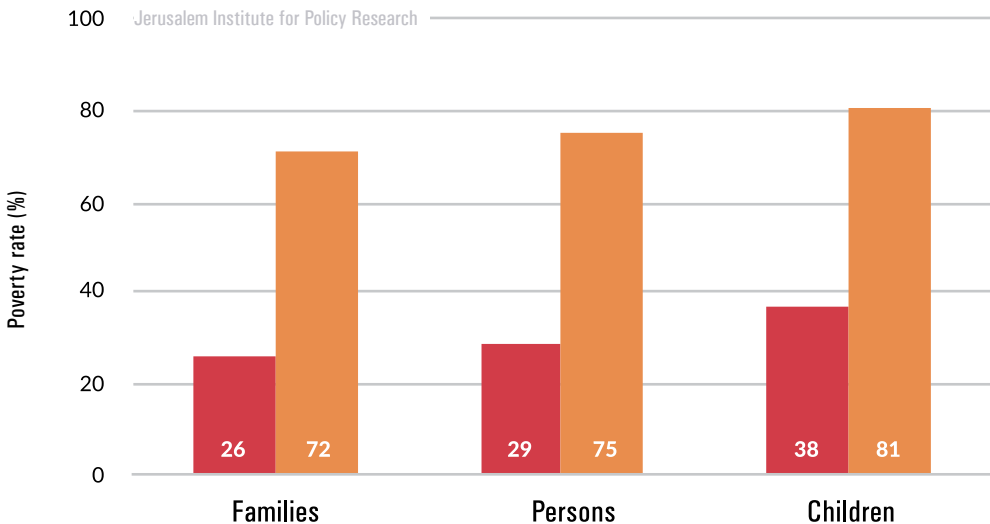
The poverty rate in Jerusalem (46%) is higher than that of Israel at large (22%) and of its other major cities. In 2016 the poverty rate among the city's Arab population (75%) was significantly higher than the rate among its Jewish population (29%).

In 2016, 38% of Jerusalem's families (84,500), 46% of its population (393,100), and 55% of its children (hundred 86,500) were living below the poverty line.¹⁹ The extent of poverty, or poverty rate,²⁰ in Jerusalem was significantly higher than the figure for Israel, where 19% of the families, 22% of the population, and 31% of the children were living below the poverty line.

The poverty rate among the Arab population of Jerusalem was significantly higher than the rate among the Jewish population. Among the former, 75% were living below the poverty line, compared with 29% among the latter.

Poverty Rate in Jerusalem by Population Group, 2016

■ Jews ■ Arabs



¹⁹ Poverty is a matter of relative economic distress, measured in relation to the entire society. The poverty line in Israel is defined as an income level equivalent to 50% of the median disposable income per person. For detailed definitions and explanations, see the annual report of the National Insurance Institute, Poverty and Social Gaps.

²⁰ The percentage of the population living below the poverty line.

Among Jerusalem's ultra-orthodox population, 49% were living below the poverty line. This was slightly lower than the rate for the ultra-orthodox population of Israel, at 53%. Among Jerusalem's Arab population, in contrast, the extent of poverty was higher than in Israel: 75% of the Arab population in Jerusalem was living below the poverty line, compared with 52% of the Arab population in Israel at large.

The extent of poverty in the Jerusalem District²¹ is the highest among Israel's districts. Forty-four percent of the population in the Jerusalem District was living below the poverty line, compared

with 28% in the Northern District, 25% in the Haifa District and Southern District, and 10%–12% in the Tel Aviv District and Central District. The poverty rates among families (37%) and children (53%) 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 46%. In Ashdod, which ranked second, 18% of the residents were living below the poverty line, and in Tel Aviv, Haifa, Rishon LeZion, and Petah Tikva, 5%–15% of the residents were living below the poverty line.

Marital status

In 2015, 66% of Jerusalem residents aged 20 and older were married, 23% were single, 6% were divorced, and 5% were widowed. The percentage of married residents of Jerusalem (66%) was slightly higher than the average for Israel (62%), much higher than the average for Tel Aviv (45%), and higher than the average for Haifa as well (55%).

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

Jerusalemites tend to marry at a relatively young age: 54% of residents aged 20–34 were married, compared with 45% in Israel, 29% in Tel Aviv, and 37% in Haifa. A total of 8% of married persons in Jerusalem were in the 20–24 age group, which was higher than the figures for Israel (3%), Tel Aviv (1%), and Haifa (2%). Jerusalem's high marriage rates and its residents' young age at the time of marriage correspond with the high proportion of religiously observant and ultra-orthodox Jews and Muslim Arabs, who tend to marry at relatively young ages.

²¹ A total of 81% of the District's residents live in Jerusalem.

Households

In 2016 Jerusalem had a total of 218,400²² households²³ as follows: 153,000 Jewish households (70%) and 62,200 Arab households (29%). The Jewish population accounted for a higher share of households (70%) than its portion of the city's population (63%), and the discrepancy is attributable to the relatively large number of small households within the Jewish population.

Jewish households typically have fewer members than Arab households. The average size of a household²⁴ within the Jewish population was 3.4, significantly lower than the figure for the Arab population, at 5.2.

Jerusalem's Jewish population is characterized by large households relative to the Jewish population of Israel's other major cities. In 2016 the average size of a Jewish household in Jerusalem was 3.4 persons, compared with 3.1 in Israel at large, 2.4 in Haifa, and 2.2 in Tel Aviv. The average size of an Arab household in Jerusalem (5.2) was larger than the average among the Arab population in Israel generally (4.5).

Households in Jerusalem by Size of Household and Population Group, 2016

■ Jews ■ Arabs



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

23 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.

24 This includes households consisting of only one person.

In 2016, 47% of Jerusalem's Jewish households numbered one or two persons, and Israel reported a similar figure. Tel Aviv and Haifa had a significantly higher proportion of small households – 70% and 63%, respectively. Large households with seven or more persons accounted for 11% of the total in Jerusalem, compared with 4% in Israel and 1% in Tel Aviv and Haifa.

Among Jerusalem's Arab households, 15% comprised one or two persons, compared with 19% of the Arab households in Israel at large. The proportion of large households, with seven or more members, stood at 27%, compared with 15% in Israel generally.

The distribution for ultra-orthodox households in Jerusalem was comparable to the distribution for Israel at large: a low percentage of households with one or two members (22% in Jerusalem, 19% in Israel),

and a high percentage of households with seven or more members (30%–31% in Jerusalem and Israel).

The data indicate a correlation between the number of earners in a household and the average number of children: the more earners a household has, the lower the number of children on average. Households with no earner or only one earner characteristically have relatively more children, whereas households with three or more earners typically have a smaller number of children. In 2016 the average number of children in Jerusalem households with no earner stood at 3.4, comparable to the average for households with one earner. Households with two earners had 2.8 children on average, and households with three earners had 2.6 children on average. The figures for Israel at large were comparable.

Monthly expenditure on consumption

The average monthly consumption expenditure²⁵ per household in Jerusalem was lower than the average for Israel, Tel Aviv, and Haifa. In 2016 the average monthly consumption expenditure per household was NIS 14,000 in Jerusalem, NIS 15,800 in Israel, NIS 17,100 in Tel Aviv, and NIS 14,300 in Haifa.

The average monthly consumption expenditure per person in Jerusalem was particularly low, at NIS 3,600, compared with NIS 4,800 in Israel, NIS 7,700 in Tel Aviv, and NIS 5,900 in Haifa. The expenditure per person in Jerusalem was low because the city's households are relatively large, at an average of 3.9 persons in Jerusalem, compared with 3.3 persons in Israel, 2.2 persons in Tel Aviv and 2.4 persons in Haifa.

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

²⁵ This includes the total of all household payments for the purchase of goods or services, including expenditures for consumption of housing services.

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

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

Monthly Consumption Expenditure per Household in Israel, Jerusalem, Tel Aviv, and Haifa by Main Areas of Expenditure, 2016

Area of expenditure	Israel	Jerusalem	Tel Aviv	Haifa
Total consumption expenditure (NIS)	15,800	14,000	17,100	14,300
Specific area:	% of total monthly consumption expenditure per household			
Housing	24%	27%	31%	21%
Food	17%	19%	16%	16%
Transportation and communications	20%	16%	18%	22%
Education, culture, and entertainment	12%	12%	13%	13%

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Ownership of durable goods

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

In 2016 a total of 67% of households in Jerusalem owned a personal computer, compared with 78% in Israel, 86% in Tel Aviv, and 82% in Haifa. A total of 56% of households in Jerusalem had an Internet subscription, compared with 75% in Israel, 87% in Tel Aviv, and 84% in Haifa. Likewise, the percentage of Jerusalem's residents who owned a (computer) tablet (30%) was low compared with Israel, Tel Aviv and Haifa (39%-43%).

The percentage of Jerusalem households that owned a television (69%) was lower than the figures for Israel, Tel Aviv and Haifa (87%-90%). The percentage of subscribers to cable television was also lower for Jerusalem (28%) than for Israel, Tel Aviv and Haifa (56%-64%). The relatively low proportion of Jerusalem households with television and cable service, like the low percentage of internet subscribers, stems among other

factors from the large proportion of ultra-orthodox households, which typically do not have a television or internet service. In contrast, Jerusalem recorded the highest percentage of households that own satellite dishes, at 29% (compared with 4% in Tel Aviv and 11% in Haifa), or digital converters, at 27% (compared with 7% in Tel Aviv and in Haifa). The ownership of satellite dishes, which receive television broadcasts from Arab countries among other places, is primarily characteristic of Arab households.

The percentage of Jerusalem households that own or have access to at least one vehicle (60%) was lower than the average for Israel (70%) and comparable to figures for Tel Aviv and Haifa (59%-60%). However, the average age of cars in Jerusalem (8.6 years) was higher than the averages for Israel (6.5), Tel Aviv (4.8), and Haifa (5.9).

Housing density

In 2016 the average housing density among the Jewish population of Jerusalem was 1 person per room. For the Arab population the figure was nearly double, at 1.8 persons per room.

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

The average housing density among the Arab population of Jerusalem (1.8) was higher than the average among the Arab population of Israel (1.3).

5 Employment

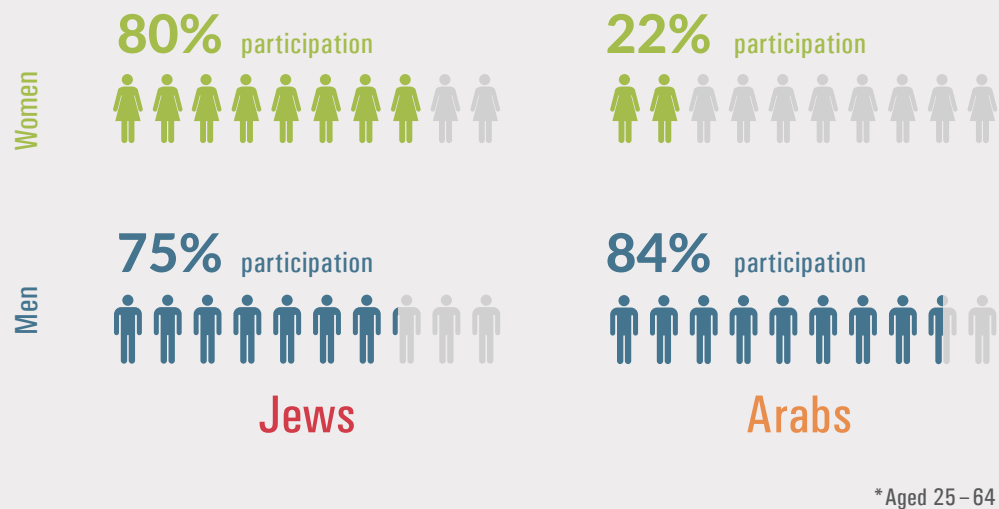
Participation in the labor force

Employed persons

Salary



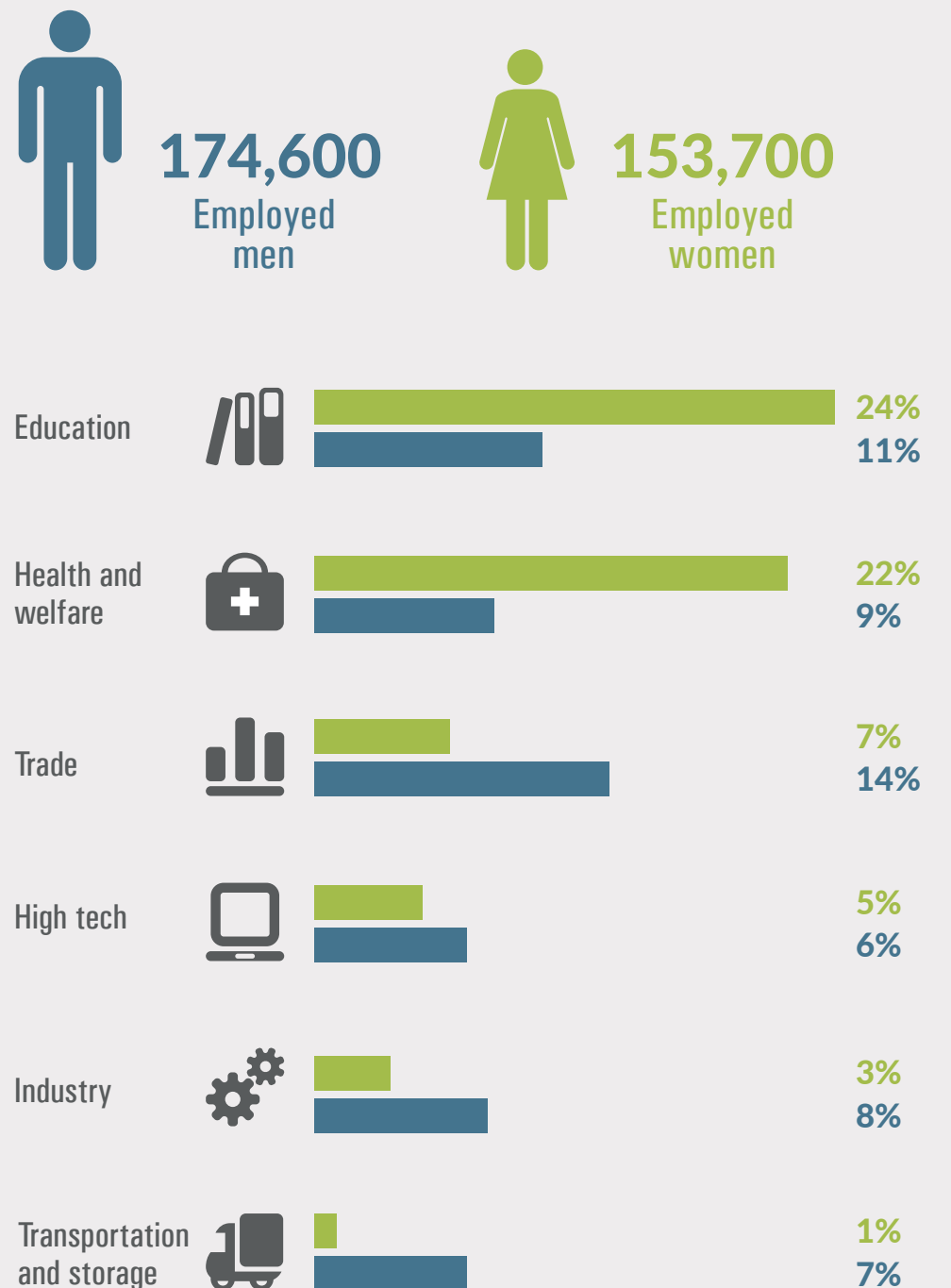
Participation Rate in the Labor Force* in Jerusalem, by Population Group and Gender, 2016



Average Monthly Wage in Israel, Jerusalem, Tel Aviv, and Haifa, by Gender, 2015



Employed Persons Working in Jerusalem, by Selected Economic Sector and Gender, 2016



Participation in the labor force

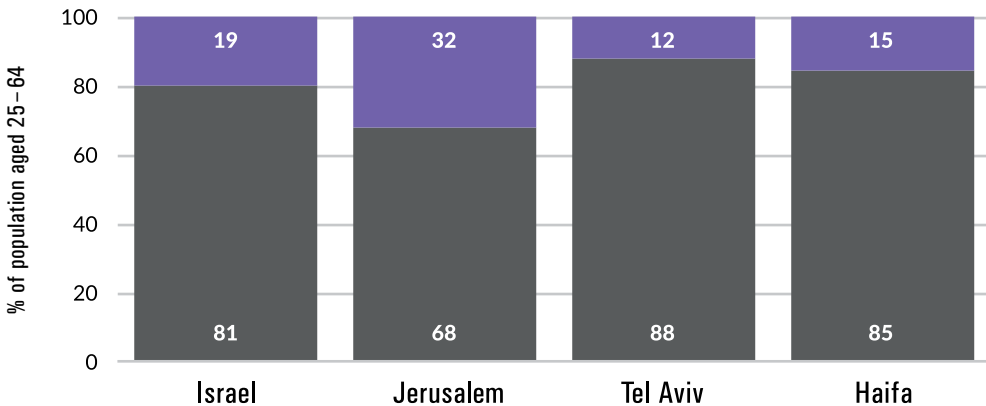
In 2016 the labor force participation rate among Jerusalem residents of peak working ages (25–64) was 68%, significantly lower than the rate in Israel at large (81%), Tel Aviv (88%), or Haifa (85%).

The labor force participation rate among Jerusalem men aged 25–64 (78%) was lower than the rate in Israel (86%), Tel Aviv (90%), or Haifa (88%). The low labor force participation rate among Jerusalem men stems from the relatively low participation rate among ultra-orthodox men, who tend to engage in yeshiva study rather than employment. It should be noted, however, that during the past decade the labor force participation rate among ultra-orthodox men has been rising.

The labor force participation rate among Jerusalem women aged 25–64 (58%) was also lower than the rates for Israel (76%), Tel Aviv (86%), and Haifa (82%). The low labor force participation rate among Jerusalem women is linked to the particularly low rate of participation among Arab women, at 22%, compared with 80% among Jewish women. The low participation rate among Arab women is attributable to a low level of education, traditional and cultural characteristics, and the lack of a supportive infrastructure for working mothers (daycare centers and pre-schools), among other factors.

Labor Force Participation Rate for Population Aged 25–64 in Israel, Jerusalem, Tel Aviv, and Haifa, 2016

■ In labor force ■ Not in labor force



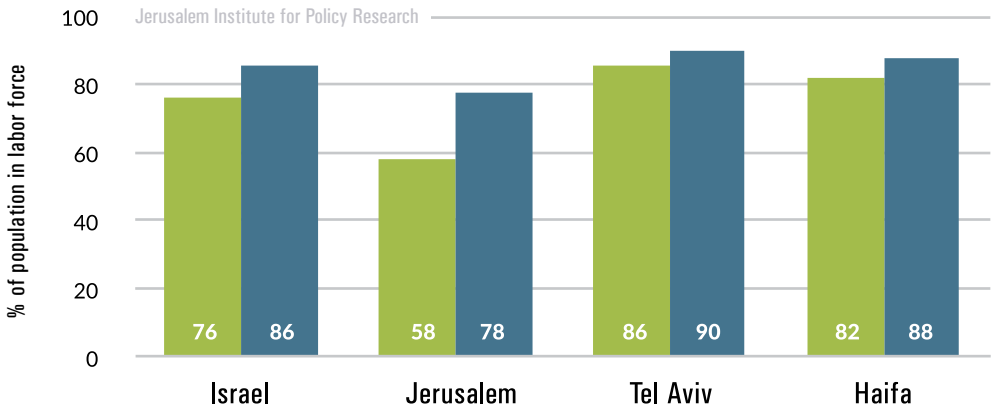
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There is a significant discrepancy between the labor force participation rate of men and that of women in Jerusalem. In 2016, as noted, the participation rate among men aged 25–64 in Jerusalem was 78%, compared with 58% among women (a

difference of 20%). In Israel, Tel Aviv, and Haifa the discrepancy between men's and women's participation rates was smaller, ranging from 10% for Israel to 4%–6% for Tel Aviv and Haifa.

Labor Force Participation Rate for Population Aged 25–64 in Israel, Jerusalem, Tel Aviv, and Haifa, by Gender, 2016

■ Women ■ Men



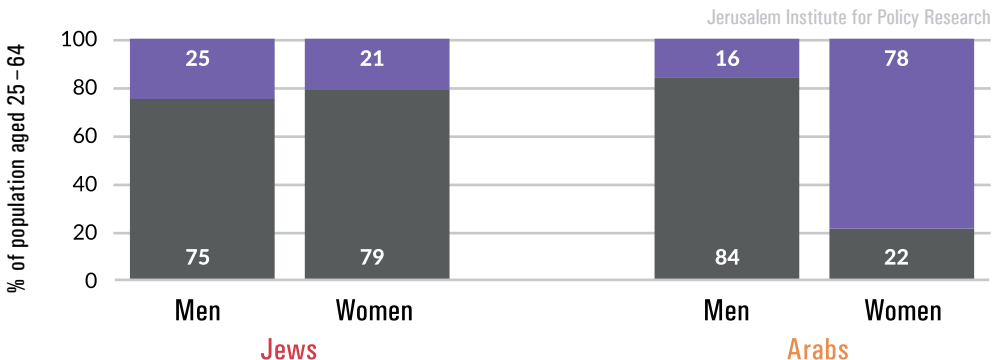
Labor force participation by population group and gender

The labor force participation rate among Jerusalem’s Jewish population (aged 25–64) was 77%, higher than the rate among the Arab population (52%). The participation rate among Jewish men (75%) was lower than the rate among Arab men (84%), whereas the rate among Jewish women (80%) was significantly higher than the rate among Arab women (22%).

In Israel, as in Jerusalem, the labor force participation rate of the Jewish population (86%) was significantly higher than the figure for the Arab population (57%). Similarly, the participation rate for Jewish women (84%) was higher than the figure for Arab women (35%). In contrast to Jerusalem, however, the participation rate among Jewish men in Israel at large (88%) was higher than the rate among Arab men (80%).

Labor Force Participation Rate for Population Aged 25–64 in Jerusalem, by Population Group and Gender, 2016

■ In labor force ■ Not in labor force



Labor Force Participation Rate for Population Aged 25–64 in Israel and Jerusalem, by Population Group and Gender, 2016

	Israel			Jerusalem		
	Total	Jews	Arabs	Total	Jews	Arabs
Total	81%	86%	58%	68%	77%	52%
Men	86%	87%	81%	78%	75%	84%
Women	76%	85%	35%	58%	80%	22%

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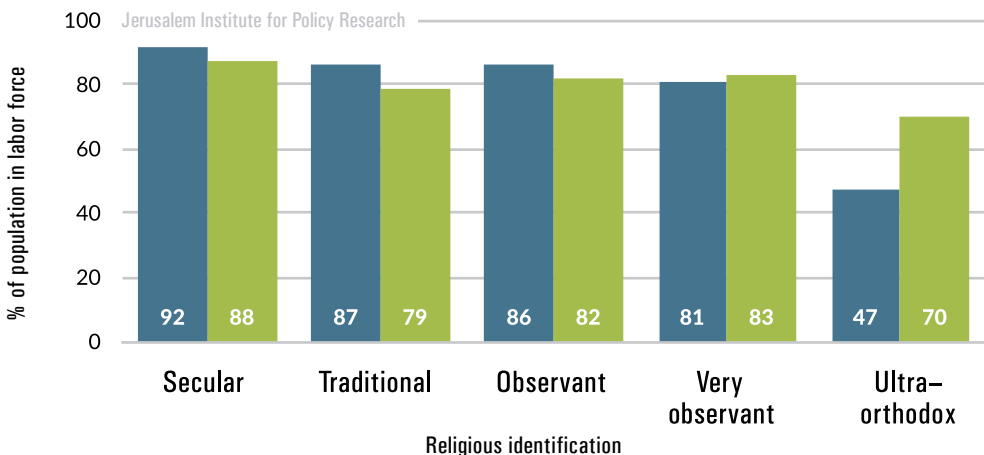
Labor force participation rate by nature of religious identification

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

The labor force participation rate among Jerusalem residents aged 25–64 was 90% among those who identified as secular, 83% among the traditional, 84% among the religiously observant, 83% among the very religiously observant, and 59% among the ultra-orthodox. The labor force participation rate among secular women in Jerusalem (88%) was identical to the figure for Israel, while the rate among ultra-orthodox women in Jerusalem (70%) was lower than the figure for Israel (76%).

Labor Force Participation Rate among Jews Aged 25–64 in Jerusalem, by Nature of Religious Identification and Gender, 2016

■ Men ■ Women



Labor Force Participation Rates among Jews Aged 25–64 in Israel and Jerusalem, by Nature of Religious Identification, 2016

	Total population	General Jewish Population (Not ultra-orthodox)					Ultra-orthodox population
		Total	Secular	Traditional	Religiously observant	Very religiously observant	
Israel	86%	88%	90%	85%	85%	86%	66%
Jerusalem	77%	86%	90%	83%	84%	83%	59%

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Labor Force Participation Rates among Arabs Aged 25–64 in Israel and Jerusalem, by Nature of Religious Identification, 2016

	Total	Secular	Traditional	Religiously observant	Very religiously observant
Israel	58%	68%	58%	53%	48%
Jerusalem	52%	58%	53%	48%	–

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

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

Labor force participation rate by level of education

Labor force participation rates in Jerusalem vary greatly in accordance with level of education. The highest participation rates in 2016 were recorded among graduates of institutions of higher education: academic institutions (82%), post-secondary, non-academic educational institutions (77%), and teacher and preschool training colleges (74%). Among high school graduates the rate of participation was 62%. Particularly low labor force participation rates were recorded among residents with an elementary or middle-school level of education (43%) and graduates of yeshivas (42%).

Among Jerusalem men the highest participation rates were recorded for graduates of teacher and preschool training colleges (95%) and graduates of post-secondary or academic institutions (89%–90%). Among women the highest rates were recorded for graduates of academic institutions (76%) and graduates of teacher and preschool training colleges (72%).

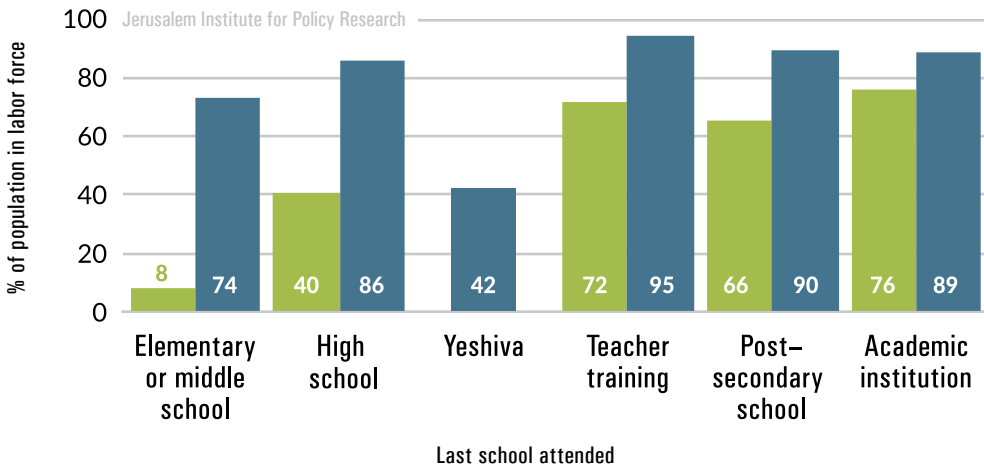
As a rule, there is a correlation between level of education and labor force participation rates: the higher the level of education, the greater the labor force participation rate tends to be. The one

exception to this rule in Jerusalem is the category of Arab men, among whom no correlation could be found between level of education and rate of participation in the labor force. The labor force participation rate was high and comparable

among Arab men with a secondary-level education or above. The reasons for this pattern are varied and include, among other factors, cultural considerations and barriers such as lack of familiarity with the Hebrew language.

Labor Force Participation Rates among Jerusalem Residents Aged 25–64, by Type of School Last Attended and Gender, 2016

■ Men ■ Women



Labor Force Participation Rates among Jerusalem Residents Aged 25–64, by Last School Attended, Population Group, and Gender, 2016

	Total	Elementary and middle school	High school	Teacher and preschool training college	Post-secondary institution	Academic institution
Jews						
Men	75%	59%	84%	100%	92%	90%
Women	80%	63%	65%	74%	78%	87%
Arabs						
Men	84%	75%	87%	92%	87%	87%
Women	22%	4%	12%	-	35%	45%

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Employed persons

In 2016 the number of employed persons in Jerusalem (aged 15 and older) totaled 329,100, constituting 9% of the total for Israel. Tel Aviv, Israel's economic and business center, had more employed persons than Jerusalem, at 420,000, accounting for 11% of Israel's total. Haifa had 176,500 employed persons, constituting 5% of the total figure for Israel.

In 2016 the number of employed persons in Jerusalem corresponded to 37% of the total number of residents in the city (329,100 employed persons and 882,700 residents). In Tel Aviv the number of employed persons was nearly identical to the number of residents, at 96% of the city's population (420,000 employed persons and 438,800 residents). In Haifa the number of employed persons accounted for 63% of the city's population (176,500 employed persons and 279,600 residents).

An analysis of the places of residence of persons employed in Israel's three major cities reveals that in 2016 a majority (77%) of persons employed in Jerusalem were residents of the city, 11% resided in Judea and Samaria, 5% resided in the Jerusalem District (excluding the city of Jerusalem), and 6% resided in the Tel Aviv District and Central District. Tel Aviv presented a completely different picture: 39% of persons employed in Tel Aviv were residents of the city, 26% resided in the Tel Aviv District (excluding the city of Tel Aviv), 26% resided in the Central District, and 2% were residents of the Jerusalem

District. Evidently, therefore, most of the persons employed in Jerusalem were residents of the city, whereas in Tel Aviv slightly more than a third of those employed in the city were also residents of the city, and about half resided in localities within Tel Aviv's metropolitan area.

In 2016 a total of 285,500 of Jerusalem's residents were employed, and 88% of them worked in Jerusalem. By way of comparison, 72% of Haifa's employed residents worked in Haifa, and 65% of Tel Aviv's employed residents worked in Tel Aviv.

In general, women are more likely than men to work close to home. In 2016, among employed women who resided in Jerusalem, 92% also worked in the city, while 85% of employed Jerusalem men worked in the city. In Tel Aviv, 68% of employed women who resided in the city also worked in the city, compared with 62% of the men. In Haifa, 79% of employed women who resided in the city also worked in the city, compared with 65% of the men.

Employed persons by economic sector

Jerusalem's status as the capital of Israel and its governmental and administrative center, where government ministries and national institutions are concentrated, results in a very high proportion of persons employed in public service. In 2016 the main economic sectors of employment in Jerusalem were as follows: education – 17%

(12% in Israel and 7% in Tel Aviv), human health and social work services – 15% (11% in Israel and 8% in Tel Aviv), and local and public administration – 10% (10% in Israel and 6% in Tel Aviv). Trade accounted for 10% of the employment in Jerusalem (12% in Israel and 9% in Tel Aviv).

A total of 2% of Jerusalem's employed persons worked in financial and insurance services, and 6% worked in professional, scientific, and technical services. In Israel the figures for these sectors were comparable, at 3% and 7%, respectively. Tel Aviv had a notably high percentage of persons employed in these sectors:

9% worked in financial and insurance services, and 15% in professional, scientific, and technical services. The percentage of persons employed in the industrial sector in Jerusalem was low, at 6%, comparable to the figure for Tel Aviv (4%) and lower than the figures for Israel (11%) and Haifa (11%).

Employed persons by population group and gender

In 2016 the main sectors of the economy in which Jewish persons were employed in Jerusalem were education (19%), human health and social work services (16%), and local and public administration (13%). The main sectors of the economy in which Arab persons employed in Jerusalem worked were trade (17%), construction (14%), and education (14%).

The main economic sectors among men employed in Jerusalem were trade (14%), education (11%), local and public administration (9%), and human health and social work services (9%). Among Jewish men the main economic sectors were education (14%), local and public

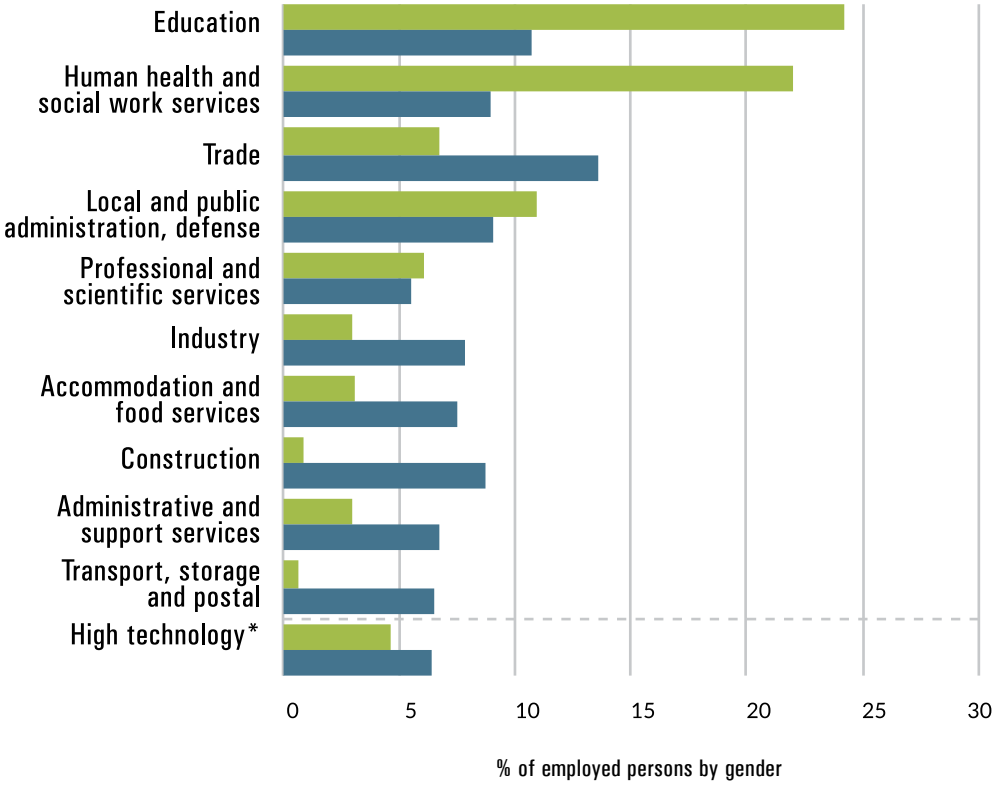
administration (14%), and trade (10%), while among Arab men the main sectors were trade (20%), construction (18%), and accommodation and food services (11%).

The main economic sectors among women employed in Jerusalem were education (24%), human health and social work services (22%), and local and public administration (11%). Among Jewish women employed in Jerusalem the main economic sectors were education (22%), human health and social work services (22%), and local and public administration (12%). Among Arab women employed in Jerusalem, strikingly high numbers worked in education, at 49%, and in human health and social work services, at 24%.

Persons Employed in Jerusalem by Economic Sector (Main Sectors) and Gender, 2016

■ Men ■ Women

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

Salary

In 2015 Jerusalem had 268,000 salaried employees and 18,500 self-employed workers. The average (gross) monthly wage of salaried employees in Jerusalem that year was NIS 8,600. This was lower than the average for Israel (NIS 10,400), Tel Aviv (NIS 12,500), or Haifa (NIS 11,200).

The average monthly salary in Jerusalem was lower than that of adjacent localities, with the exception of localities that have a majority ultra-orthodox or Arab population. In Har Adar the average (gross) monthly salary was NIS 17,100; in Tzur Hadassa it was NIS 14,100; in Mevasseret Zion NIS 13,400; in Efrat NIS 11,800; in localities within the Mateh Yehuda Regional Council it was NIS 11,900; in Giv'at Ze'ev NIS 9,900; in Ma'ale Adumim NIS 10,300; and in Beit Shemesh (where about half of the population is ultra-orthodox) the average salary was NIS 8,100. In localities where the population is primarily ultra-orthodox, the average monthly salaries were lower than the average in Jerusalem: in Qiryat Ye'arim (Telz–Stone) it was NIS 7,200; in Kochav Ya'akov NIS 6,600; and in Betar Illit it was NIS 5,900. In Abu Ghosh and Ein Naquba, Arab localities adjacent to Jerusalem, the average monthly salary was NIS 7,500 and NIS 7,400, respectively.

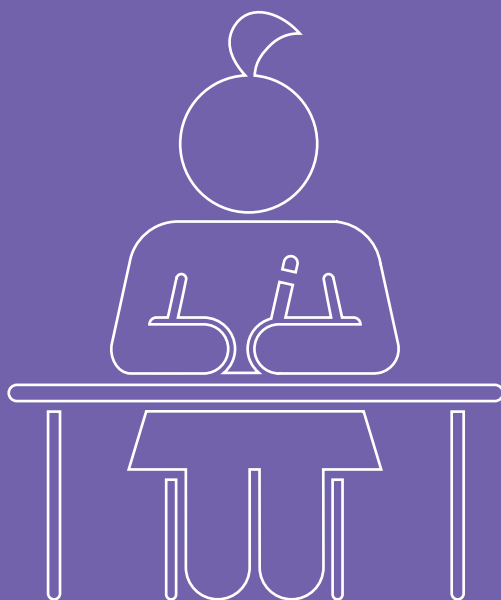
An examination of salary by gender revealed a significant gap between the salaries of employed men and women, which can be attributed primarily to fewer working hours and lower hourly wages among women as compared with men. In 2015 the average (gross) monthly salary among men in Jerusalem was NIS 9,400, which was 25% higher than the average for women, at NIS 7,500. In Israel at large, the average salary for men was NIS 12,400, which was 49% higher than women's average salary, at NIS 8,300. In Tel Aviv and Haifa the average salary was higher than in Jerusalem, and so too was the discrepancy between men's and women's salaries. In Tel Aviv the average salary was NIS 14,800 for men, which was 46% higher than the average salary for women, at NIS 10,200. In Haifa, the gap between men's and women's salaries was the greatest, at 57%, with men's salaries averaging NIS 13,700 and women's salaries averaging NIS 8,700.

6

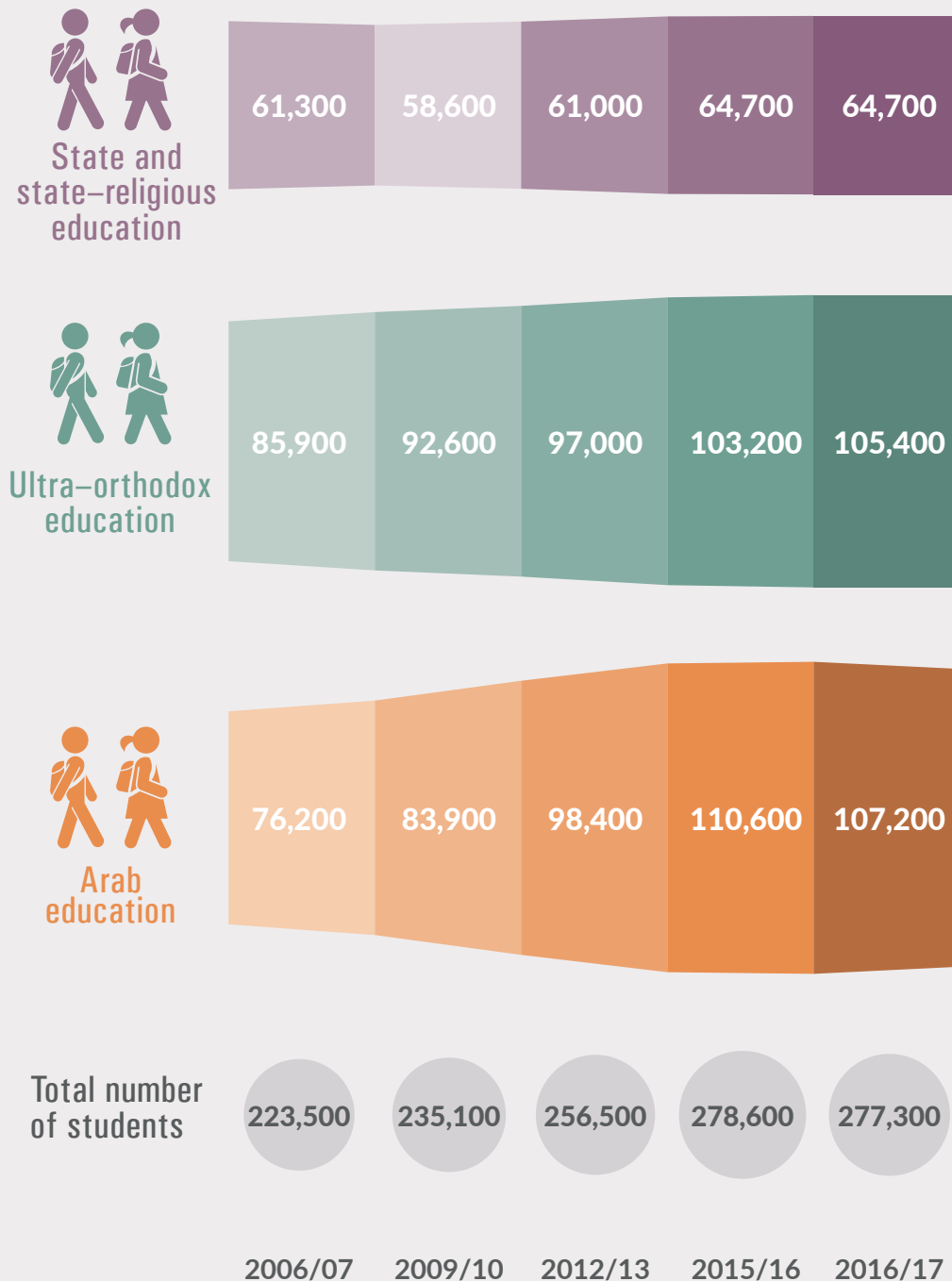
Education and Higher Education

The education system in Jerusalem

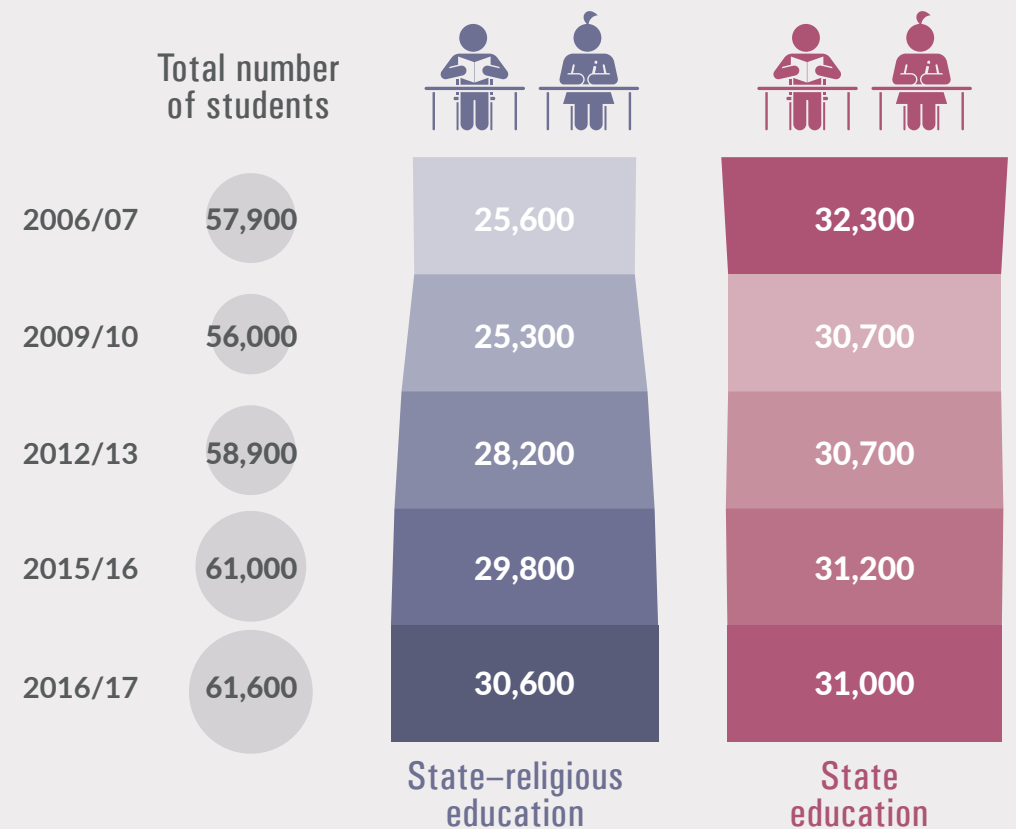
Higher education in Jerusalem



Students in the Education System in Jerusalem, by Sector

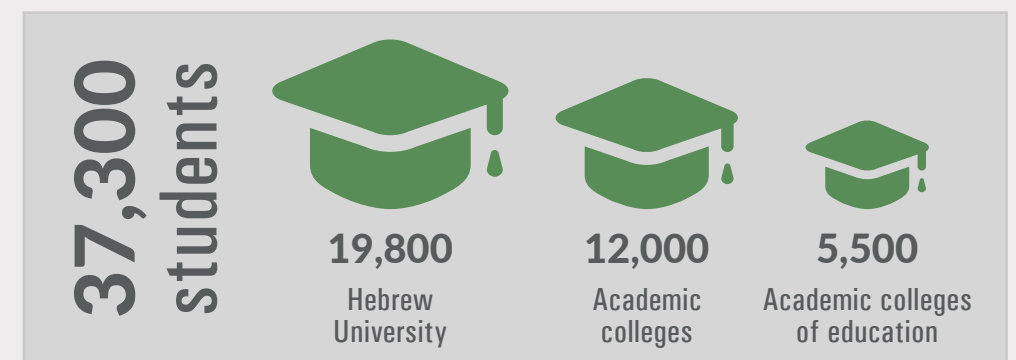


Students in State and State-Religious Education in Jerusalem



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

Students in Higher Education Institutions in Jerusalem, 2016/17



The education system in Jerusalem

During the 2016/17 academic year, approximately 277,300 students were enrolled in Jerusalem's education system:²⁶ 64,700 students were enrolled in the Hebrew state and state-religious²⁷ education systems, and 105,400 students were enrolled in the ultra-orthodox education system. A total of 107,200 students were enrolled in the Arab education system: 90,400 students in the public education system and 16,800 students in private schools.

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

During the past five academic years (2012/13–2016/17), the number of students in Jerusalem's education system increased by 7%, from 258,800 to 277,300. The number of students in the Hebrew state and state-religious systems increased by 6% (from 61,000 to 64,700), and the ultra-orthodox system recorded a similar increase, at 7% (from 98,400 to 105,400).

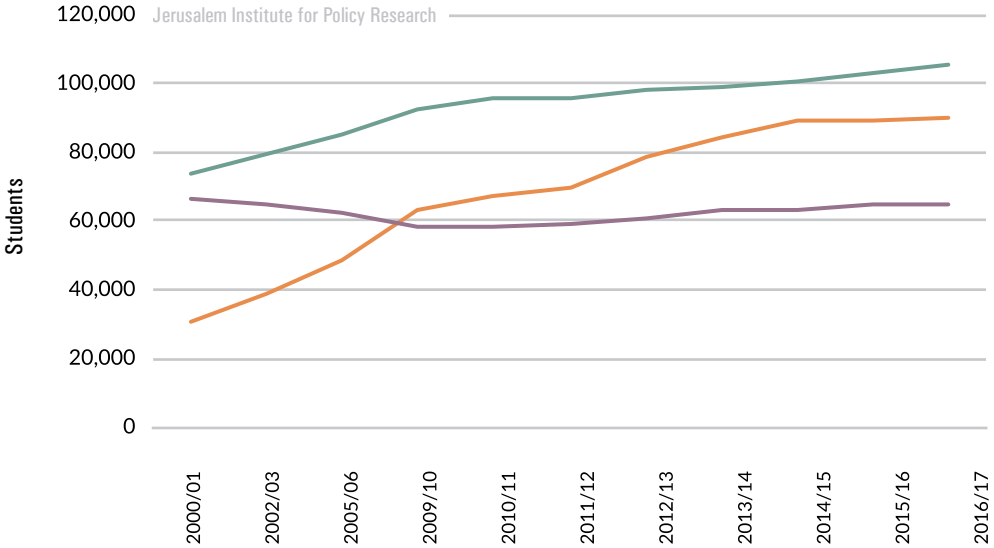
In the Arab public education system the number of students increased by 15% (from 78,400 to 90,400). The increased enrollment in the Arab sector results in part from an increase in the number of school-aged children but mostly from improved data collection, especially in recognized but unofficial schools.

²⁶ This includes grades 13 and 14 as well as private Arab education.

²⁷ This includes 620 students enrolled in state-ultra-orthodox schools.

Students in the Education System in Jerusalem, by Sector, 2000/01 – 2016/17

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



Hebrew education

During the 2016/17 academic year, 170,100 students were enrolled in the Hebrew education system in Jerusalem: 64,700 students (38%) were enrolled in state and state-religious schools, and 105,400 (62%) were enrolled in ultra-orthodox schools.

The distribution of students in the Hebrew state and state-religious education systems was as follows: 12,600 children (19%) in kindergarten and nursery school, 25,500 students (39%) in elementary school, and 24,400 students (38%) in secondary school. A total of 2,200 students (3%) were enrolled in schools for special education.

The distribution of students in the ultra-orthodox education system was as follows: 24,700 children (23%) in kindergarten and nursery school, 49,600 students (47%) in

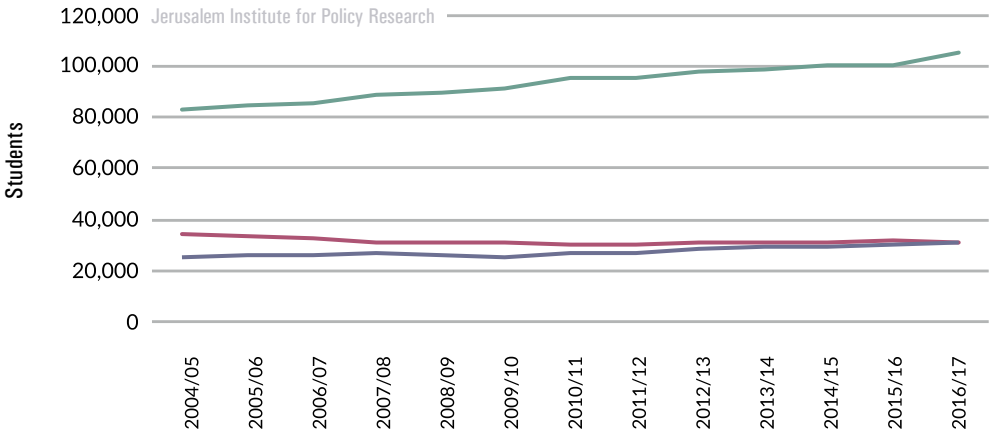
elementary school, and 28,600 students (27%) in secondary school. A total of 2,500 students (2%) were enrolled in schools for special education.

An analysis of the patterns of change in the number of students indicates different rates of growth among the various educational sectors. During the past five years (2012/13 – 2016/17), as noted, there was a 6% increase in the number of students in state and state-religious schools, from 61,000 to 64,700. Separate examinations of the state system and the state-religious system²⁸ reveal that the state system had a 1% increase in enrollment (from 30,700 to 31,100), while the state-religious system had a 9% increase (from 28,200 to 30,600).

²⁸ This does not include special education, grades 13 and 14, or state-ultra-orthodox schools.

Students in the Hebrew Education System in Jerusalem, by Sector, 2004/05 – 2016/17

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



Arab education

During the 2016/17 academic year, 107,200 students were enrolled in Jerusalem's Arab education system: 90,400 (84%) were enrolled in public schools²⁹ and 16,800 (16%) in private schools. Students in the Arab education system (public and private) constituted 39% of all students in Jerusalem's education system.

The distribution of students in public education was as follows: 17,700 children (20%) in kindergarten and nursery school, 41,000 (45%) in elementary school, 29,700 (33%) in secondary school. Approximately 2,000 students (2%) were enrolled in schools for special education.

Since the 2000s there has been a significant increase in the number of students enrolled in the Arab public education system. In 2002/03 there were 39,200 students enrolled in Arab public schools. The number rose to 48,300 in 2005/06, to 84,200 in 2013/14, and to 90,400 in 2016/17. This notable increase resulted from demographic growth as well as the reclassification of private schools as public schools, most of which received the status of recognized but unofficial schools.

²⁹ This includes official schools and recognized but unofficial schools.

Higher education in Jerusalem

In 2016/17 Jerusalem's institutions of higher education had a total of 37,300 students, accounting for 14% of all post-secondary students in Israel. Approximately 19,800 students (53% of the total for Jerusalem) were enrolled at the Hebrew University,³⁰ 12,000 students (32%) were enrolled in the city's seven academic colleges, and 5,500 students (15%) were enrolled in its four teacher training colleges.³¹

The percentage of students studying at the Hebrew University out of all students enrolled in institutions of higher education in Jerusalem (53%) was slightly higher than the figure for Israel (48%).

The percentage of students studying at the Hebrew University out of all students in Jerusalem's higher education institutions has decreased over the years (from 58% in 2009/10 to 53% in 2016/17), while the number of students in Jerusalem's academic colleges rose slightly (from 30% in 2009/10 to 32% in 2016/17). The percentage of students enrolled in Jerusalem's teacher training colleges also rose slightly, from 13% to 15%.

The distribution of students by academic degree indicates that of the 37,300 students in Jerusalem's institutions of higher education, 71% were pursuing a first (bachelor's) degree, 22% a second (master's) degree, and 6% a third (PhD) degree.

The percentage of students pursuing a first degree in Jerusalem (71%) was comparable to the figure for Israel (73%), and so too with respect to students pursuing a second degree (22% in Jerusalem and in Israel). The percentage of students pursuing a third degree in Jerusalem was slightly higher than the figure for Israel (6% in Jerusalem and 4% in Israel).

University applications

During 2016/17, the Hebrew University received 6,700 applications for registration as first-year students pursuing a first degree. Tel Aviv University received the highest number of applications (10,400), followed by Ben-Gurion University (7,400). The number of applications to other universities ranged between 3,800 and 4,900.

Forty-six percent of applicants to the Hebrew University were accepted and subsequently enrolled. By comparison, the percentage of applicants who were accepted and then enrolled was lower for Tel Aviv University and Ben-Gurion University, at 42% and 37% respectively, but higher for Bar-Ilan University (68%), Ariel University (58%), the Technion (54%), and Haifa University (54%).

³⁰ This figure includes the Hebrew University campus in Rehovot, which recorded 2,500 students that year.

³¹ This includes only institutions recognized by the Council for Higher Education.

Twenty-seven percent of applicants to the Hebrew University were accepted but did not enroll, the highest rate of non-enrollment (following acceptance) among Israel's universities. For Bar-Ilan University the figure was 22%, for Haifa University it was 17%, and at Tel Aviv University 10% of those accepted did

not subsequently enroll. Ariel University and Ben-Gurion University recorded the lowest rates of accepted applicants who did not enroll, at 2%-3%. Over the past five years, the percentage of accepted applicants who did not enroll has remained steady at each university.

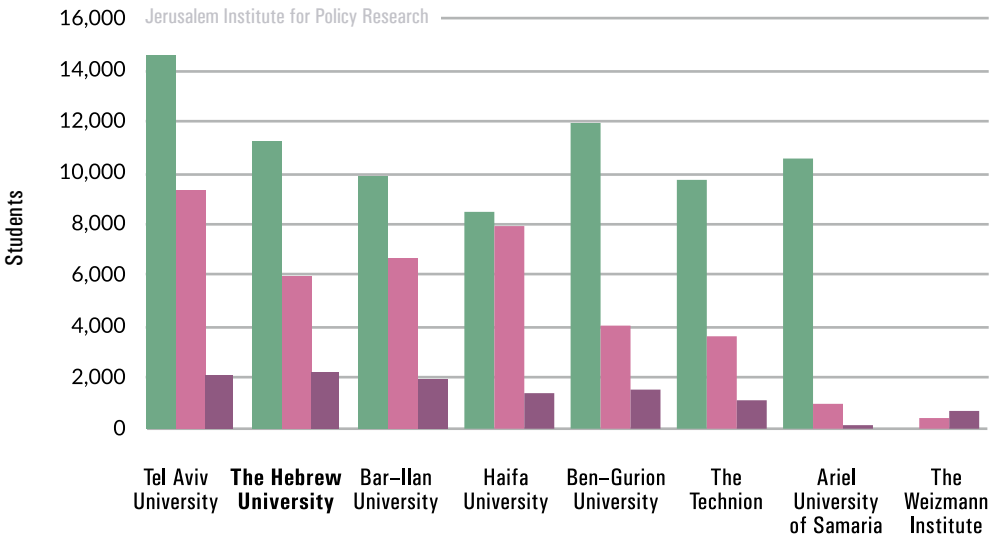
Student distribution by degree and discipline

During the 2016/17 academic year, about 19,800 students were enrolled at the Hebrew University: 57% for a first degree, 31% for a second degree, 11% for a third degree, and 1% for a diploma.

The distribution of students by faculty was as follows: 24% in the social sciences, 22% in the natural sciences and mathematics, 19% in humanities,³² 18% in medicine (including medical support professions), 9% in agriculture, 6% in law, and 2% in engineering.

Students Enrolled in Israel's Universities, by Degree, 2016/17

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



³² This category includes education and teacher training.

A review of data from the past decade indicates that the proportion of students in the humanities at the Hebrew University declined gradually from 26% in 2006/07 to 19% in 2016/17. The Faculty of Medicine, in contrast, recorded an increase in student enrollment, from 14% to 18%. For the other faculties and departments, the proportion of students remained stable. Such a decline in the proportion of humanities students is not

unique to the Hebrew University; in fact it is characteristic of all the humanities departments at Israel's universities.

The largest university in Israel in terms of student body for the 2016/17 academic year was Tel Aviv University (26,300 students), followed in descending order by the Hebrew University, with 19,800 students, and Bar-Ilan University, with 18,800 students.

Doctoral (PhD) students

For many years the Hebrew University had the largest number of students pursuing a PhD. In 2016/17 the Hebrew University had 2,200 PhD students, who constituted 20% of the total across Israel's universities. Tel Aviv University, by comparison, had 2,000 PhD students (18%), and Bar-Ilan University had 1,900 (17%).

Over the years the number and percentage (out of all PhD students) of Hebrew University students pursuing a PhD has declined, as a result of several PhD programs opening across Israel's universities. The proportion of Hebrew University students among all PhD students consequently dropped from 30% in 2000/01 to 25% in 2008/09, and to 20% in 2016/17.

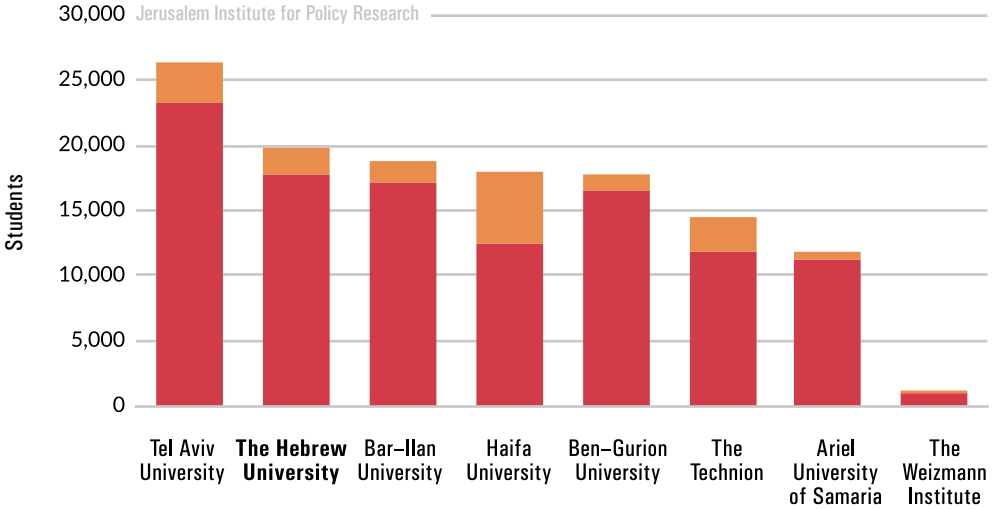
Students by population group and gender

In 2016/17, 91% of the students at the Hebrew University and academic colleges of Jerusalem were Jewish and 9% were Arab. The proportion of Arab students out of all students at the Hebrew University (10%) was higher than among the academic colleges (8%). The three academic colleges in Jerusalem that recorded the highest percentage of Arab students were Hadassah College (15%), Azrieli College of Engineering (14%) and the Jerusalem Academy of Music and Dance (11%).

In 2016/17, 10% of the students enrolled at the Hebrew University were Arab. Across all of Israel's universities, Arab students constituted 13% of the student body. Haifa University recorded the highest percentage of Arab students (31%), followed by the Technion (18%). The lowest percentages were recorded at the Weizmann Institute of Science (2%) and Ariel University (5%).

Students Enrolled in Israel's Universities, by Population Group, 2016/17

■ Jews ■ Arabs



There were more women than men enrolled in Israel's universities. During the 2016/17 academic year, women constituted 55% of the student body across Israel's universities. The proportion of women attending the Hebrew

University was identical to the proportion for Israel. Haifa University and Bar-Ilan University recorded the highest percentages of women (62%–66%), while the Technion recorded the lowest (36%).

7

Housing and Construction

Apartments

Apartment prices

Construction starts

Construction completions

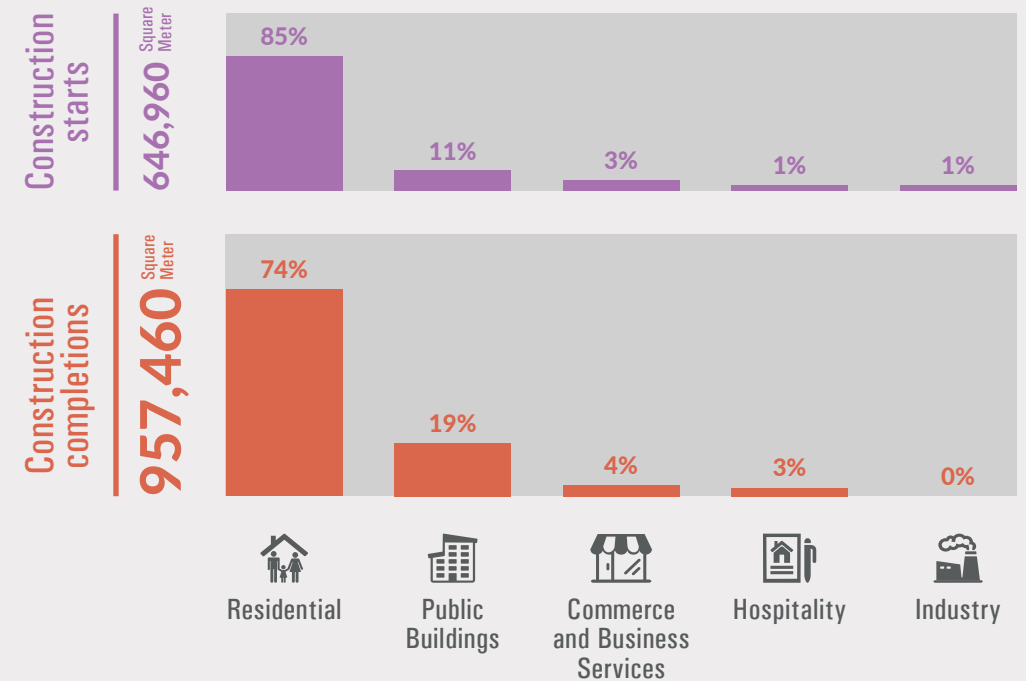


Apartment Prices* in Israel, Jerusalem, Tel Aviv, and Haifa, 2007, 2017

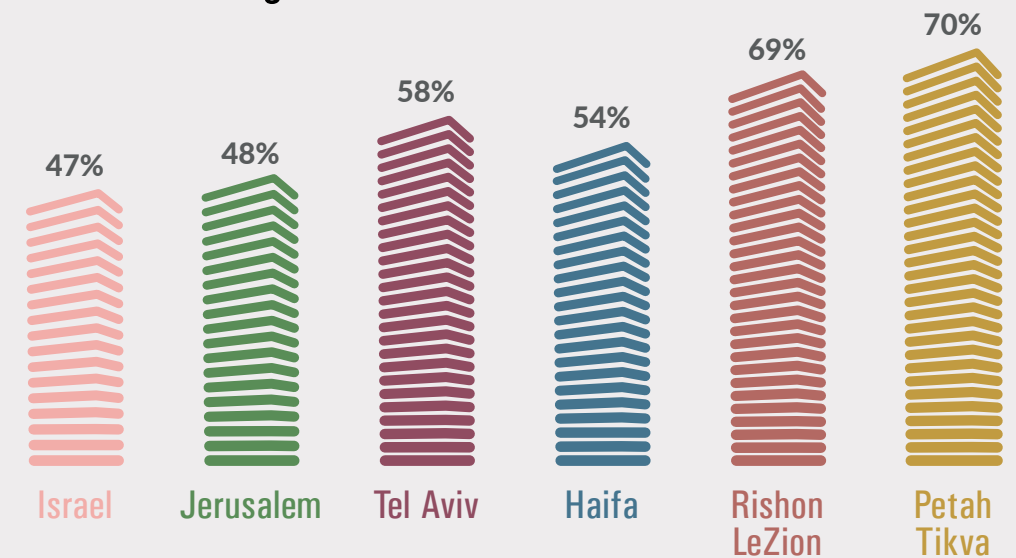


* Average price of a 3.5-4 room apartment, in millions (NIS)

Construction Starts and Completions in Jerusalem, by Purpose, 2017



Construction Starts of Apartments in Tall Buildings*, 2013-2017



* Apartments that were built in buildings with 8 or more floors as a percentage of all the apartments whose building began in 2013-2017.

Apartments

As of the end of 2017, Jerusalem had 223,100 residential apartments:^{33,34} 168,700 apartments (76%) in Jewish neighborhoods and 54,400 apartments (24%) in Arab neighborhoods. The percentage of apartments in Jewish neighborhoods was higher than the percentage of Jerusalem's Jewish population, which stood at 62% at the close of 2016. The percentage of apartments in Arab neighborhoods was lower than the percentage of Jerusalem's Arab population, at 38%. The reason for this discrepancy lies in the relatively large size of households within the Arab population (5.2 persons) relative to the Jewish population (3.4 persons).

In 2017 the average area of an apartment in Jerusalem was 82 square meters (m²). During 2002–2017 the average area of an apartment in Jerusalem increased by 6 m², from 76 m² to 82 m². The average area of an apartment in neighborhoods with a majority Jewish population was comparable to that in neighborhoods with a majority Arab population – 82 m² and 80 m², respectively.

The Jewish neighborhoods that recorded the smallest average apartment size were Giv'at HaMatos (35 m²), Zichron Yosef in Nahlaot (47 m²), Katamon Tet (48 m²), the area around HaMadregot Street in Nahlaot (49 m²), and the area around Shlomtzion Street in the City Center (49 m²). Neighborhoods with the largest

average apartment size were recorded in the vicinity of HaHoresh Road in Ramot Alon (146 m²), Motza Tahtit and Ramat Motza (130 m²), Malha (128 m²), the area around Avraham Rafal Street in Pisgat Ze'ev East (127 m²), and the area around Israel Zarhi Street in Ramot Alon (126 m²).

The Arab neighborhoods with the smallest average apartment size were the Shuafat Refugee Camp (35 m²), the Old City neighborhoods of the Muslim Quarter (46 m²), the Christian Quarter (46 m²), and the Armenian Quarter (62 m²), and Silwan (64 m²). Neighborhoods with the largest average apartment size were Beit Hanina (95 m²), Kafr 'Aqab (90 m²), New Anata (87 m²), and Beit Safafa (87 m²).

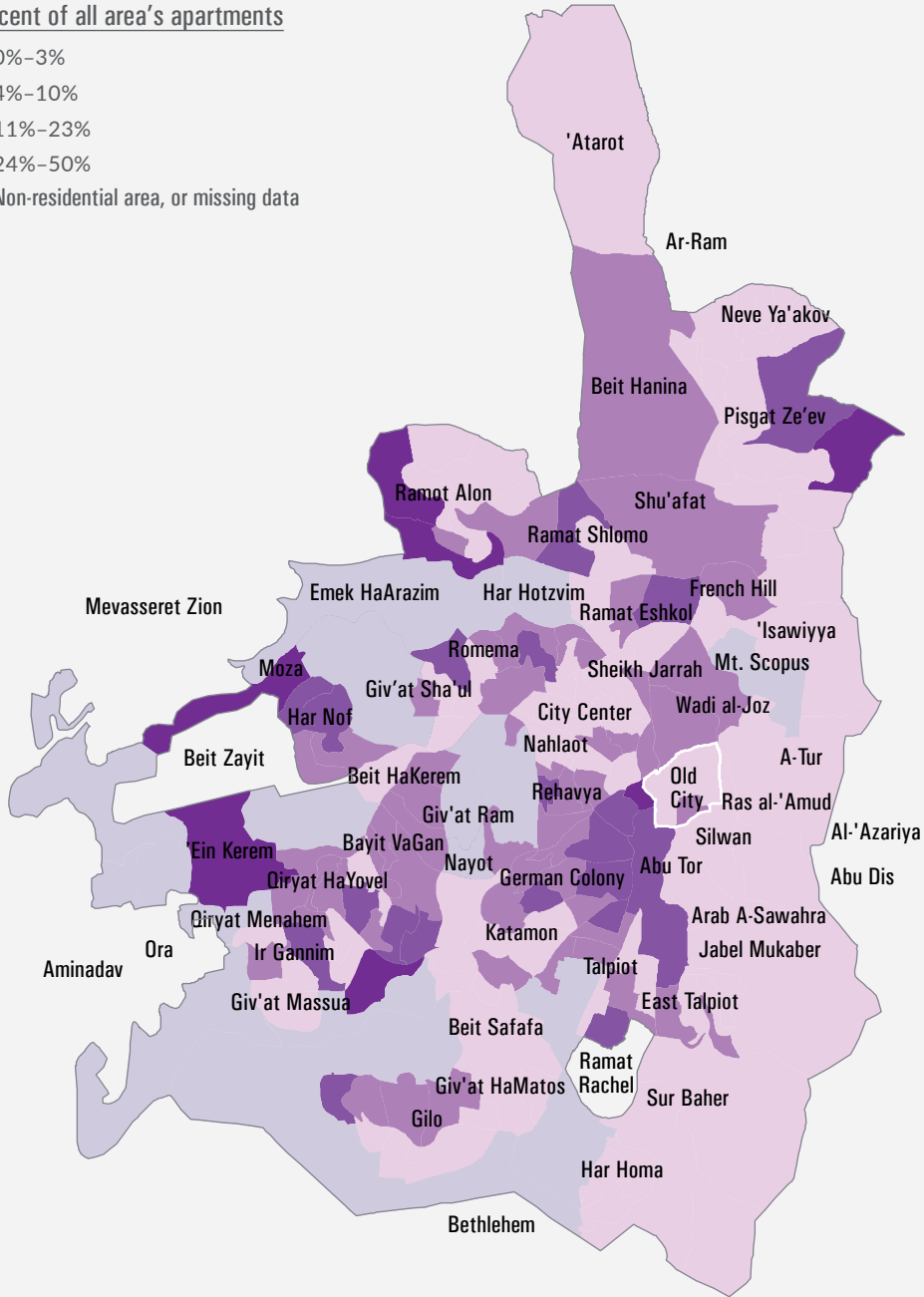
33 Including apartments not designated as part of any specific neighborhood or geographical area.

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

Large* Apartments in Jerusalem, 2017

Percent of all area's apartments

- 0%–3%
- 4%–10%
- 11%–23%
- 24%–50%
- Non-residential area, or missing data



*Sized 140 square meters or more



The CBS Social Survey found that during 2014–2016 (on average), 79% of Jerusalem residents aged 20 and older were satisfied or very satisfied with their residential apartment. This was lower than the figures Israel, Tel Aviv, and Haifa (85%–87%). Regarding the area in which they reside, 74% of Jerusalem residents aged 20 and older were satisfied or very satisfied. The figure for Jerusalem was lower than the figures for Israel (83%), Tel Aviv (90%), and Haifa (84%).

The Social Survey also examined duration of residence in the current apartment (in cities with a population of more than 200,000 residents). It found that during the years 2014–2016 (on average), Jerusalem had the highest percentage of residents who had resided in their current dwelling for more than ten years, at 56%. Israel (51%), Tel Aviv (40%), and Haifa (47%) each recorded a lower percentage of residents who had lived in their current dwelling for more than ten years. A total of 30% of Jerusalem residents had lived in their current dwelling for a period of less than five years, compared with 34% in Israel, 47% in Tel Aviv, and 37% in Haifa.

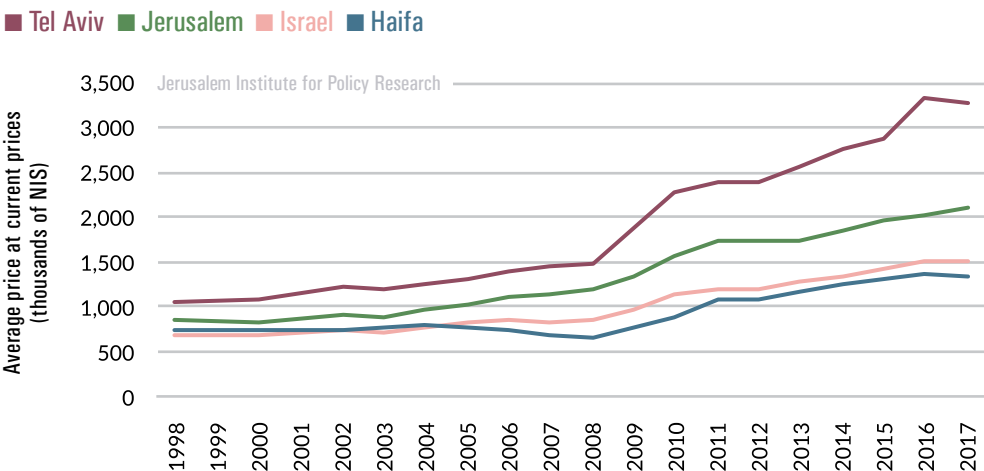
Apartment prices

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

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

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

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



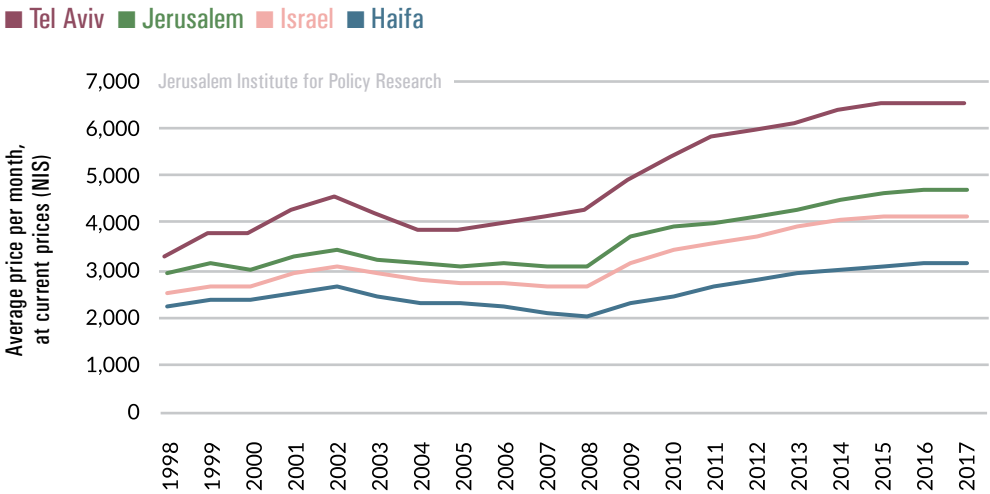
In 2017 the average rent for a 3.5-4 room apartment in Jerusalem – NIS 4,700 – was higher than the average for Israel (NIS 4,200) and Haifa (NIS 3,100) but significantly lower than the price in Tel Aviv (NIS 6,500). Comparable differences in rent can be seen among apartments within other size categories as well.

Rental prices have also risen in recent years. For example, the average rent for a 3.5-4 room apartment in Jerusalem rose from NIS 4,300 in 2013 to NIS 4,700

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

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

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



Construction starts

In 2017 construction was started on 2,600 apartments in Jerusalem. This was higher than the figure for 2016, which had 2,200 construction starts. The number of construction starts for 2017 was lower than the average for 2013–2015, when construction was started on 3,200–3,500 apartments. Presumably, as land reserves diminish and construction in Jerusalem becomes increasingly based on urban renewal, the number of housing construction starts per year can be expected to decline as well.

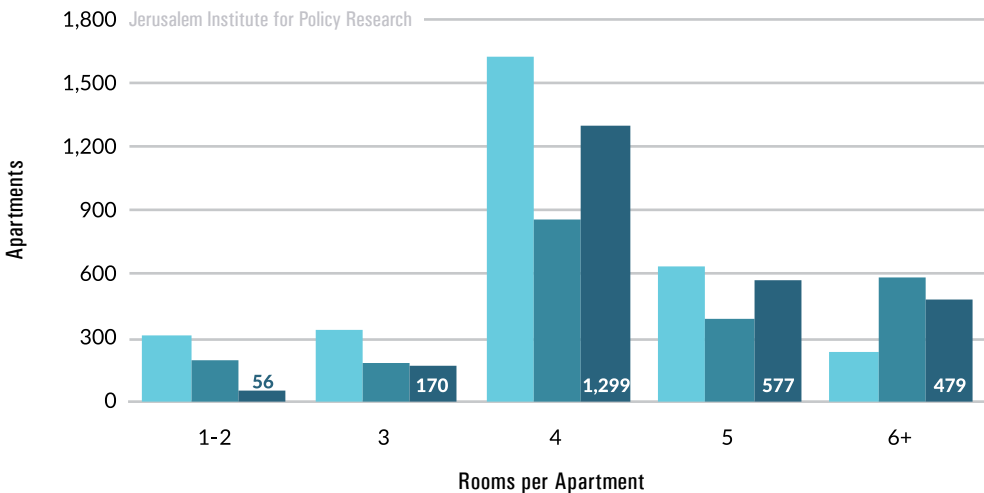
The neighborhoods with the highest numbers of housing starts in 2017 were North Beit Hanina (225 apartments – accounting for 9% of the total), North Ramot Alon (165 – 6%), Geulim, Abu Tor, and Yemin Moshe (138 – 5%), Sur Baher (133 – 5%), and West Gilo (116 – 4%).

The distribution of housing starts by number of rooms shows that most were large apartments, whereas small apartments were a rare commodity. In 2017 only 2% of housing starts in Jerusalem comprised apartments with

1–2 rooms. In Israel and Haifa the figure was comparable (2%–3%), while Tel Aviv recorded the largest proportion, at 15%. Jerusalem also had a small percentage of 3-room apartments, at 7%, and Israel recorded a comparable figure. In Haifa apartments with 3 rooms accounted for 12% of the housing starts and in Tel Aviv they constituted 35%. Jerusalem had a notably sizable proportion of large apartments: 50% of the housing starts were apartments with 4 rooms (39% in Israel), and 41% had 5 or more rooms (51% in Israel).

Housing Starts in Jerusalem by Number of Rooms, 2015–2017

■ 2015 ■ 2016 ■ 2017



Housing Starts in Israel, Jerusalem, Tel Aviv, and Haifa by Number of Rooms, 2017

Jerusalem Institute for Policy Research

	Total number of apartments	Total	1-2 rooms	3 rooms	4 rooms	5 or more rooms
		Percent				
Israel	46,300	100	2	7	39	51
Jerusalem	2,580	100	2	7	50	41
Tel Aviv	2,950	100	15	35	31	19
Haifa	1,430	100	3	12	30	55

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

In 2017, 41% of the apartments under construction in Jerusalem were located in buildings with 8 or more stories. This was lower than the figures for Israel (46%), Tel Aviv (50%), and Haifa (66%). The relatively low figure for Jerusalem results from the desire to preserve historical contours and to retain the panorama visible from the Old City and its surroundings, among other factors.

The total area covered by construction starts for all purposes in Jerusalem in 2017 was 647,000 m², constituting 6% of the total area of construction starts in Israel. This was higher than the total for Tel Aviv (622,600 m² – 5%) and significantly higher than the total for Haifa (243,900 m² – 2%).

In 2017, 85% of the area covered by construction starts in Jerusalem was for residential purposes, higher than the figure for Israel (74%), or Haifa (78%). In Tel Aviv 63% of the area covered by construction starts was for residential purposes. Other construction starts in Jerusalem were, in descending order, for the purposes of education (6%) and office space (3%). In Tel Aviv the main purposes aside from housing were office space (25%) and education (6%).

Construction completions

The year 2017 recorded the highest number of construction completions for the past decade. During this year construction was completed on 3,900 residential apartments. During the preceding two years, construction was completed on 2,700–3,100 apartments.

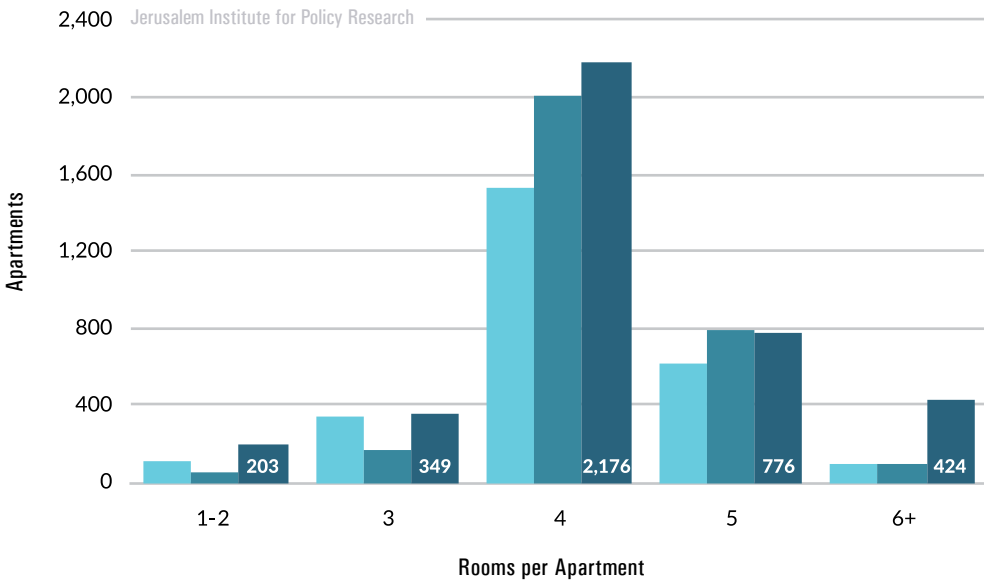
The neighborhoods in which the most construction was completed in 2017 were Har Homa (462 apartments – 12% of the total), North Beit Hanina (337 – 9%), Romema (324 – 8%), Talpiot, Arnona, and Mekor Haim (304 – 8%), Bayit Vagan (217 – 6%), and Nayot and Mishkenot HaUma (213 – 5%).

As in the case of housing starts, the distribution of housing completions by number of rooms indicates that large apartments accounted for most housing completions. Small apartments constituted a narrow portion of housing

completions. In 2017, 5% of housing completions comprised apartments with 1–2 rooms and 9% had 3 rooms. More than half (55%) of the apartments had 4 rooms, and 31% had 5 or more rooms. The figures for Israel were comparable: 41% of apartments had 4 rooms, and 52% had 5 or more rooms. Haifa also had a very sizable proportion of large apartments, with 93% of apartments having 4 or more rooms. Tel Aviv, in contrast, had a notably high percentage of small apartments compared with other cities: 8% of housing completions had 1–2 rooms and 33% had 3 rooms.

Housing Completions in Jerusalem by Number of Rooms, 2015–2017

■ 2015 ■ 2016 ■ 2017



Housing Completions in Israel, Jerusalem, Tel Aviv, and Haifa by Number of Rooms, 2017

	Total number of apartments	Total	1-2 rooms	3 rooms	4 rooms	5 or more rooms
		Percent				
Israel	44,450	100	2	6	41	52
Jerusalem	3,930	100	5	9	55	31
Tel Aviv	2,800	100	8	33	28	31
Haifa	1,510	100	-	6	50	43

Jerusalem Institute for Policy Research

The total area covered by construction completions for all purposes in Jerusalem in 2017 was 957,500 m², accounting for 8% of the area covered by all construction completions in Israel. This was higher than the figures for Tel Aviv – 845,200 m² (7%) – and Haifa – 225,400 m² (2%).

In 2017, 74% of the area covered by construction completions in Jerusalem was for residential purposes, and Israel recorded a comparable figure (73%). In Tel Aviv 46% of the area covered by construction completions was for residential purposes. Other purposes of construction in Jerusalem, in descending order, were office space (11%), education (6%), and accommodation services (3%). In Tel Aviv the main purposes aside from residential were office space (31%), commerce (19%), and education (2%).

8

Tourism

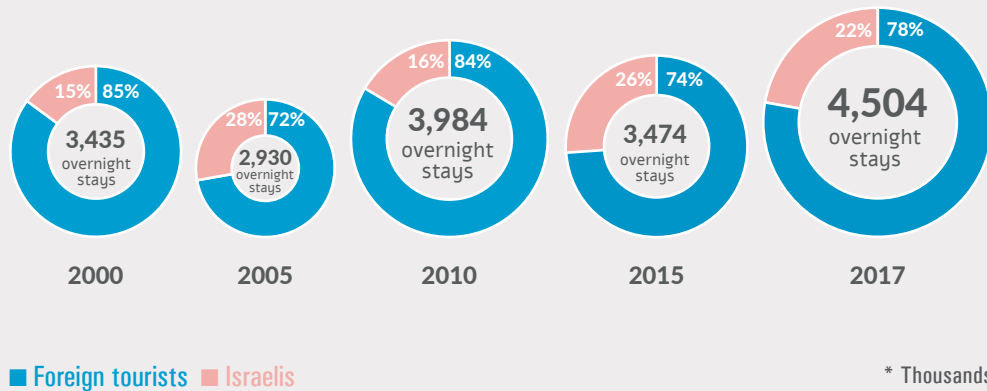
Guests and overnight stays

Jerusalem compared to select Israeli cities

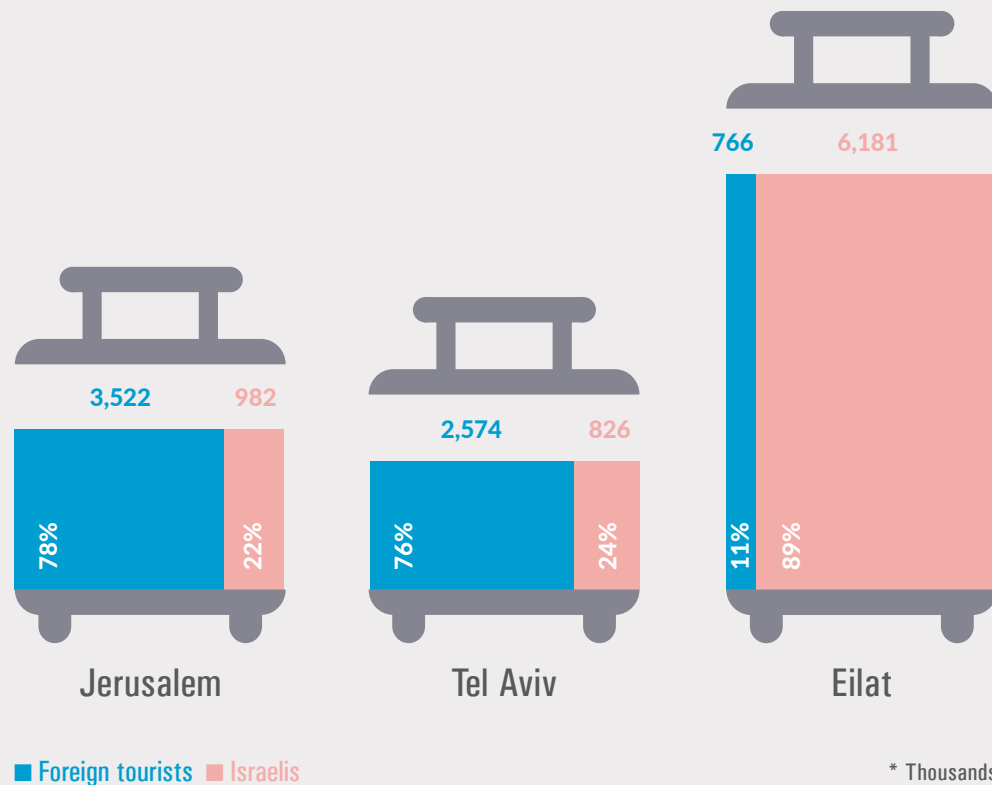
Profile of the tourists



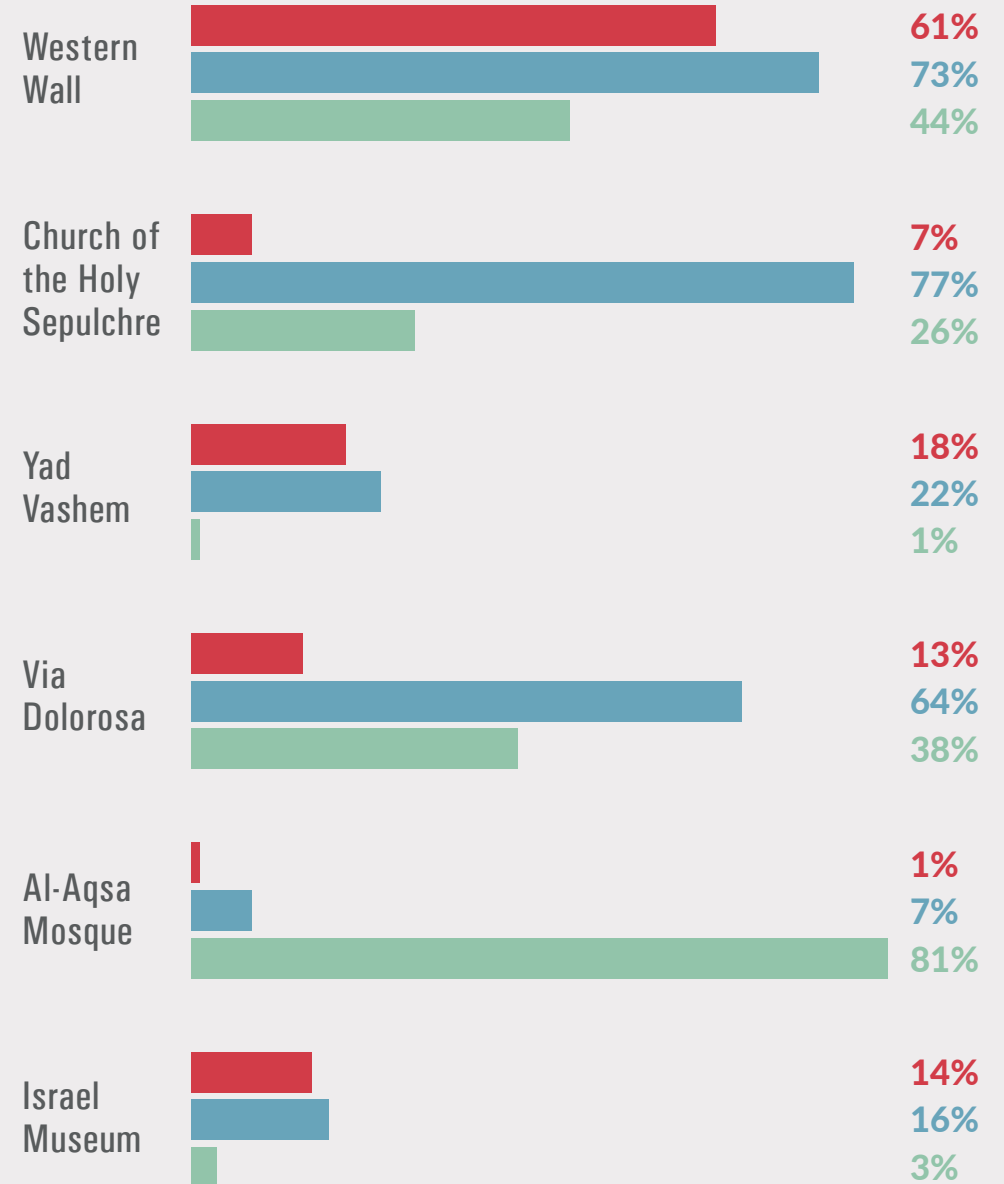
Overnight Stays of Foreign Tourists and Israelis* in Hotels in Jerusalem, 2000 – 2017



Overnight Stays of Foreign Tourists and Israelis* in Hotels in Jerusalem, Tel Aviv, and Eilat, 2017



Tourist Visits to Selected Sites in Jerusalem*, by Religion, 2016



* This represents the percentage of tourists that visited the site out of all the tourists to Israel.

Guests and overnight stays

Jerusalem attracts visitors from across the country and the around world because of its unique cultural and religious heritage, its status as Israel's capital city, its centrality for the Jewish people as well as its sanctity for the three monotheistic religions, and the historical and archeological sites and cultural centers it has to offer. Tourism to Israel generally and to Jerusalem specifically marked record highs in 2017. The number of guests at Jerusalem's hotels reached 1,653,900 (17% of all hotel guests in Israel), and the number of overnight stays was 4,504,400 (19% of all overnight stays in Israel's tourist hotels).

In 2017 Jerusalem had 88 tourist hotels,³⁵ with a total of 10,700 rooms, constituting 20% of all rooms in Israel's tourist hotels. Jerusalem had the highest number of hotel rooms in Israel that year, with the exception of Eilat, which had 11,000 rooms (21%). Tel Aviv recorded 8,100 rooms (15%), Tiberius had 4,400 (8%), the Dead Sea area had 4,100 (8%), and Haifa had 1,600 (3%).

The number of guests in Jerusalem hotels in 2017 was the highest the city had ever recorded – 1,653,900. During 2012–2016, by comparison, the number of guests ranged between 1,243,600 and 1,348,700. The large increase in number of guests results from a significant rise in the number of visitors from abroad.

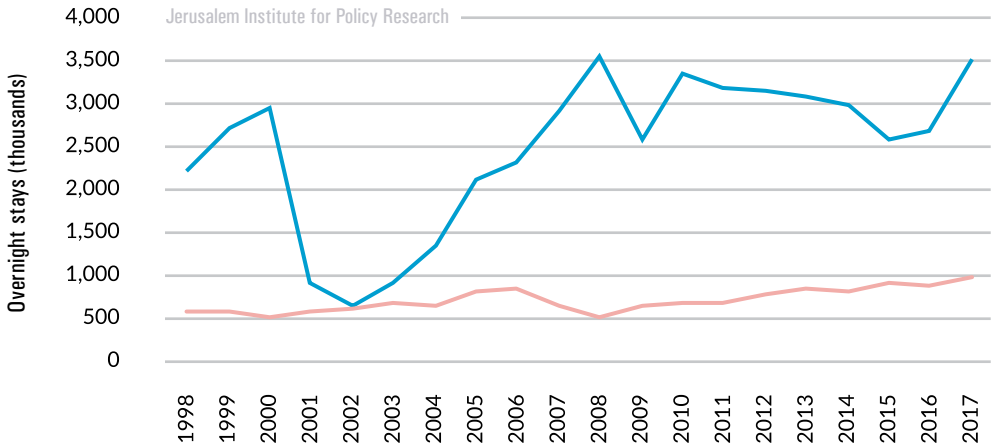
In 2017 the number of foreign tourists reached 1,072,100. This was the highest figure ever registered with the exception of 2008, when a comparable total was recorded. The number of Israeli hotel guests in 2017 reached an all-time record, at 581,800.

The number of overnight stays in Jerusalem hotels in 2017 also reached an all-time high, at 4,504,400. The number of overnight stays that year was significantly higher than the figures for 2012–2016, when the number of overnight stays ranged between 3,474,100 and 3,893,300.

³⁵ The term "tourist hotels" as used in this chapter refers to hotels and guest houses registered with the Ministry of Tourism.

Overnight Stays in Tourist Hotels in Jerusalem, 1998–2017

■ Foreign tourists ■ Israelis



In 2017 the average number of overnight stays per guest (for foreign tourists as well as Israelis) in Jerusalem’s hotels totaled 2.7. For foreign tourists the average was 3.3, nearly twice the average among Israeli guests (1.7).

In 2017 Jerusalem recorded the highest numbers of overnight stays by foreign tourists during the following months: October (402,100), May (378,800), and November (370,700). The highest numbers of overnight stays by Israelis were recorded during the months of August (144,700), September (99,200), and December (93,700).

The room occupancy in Jerusalem hotels in 2017 reached 65%, higher than the rates during the years 2015–2016, at 53%–54%. The room occupancy was comparable across hotels of different levels: the highest-ranked hotels (levels I and II) had an occupancy rate of 64%, while intermediate-ranked hotels had a rate of 66%, and the lower-ranked hotels had a 69% rate.

Jerusalem compared to select Israeli cities

Jerusalem has a strong power of attraction for foreign tourists in comparison with Israel's other leading tourist destinations. In 2017, 29% of foreign tourists who stayed at Israel's hotels stayed in Jerusalem, and 33% of overnight stays by foreign tourists in Israel were recorded in Jerusalem.

The number of foreign guests at Jerusalem hotels in 2017 was 1,072,100 (29% of all foreign hotel guests in Israel), compared with 24% in Tel Aviv, 12% in Tiberius, 6% at the Dead Sea, 5% in Eilat, and 3% in Haifa.

The number of overnight stays at Jerusalem's tourist hotels totaled 3,522,000 (33% of the total for Israel), compared with 24% in Tel Aviv, 9% in Tiberius, 7% in Eilat, 5% at the Dead Sea, and 3% in Haifa. The number of overnight stays by Israelis in Jerusalem was 982,400 (7% of all overnight stays by Israelis in Israel), compared with 45% in Eilat, 11% at the Dead Sea, 7% in Tiberius, 6% in Tel Aviv, and 2% in Haifa. Thus, Israelis evidently prefer Eilat and the Dead Sea as destinations, whereas foreign tourists prefer Jerusalem and Tel Aviv.

Foreign tourists accounted for a very high proportion of overnight stays in Jerusalem, at 78%, comparable to the figure for Tel Aviv (76%) but higher than the figures for Haifa and Tiberius (49%), Israel as a whole (44%), the Dead Sea (25%), and Eilat, where foreign tourists accounted for only 11% of overnight stays.

The foreign tourists who stayed at Jerusalem's hotels came primarily from the following countries: the United States (37%), Russia (6%), China (6%), France (5%), and Germany (4%). The distribution for all tourists across Israel's hotels was comparable: the United States (32%), Russia (8%), France (6%), China (6%), and Germany (5%).

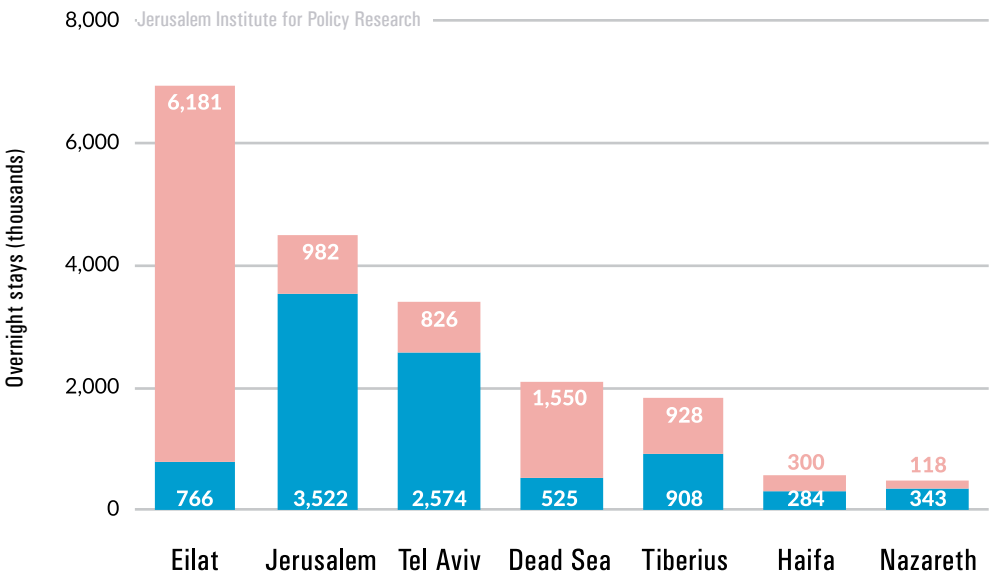
The three countries from which the largest numbers of foreign guests at Israel's hotels came were the United States (1,165,600 hotel guests), Russia (279,600), and China (206,000). Among foreign visitors from these three countries, the distribution of locations of overnight stays indicates that Jerusalem is a main tourist destination. The four main destinations among American hotel guests in Israel were Jerusalem (34%), Tel Aviv (25%), Tiberius (10%), and the Dead Sea (5%). Among Russian visitors, 24% stayed at hotels in Jerusalem, 18% in Tel Aviv, 18% in Eilat, and 13% at the Dead Sea. Jerusalem was also a key destination among Chinese visitors, about a third of whom stayed at hotels in Jerusalem, compared with 19% in Tel Aviv, 18% in Tiberius, and 6% in Nazareth.

The room occupancy rate in Jerusalem was lower than that of other leading tourist destinations. In 2017 Jerusalem had a room occupancy rate of 65%, which was lower than the rates for Eilat (73%), Tel Aviv (74%) and the Dead Sea (71%). Haifa's room occupancy rate was identical to that of Jerusalem, and Israel recorded a rate of 67%.

The average number of overnight stays by foreign tourists in Jerusalem (3.3) was higher than that of other leading tourist destinations in Israel, with the exception of Eilat (4.0). Haifa recorded an average of 3.0, Tel Aviv had an average of 2.1, the Dead Sea had 2.4, and Tiberius had 2.1 overnight stays on average. The average number of overnight stays by Israelis in Jerusalem (1.7) was comparable to the average for Tel Aviv and Haifa (1.6) but lower than the figures for Eilat (2.7), the Dead Sea (2.2), and Tiberius (2.0).

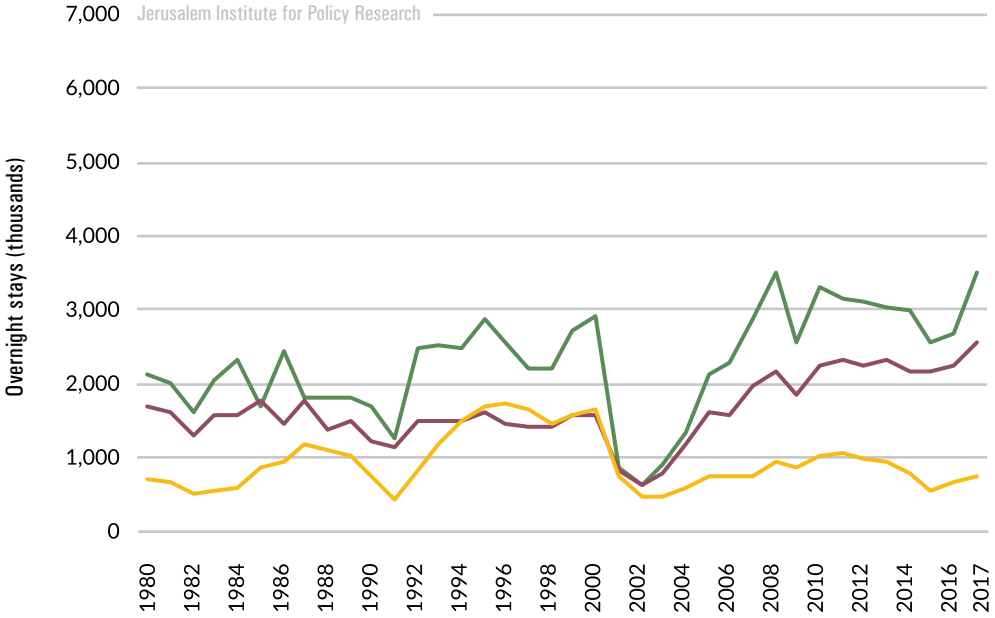
Overnight Stays at Tourist Hotels in Jerusalem and Select Cities in Israel, 2017

■ Foreign tourists ■ Israelis



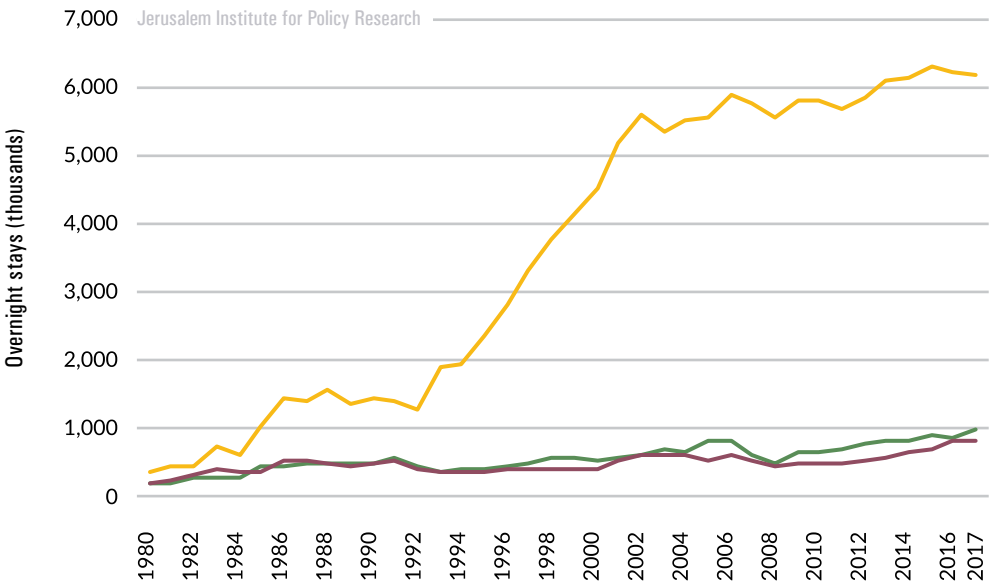
Overnight Stays by Foreign Tourists at Tourist Hotels in Jerusalem, Tel Aviv, and Eilat, 1980–2017

■ Jerusalem ■ Tel Aviv ■ Eilat



Overnight Stays by Israelis at Tourist Hotels in Jerusalem, Tel Aviv, and Eilat, 1980–2017

■ Eilat ■ Jerusalem ■ Tel Aviv



Over the past decade or so, the patterns of tourist accommodation have changed across the world in general, including in Israel. A growing number of tourists opt for accommodation other than hotels, especially apartments or rooms for short-term rent. Overnight stays in apartments became possible thanks to the development of platforms for online information sharing and advertising, foremost among which is Airbnb. As of April 2018, there were 3,000 short-term rentals available in Jerusalem³⁶ – 80% were apartments and 20% were rooms within apartments. The main neighborhoods in which short-term rentals were available were the City Center, Nahlaot, Rehavya, and Talbiya. Tel Aviv,³⁷ by comparison, had 8,700 rentals – 83% of which were apartments. Haifa³⁸ and Eilat³⁹ had significantly smaller numbers of rentals, at 700 and 900 respectively.

The Ministry of Tourism conducts an annual survey on incoming tourism in order to examine the scope of tourism to Israel and the characteristics of tourists. The survey found that 7% of overnight stays in Israel in 2016 were short-term rentals. The figure for Jerusalem was slightly lower, at 5%, while in Tel Aviv the portion of overnight stays in rental apartments was larger, at 12%. In Haifa the figure was 2% and in Eilat 5%.

36 <https://www.airdna.co/city/il/jerusalem>

37 <https://www.airdna.co/city/il/tel-aviv>

38 <https://www.airdna.co/city/il/haifa>

39 <https://www.airdna.co/city/il/eilat>

Profile of the tourists

In 2016 a total of 2,233,000 foreign tourists visited Jerusalem, accounting for 77% of all tourists to Israel. Fifty-three percent of the tourists who visited the city did so independently. The main reasons for visiting Jerusalem were religious worship, touring, and visiting relatives and friends.

Among the tourists who visited Jerusalem, Christians accounted for a markedly high proportion – 60%. Twenty percent of the tourists were Jewish, and a small segment (3%) were Muslim. In Tel Aviv 48% of the tourists were Christian, 25% were Jewish, and 2% were Muslim.⁴⁰

The main purposes cited for visiting Israel by tourists who visited Jerusalem included religious worship (32%), touring (24%), visiting relatives and friends (22%), and leisure and recreation (9%). The main purposes cited for visiting Israel by tourists who visited Tel Aviv included visiting relatives and friends (28%), touring (22%), religious worship (17%), and business and research (13%).

The main destination sites among tourists who visited Jerusalem in 2016 were the Western Wall (87%), the Jewish Quarter (81%), the Church of the Holy Sepulcher (70%), the Mount of Olives (60%), and the Via Dolorosa (59%). The ranking of sites varies in accordance with the tourist's religion. Among Jewish tourists the main sites visited were the Western Wall (61%), the Jewish Quarter (53%), and Yad VaShem (18%). Christians primarily visited the Church of the Holy Sepulcher (77%), the Western Wall (73%), and the Jewish Quarter (70%), while for Muslims the sites most visited were Al-Aqsa Mosque (81%), the Mount of Olives (63%), and the Western Wall (44%).

Fifty-three percent of the tourists who visited Jerusalem were traveling independently, 38% arrived as part of an organized tour, and 8% purchased a package tour. The distribution in Tel Aviv differed: 70% were independent tourists, 23% arrived as part of an organized tour, and 7% had purchased a package tour.⁴¹

⁴⁰ Of the tourists who visited Jerusalem and Tel Aviv, 14%-21% had no religious affiliation.

⁴¹ The source for all data on tourists is the annual report Inbound Tourism Survey by the Ministry of Tourism.

Jerusalem Institute for Policy Research

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

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

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

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

Jerusalem Institute for Policy Research

20 Radak St., Jerusalem 9218604 Tel +972-2-5630175 Fax +972-2-5639814 Email INFO@JERUSALEMINSTITUTE.ORG.IL
WWW.JERUSALEMINSTITUTE.ORG.IL • EN.JERUSALEMINSTITUTE.ORG.IL