**Jerusalem Institute for Israel Studies**
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# Jerusalem: Facts and Trends 2011

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# - About the Authors -

**Dr. Maya Choshen** is a Co-Director of the Jerusalem Cluster at the Jerusalem Institute for Israel Studies, with an interest in urban planning, population and society, public services, and the connections among these fields, as well as evaluation studies. She edits the *Statistical Yearbook of Jerusalem*, guides the research teams, and directs numerous projects in the above-mentioned fields.

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# - Preface -

This publication presents an updated and concise picture of Jerusalem and of the trends and changes in the city in a wide range of fields, including population, employment, education, tourism, and construction. In this edition, for the first time, a chapter on the environs of Jerusalem is included.

The principal source of the data found herein is the *Statistical Yearbook of Jerusalem*, published annually by the Jerusalem Institute for Israel Studies and the Municipality of Jerusalem, with support from the Jerusalem Development Authority (JDA).

The data in the *Statistical Yearbook of Jerusalem* are collected from numerous sources, particularly the Central Bureau of Statistics and the Municipality of Jerusalem. We would like to thank all those who provided those data for their much-appreciated contribution to both the *Statistical Yearbook* and this publication.

We would like to express our special thanks and appreciation to Inbal Doron for her extensive assistance in preparation of this publication, to Esti Boehm for production, and to Hamutal Appel for preparation for printing.

Dr. Maya Choshen and Michal Korach

# - Area -

Jerusalem is the largest city in Israel. Its area of jurisdiction encompasses 125,000 dunams. By way of comparison, Be'er Sheva encompasses 84,000 dunams, Haifa has an area of 69,000 dunams, Rishon Lezion has 59,000 dunams, Tel Aviv[1] has 52,000 dunams, and Ma'ale Adummim, which is situated east of Jerusalem, covers 49,000 dunams.

# - Population -

## Population size

At the end of 2010,[2] the population of Jerusalem numbered 789,000.
The "Jewish and Other" population[3] totaled 504,000, and the Arab population totaled 285,000.

At the end of 2009, the population of Jerusalem numbered 773,000. The "Jewish and Other" population numbered 497,000, and the Arab population numbered 275,900. The Arab population included a Muslim majority (96%) and Christian minority. In 2009, the population of Jerusalem accounted for 10% of the population of Israel; the Jewish population constituted approximately 8% of the total Jewish population of Israel, while the Arab population constituted approximately 18% of the total Arab population of Israel.

Over the years, there has been an evident decline in the proportionate size of Jerusalem's Jewish population, with a concomitant increase in the proportion of the Arab population. The proportion of the Jewish population fell from 74% in 1967 to 72% in 1980, to 68% in 2000, and to 64% in 2009. Simultaneously the Arab population rose from 26% in 1967 to 28% in 1980, to 32% in 2000, and to 36% in 2009.

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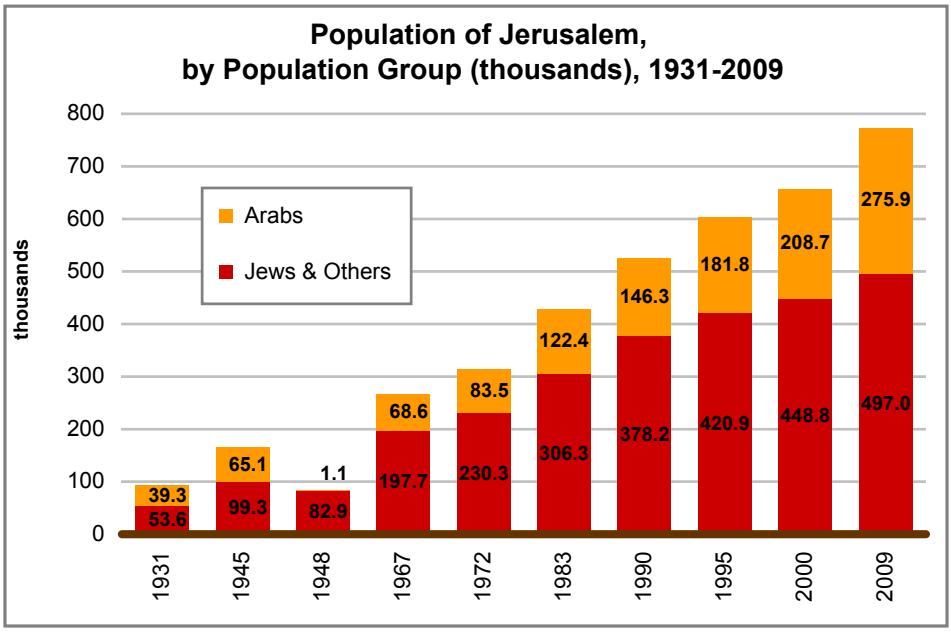
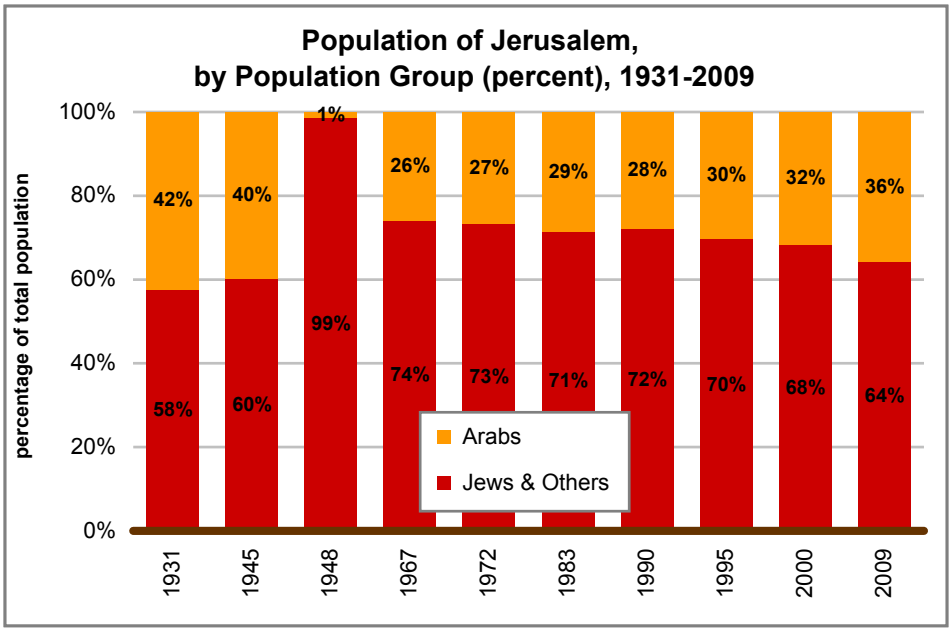
[1] All data relating to Tel Aviv refer to the city of Tel Aviv-Yafo.

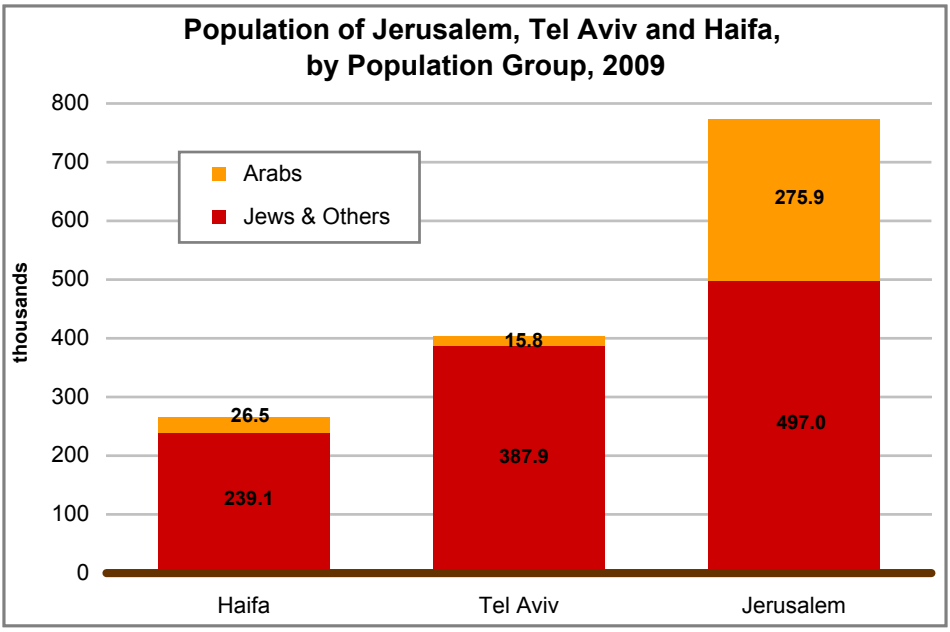
[2] Interim data.

[3] Hereinafter "the Jewish population." In this chapter the statistics for the Jewish population include Jews, non-Arab Christians, and persons without religious classification.

The proportion of the Arab population in Jerusalem (36%) is high in comparison to the Arab population of Israel as a whole (20%), of Haifa (10%), and of Tel Aviv (4%).






## Geographical distribution of the population

At the end of 2009, 466,600 of Jerusalem's residents (Jewish and Arab) lived in areas added to the city in 1967, constituting 60% of the total population of the city.

Of the Jewish population, 193,700 lived in areas added to the city in 1967, representing 42% of the total number of residents of those areas and 39% of the total Jewish population of the city. Population figures for the larger Jewish neighborhoods constructed after 1967 were as follows: 40,400 in Ramot Alon; 39,800 in Pisgat Ze'ev; 29,000 in Gilo; 18,600 in Neve Ya'acov; 14,200 in Ramat Shlomo (Rekhes Shu'afat); and 13,700 in East Talpiot.

Of the Arab residents, 272,900 lived in areas added after to the city in 1967, constituting 58% of the total population of these areas and 99% of the Arab population of the city.

## Population growth

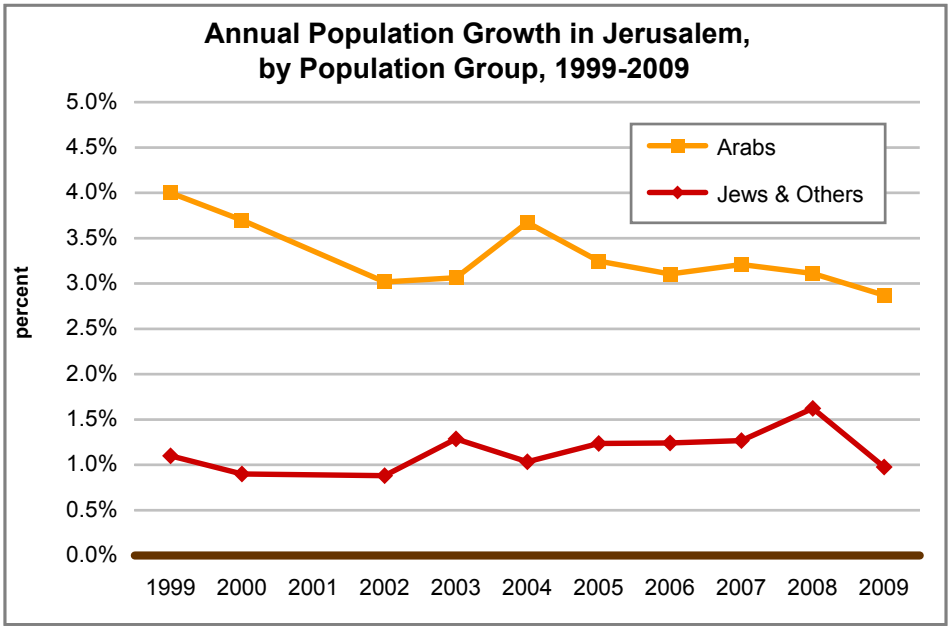
During 2010[4] the population of Jerusalem grew by 2.1% (15,800 persons): The Jewish population grew by 1.4% and the Arab population by 3.3%.

[4] Interim data.

During 2009 the population of Jerusalem grew by 1.7% (12,600 persons): The Jewish population grew by 1.0% (4,800 persons) while the Arab population grew by 2.9% (7,800 persons).
These statistics indicate that the growth rate of the Arab population is higher than that of the Jewish population in both relative and absolute terms.

During 2009 the population growth rate in Jerusalem (1.7%) was comparable to the overall growth rate in Israel (1.8%) and significantly higher than the growth rates in Tel Aviv (0.2%) and Haifa (0.5%). The Jewish population growth rate in Jerusalem (1.0%) is lower than that in Israel (1.6%) but significantly higher than the rates in Tel Aviv (0.1%) and Haifa (0.3%). The Arab population growth rate in Jerusalem (2.9%) is higher than the Arab population growth rate in Israel (2.4%).

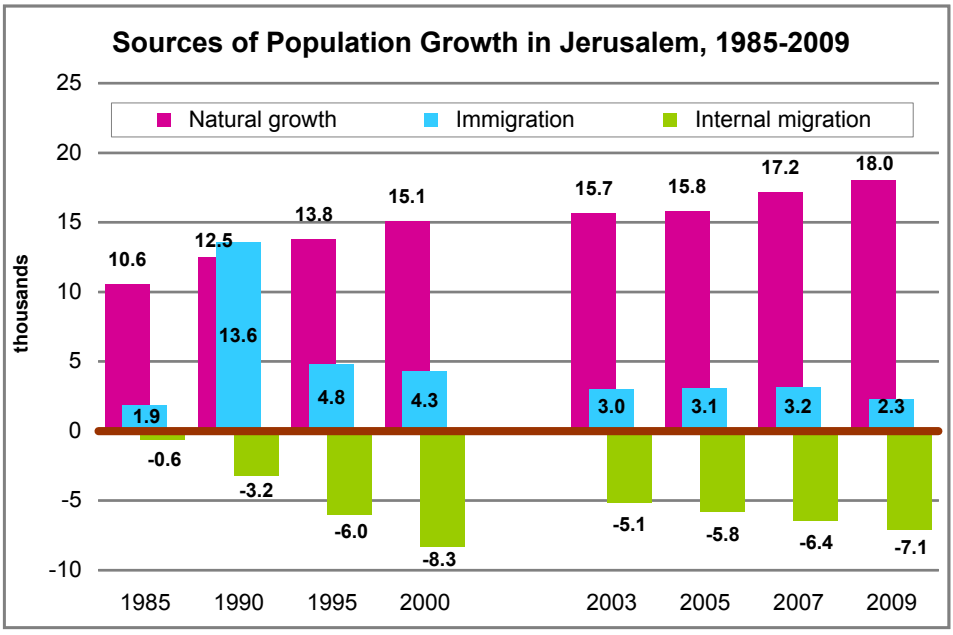
During the years 1967-2009, the population of Jerusalem increased by 190%. The Jewish population grew by 151%, while the Arab population grew by 302%. During these years the population of Israel increased by 172%, with the Jewish population growing by 152% and the Arab population by 291%.



## Sources of population growth

Three factors contribute to population growth:

- Natural growth – the difference between the number of births and the number of deaths.
- Aliyah (Jewish immigration) – new immigrants who choose Jerusalem as their first place of residence within 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.



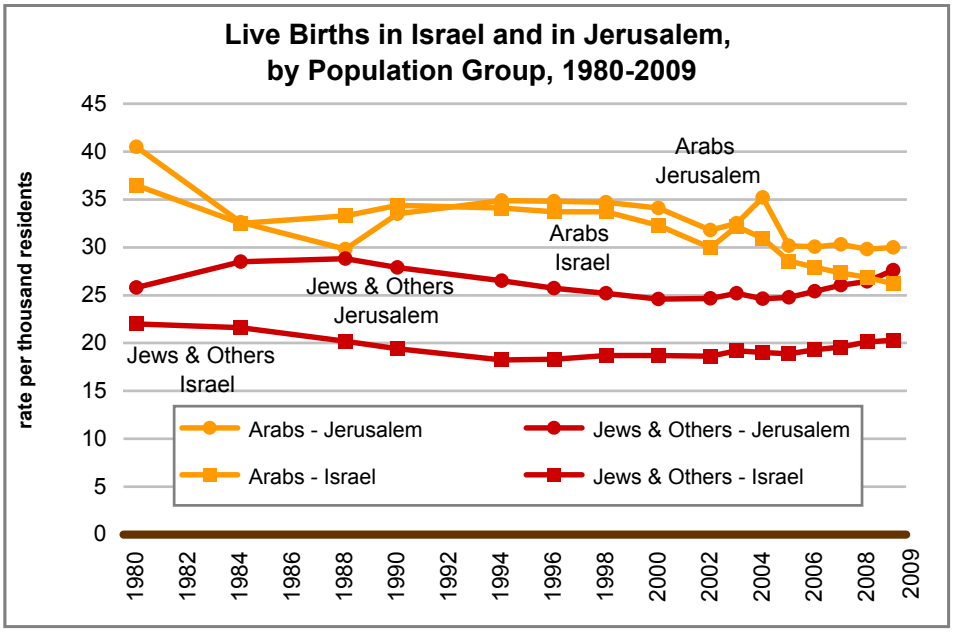

## Birth

During 2009 a total of 21,800 infants were born in Jerusalem, 63% of whom were born to Jewish (and other) families, and 37% of whom were born to Arab families. Within Israel generally, by way of comparison, 75% of the total number of newborns were born to Jewish families and 25% to Arab families.

Jerusalem is characterized by high birthrates. The principal contributing factors are the Jewish-haredi (ultra-orthodox) population and the Arab-Muslim population. In 2009, the birthrate in Jerusalem was 28.5 births per 1,000 persons, compared

to 21.5 births per 1,000 persons in Israel overall. The birthrate within the Arab population of Jerusalem is higher than that of the Jewish population. In 2009, the birthrate within the Jewish population of Jerusalem was 27.6 births per 1,000 persons (20.3 births per 1,000 persons within the overall Jewish population of Israel), while that within the Arab population of Jerusalem stood at 30.0 births per 1,000 persons (26.2 births per 1,000 persons within the overall Arab population of Israel).

Since the 1970s there has been a gradual decline in the birthrates within the Jewish population of Jerusalem. The average birthrate of the Jewish population dropped from 27.7 births per 1,000 persons during the 1970s (1973-1979) and the 1980s (1980-1989) to 25.7 during the 1990s (1990-1999) and to 25.3 during the years 2000-2009.
During the same period, a sharp decline occurred in the birthrate within the Arab population in Jerusalem. In the 1970s (1973-1979) the average birthrate within this sector was 42.5 births per 1,000 persons. This figure fell to 32.9 in the 1980s (1980-1989) and rose slightly to 34.1 in the 1990s (1990-1999). During the years 2000-2009, the average birthrate stood at 31.8.



In 2009, the total fertility rate (the number of expected births during a woman's lifetime) in Jerusalem was 4.0, compared to 3.0 in Israel, 2.2 in Tel Aviv, and 2.1 in Haifa. Thus the average number of children that a woman in Jerusalem is expected to have is nearly double the figure for a woman in Tel Aviv or Haifa.

The total fertility rate of Jewish women in Jerusalem was 4.1, slightly higher than the total fertility rate among the Arab women of Jerusalem, which measured 3.9. The principal contributing factor to the high rate among Jewish women is the high fertility rate among haredi women, who are expected to have 7.7 children on average during their lifetime.[5] Among the Muslim women of Jerusalem, the fertility rate was 4.0 children, slightly higher than the total fertility rate among Muslim women in Israel, which measured 3.7.

## Mortality

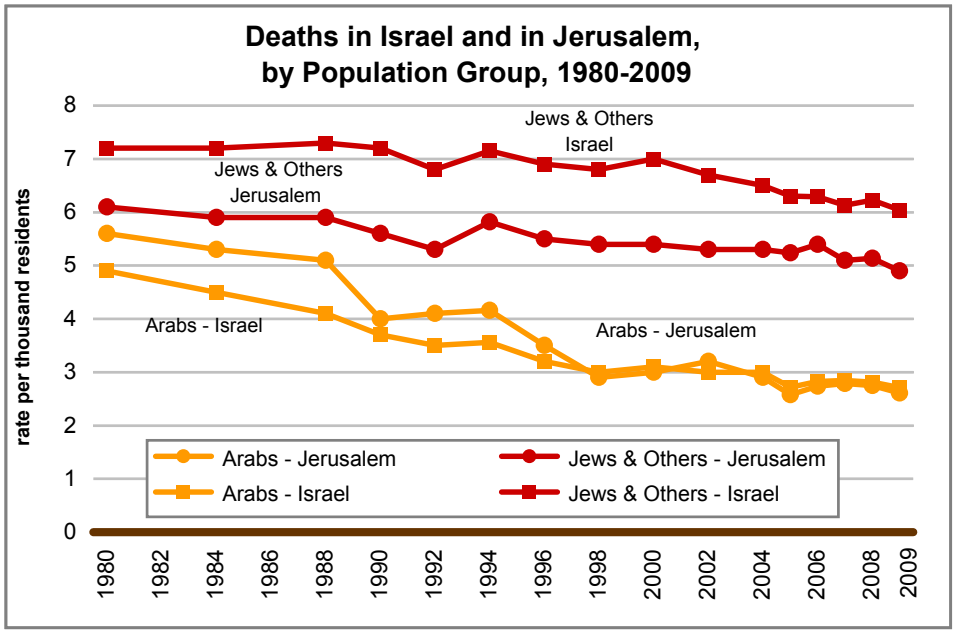
In 2009, the number of deaths in Jerusalem was 3,300, of which 78% were Jewish and 22% Arab. The mortality rate in Jerusalem was 4.3 deaths per 1,000 persons, lower than Israel generally (5.2), Tel Aviv (7.9), and Haifa (9.7) – a consequence of Jerusalem's relatively young population.

The mortality rate within the Arab population of Jerusalem is significantly lower than that within the Jewish population. In 2009, the mortality rate of the Jewish population in Jerusalem was 5.2 deaths per 1,000 persons (with 5.8 deaths per 1,000 persons among the Jewish population of Israel, 8.1 in Tel Aviv, and 10.3 in Haifa), nearly double the rate of the Arab population of Jerusalem, which measured 2.7 deaths per 1,000 persons. (The mortality rate of Jerusalem's Arab population is equal to that of the Arab population of Israel.)

Over the years the mortality rate of the Jewish population of Jerusalem has gradually declined, whereas the mortality rate of the Arab population has dropped sharply and quickly. The average mortality rate within the Jewish population fell from an average of 6.4 deaths per 1,000 persons during the 1970s (1973-1979) to 5.9 during the 1980s (1980-1989), to 5.5 during the 1990s (1990-1999), and to 5.2 during 2000-2009. Within the Arab population the average mortality rate dropped

[5] Gurvitz N. and Cohen-Castro A. (2004), *The Haredim – Geographical Distribution and Demographic, Social and Economic Profile of the Haredi Population in Israel, 1996-2001*(Hebrew), Central Bureau of Statistics, Working Papers Series No. 5, p. 39. www.cbs.gov.il/publications/int_ulor.pdf.

from an average of 6.4 deaths per 1,000 persons during the 1970s (1973-1979),[6] to 4.5 during the 1980s (1980-1989), to 3.5 during the 1990s (1990-1999), and to 2.9 during the years 2000-2009.




One of the principal explanations for the sharp decline in the mortality rate of the Arab population is the sharp decline of the infant mortality rate. During the 1970s (1972-1979) the average infant mortality rate within the Arab population of Jerusalem was 45.2 (deaths per 1,000 live births). This figure dropped to 17.2 during the 1980s (1980-1989), to 10.7 during the 1990s (1990-1999), and to 7.6 during the years 2007-2009.

During the years 2007-2009, the average infant mortality rate within the Jewish population of Jerusalem was 2.7 (and 2.7 as well within the Jewish population of Israel), while within the Arab population this figure measured 7.6 (and 7.1 within the Arab population of Israel). The relatively high infant mortality rate within the Arab population is a result, among other things, of birth defects that occur relatively frequently within the Muslim population because of intermarriage.[7]

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[6] It should be noted that during these years the mortality rates of the Arab population of Jerusalem dropped from 7.3 deaths per 1,000 persons in 1973 to 5.3 deaths in 1979. Within the Jewish population mortality rates dropped from 6.8 to 6.0 during these years.

[7] www.health.gov.il/Download/pages/tmuta2003_tinuk.doc

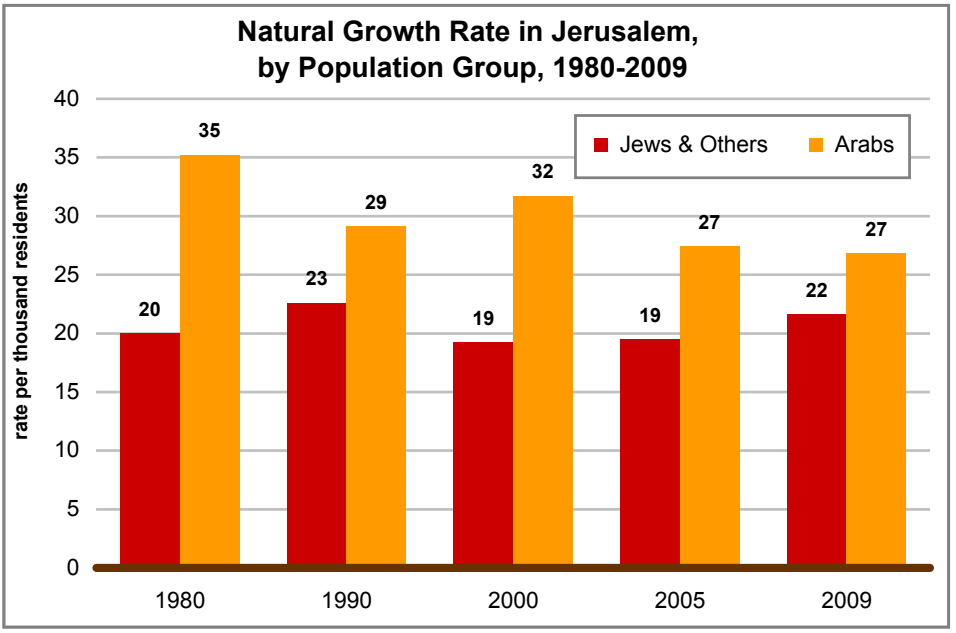
The decreased mortality rates among the Arab population of Jerusalem are the result of improved sanitation, healthcare and preventive medicine during the 1970s and 1980s, and implementation of the National Health Insurance Law beginning in the mid-1990s. Another reason that mortality rates of the Arab population are lower than those of the Jewish population is that the Arab population is younger than the Jewish one. In 2009, the proportion of children (ages 0-14) within the Arab population measured 40% (31% within the Jewish population), whereas the proportion of seniors (ages 65 and older) was only 4% (and 11% within the Jewish population).

## Natural growth

Natural growth (the difference between the number of births and the number of deaths) is the principal factor in the growth of Jerusalem's population. In 2009, natural growth resulted in the addition of 18,000 persons to the population of Jerusalem – 59% Jews and 41% Arabs. Natural growth in Jerusalem (18,000) is significantly higher than that in Tel Aviv (3,800 persons) or Haifa (1,100 persons). During this year the natural growth rate in Jerusalem was 23.5 per 1,000 persons, compared to 16.4 in Israel, 9.4 in Tel Aviv, and 4.2 in Haifa.

The natural growth rate of the Arab population of Jerusalem is significantly higher than that of the Jewish population. In 2009, the natural growth rate of the Arab population was 26.8 per 1,000 persons and 21.6 for the Jewish population. At the same time, the natural growth rate of the Jewish population of Jerusalem is higher than the natural growth rate of the Jewish population of Israel – 21.6 and 14.7 respectively. The natural growth rate of the Arab population of Jerusalem is higher than that of the Arab population of Israel – 26.8 and 23.2 respectively.

Since the 1970s there has been a decline in the natural growth rate in Jerusalem within both the Jewish and Arab populations. The decline within the Jewish population was gradual and steady: during the 1970s (1973-1979) and 1980s (1980-1989), the average natural growth rate within the Jewish population was 21.3 and 21.8 per 1,000 persons respectively. It fell to 20.3 during the 1990s (1990-1999) and to 20.0 during the years 2000-2009. Within the Arab population natural growth rate dropped sharply. During the 1970s (1973-1979) the average natural growth rate within the Arab population of Jerusalem was 36.2 (per 1,000 persons). It fell to 28.5 during the 1980s (1980-1989), rose slightly to 30.3 in the 1990s (1990-1999), and averaged 29.0 during the years 2000-2009.



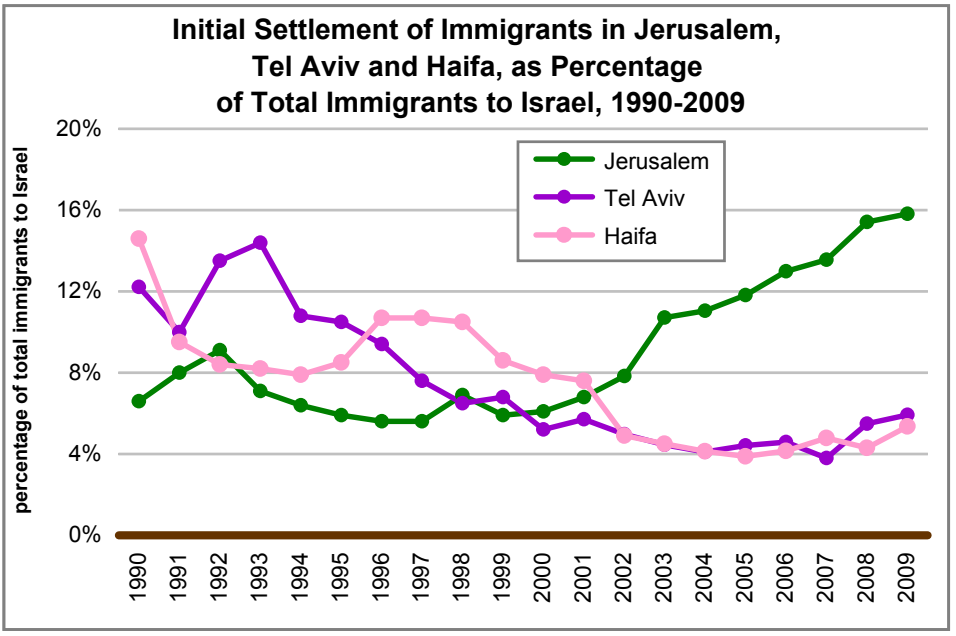

## Aliyah[8]

During the 1990s many new immigrants arrived in Israel, over 80% of whom came from states of the former Soviet Union. The year 2002 marked a turning point during which a significant decline occurred in the number of immigrants to Israel from these countries, measuring 55%. The relative proportion of these immigrants continued to decline in the years that followed, reaching 16% in 2009. Simultaneously, the proportion of immigrants from Western Europe and the United States increased. In 2002, a total of 33,600 new immigrants arrived in Israel. This figure dropped to 21,200 in 2005 and to 14,600 in 2009. In Jerusalem, however, the number of new immigrants has been relatively consistent throughout the first decade of the 21st century, totaling approximately 2,500 new immigrants annually during the years 2002-2007. In 2008, the number of new immigrants reached 2,100, and in 2009 it rose to 2,300. The number of immigrants who settled in Jerusalem during 2009 is higher than the number of those who settled in Tel Aviv (860) or Haifa (780).

Jerusalem is less attractive relative to other options for immigrants with limited resources. Therefore, during the years in which a large number of immigrants

[8] Not including "immigrant citizens" (returning residents of Israel).

arrived from the former Soviet Union, the proportion of immigrants who chose in reside in Jerusalem was low – approximately 7%. The changing profile of immigrants to Israel, in particular the increase in the proportion of immigrants from prosperous countries (mainly the U.S. and Western Europe), contributed to the significant increase since 2002 in the proportion of immigrants who choose Jerusalem as their first place of residence in Israel.
In 2009, approximately 16% of all immigrants to Israel settled in Jerusalem, a much higher percentage than those measured for Tel Aviv (6%) or Haifa (5%).




During the years 2002-2009, immigrants to Jerusalem constituted approximately 12% of all new immigrants to Israel (and 7% during the years 1990-2001), compared to 5% in Tel Aviv and Haifa (and 10% during the years 1990-2001 in Tel Aviv and Haifa). The five countries from which the highest percentages of immigrants arrived were the United States (31%), France (20%), Russia (10%), Great Britain (7%), and the Ukraine (5%).

In 2009, those residents of Jerusalem who had immigrated to Israel during the period from 1990 onwards numbered 65,900 and constituted 9% of the total population as well as 13% of the "Jewish and Other" population. Among the immigrants, 60% had immigrated during the years 1990-1999 and 40% during

the years 2000-2009. Those immigrants who had arrived during the period from 2000 onwards comprised 6% of the total Jewish population of Jerusalem.

The proportion of Jerusalem's population that represents immigrants who arrived during the period from 1990 onwards (13%) is the same as that for Tel Aviv (13%) but lower than the figure for Haifa (26%) and for some of the localities surrounding Jerusalem, such as Bet Shemesh (21%) and Ma'ale Adummim (16%). The proportion of immigrants in Giv'at Ze'ev (7%), Mevasseret Ziyyon (9%), and Modi'in Illit as well as Betar Illit (6%) is lower than that in Jerusalem.

The largest numbers of immigrants who arrived during the years 1990-1999 were recorded in the following Jerusalem neighborhoods: Pisgat Ze'ev (6,700), Gilo and Neve Ya'acov (2,900 each), and Kiryat Yovel (2,500). The highest percentage of 1990-1999 immigrants in relation to total neighborhood population were recorded in Pisgat Ze'ev (17%), Neve Ya'acov (16%), Talpiot-Arnona (13%), and Kiryat Yovel and Talpiot Mizrah (12% each).

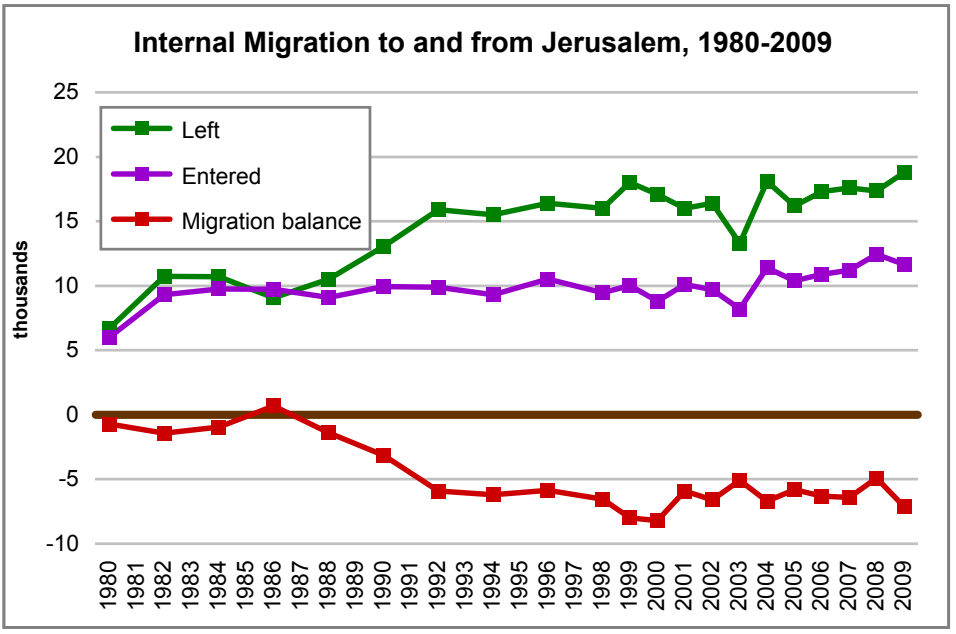
The highest count of 2000-2009 immigrants was recorded in Bayit Vagan and Katamonim (1,500 each) and in Talpiot-Arnona as well as Talpiot Mizrah (1,300 each). The highest percentage of 2000-2009 immigrants in relation to overall neighborhood population was recorded in Talbieh (13%), the city center and Rehavia (12% each), and Bak'a (11%).

## Internal migration

In 2009, a total of 18,800 residents left Jerusalem for other localities in Israel, and 11,700 new residents arrived in Jerusalem from other localities within the country. The balance of internal migration was negative for Jerusalem, amounting to -7,100, which is large in comparison to the past decade.

In 2009, a negative migration balance was recorded between Jerusalem and each of the districts within Israel, with the exception of the southern district. The negative migration balance between Jerusalem and Jewish localities in Judea and Samaria was the largest (-2,500 persons), followed in decreasing order by the Jerusalem District (-2,100 persons), the Tel Aviv District (-1,100 persons), the Central District (-1,400 persons), the Northern District (-70 persons), and the Haifa District (-70 persons). It should be noted that until 2009, the migration balance of Jerusalem with the Northern and Haifa Districts was positive.

As mentioned, Jerusalem had a positive migration balance only with the Southern District (60 persons).




During the years 2005-2009 a total of 87,200 residents left Jerusalem for other localities in Israel, and 56,600 new residents arrived in Jerusalem from other localities. In total, the population of the city was reduced by 30,600 residents as a result of a negative migration balance. Among those who left Jerusalem the percentage that moved to the Jerusalem metropolis is evident – 48% (31% to Judea and Samaria, 17% to the Jerusalem District). During these same years, 34% of those who left Jerusalem migrated to metropolitan Tel Aviv (17% to Tel Aviv District and 17% to the Central District). Among immigrants to Jerusalem the proportion of those arriving from metropolitan Jerusalem is comparable to those arriving from metropolitan Tel Aviv. During the years 2005-2009, 36% of the immigrants to Jerusalem came from metropolitan Jerusalem (23% from Judea and Samaria, and 13% from the Jerusalem District), and 34% came from metropolitan Tel Aviv (17% from the Tel Aviv District and 17% from the Central District).

The localities that attracted the greatest numbers of residents from Jerusalem during 2009 were Tel Aviv (1,630), Bet Shemesh (1,290), Ma'ale Adummim

(960), Betar Illit (900), and Modi'in-Makkabbim-Reut (900). The localities from which Jerusalem attracted the greatest numbers of residents were Bnei Brak (750), Tel Aviv (740), Bet Shemesh (600), Ma'ale Adummim (590), and Betar Illit (450).

As a general rule, migrants are characteristically young. This holds for Jerusalem as well: both those who leave the city and those who move to it are typically young. During the years 2005-2009, 48% of those who left Jerusalem and 54% of new residents were aged 20-34. The median age of those leaving Jerusalem was 25.1, and that of new residents was 25.3.
The age groups whose numbers were most reduced by Jerusalem's negative migration balance were the following: children aged 0-4 (whose families departed the city): -6,900; ages 30-34: -4,100; and ages 20-24: -4,000.

## Population age

The population of Jerusalem is characterized by its relative youth. During 2009 the median age of its residents was 24 years (that is, half the population was younger than 24 years 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 34 and 38 respectively. The median age of Israel's total population was 29.

The Jewish population of Jerusalem is older than the Arab population. During 2009 the median age of the Jewish population was 26 and that of the Arab population was 20. In Israel generally the median age of the Jewish population was 32 and that of the Arab population was 21 for the same year.

Thus, Jerusalem is characterized by a young age structure, with a relatively high proportion of children (0-14) and a relatively low proportion of senior citizens (65 and above). In 2009, children (0-14) accounted for 34% of the city's total population, much higher than the proportion in Tel Aviv and Haifa (18% each) or in Israel as a whole (28%). Within the Jewish population of Jerusalem, children accounted for 31%, compared to 40% within the Arab population.

The proportion of senior citizens (65 and up) in Jerusalem was relatively low. Members of this age group accounted for 8% of Jerusalem's population, 14% in

Tel Aviv, 18% in Haifa, and 10% in Israel. They accounted for 11% of the Jewish population of Jerusalem, compared to only 4% within the Arab population.

The Jewish haredi population[9] is characterized by its relative youth. Within the haredi population, the percentage of children (ages 0-14) was 43%, compared to 25% within the general Jewish population (secular, traditional, and religious[10]). The proportion of senior citizens (ages 65 and up) within the haredi population was 6%, compared to 13% within the general Jewish population.

The Muslim-Arab population of Jerusalem is likewise characterized by its relative youth and is significantly younger than the Christian-Arab population. Children (0-14) accounted for 41% of the Muslim population, compared to 23% of the Christian-Arab population. Senior citizens (65 and up) accounted for 3% of the Muslim population, compared to 12% of the Christian-Arab population.

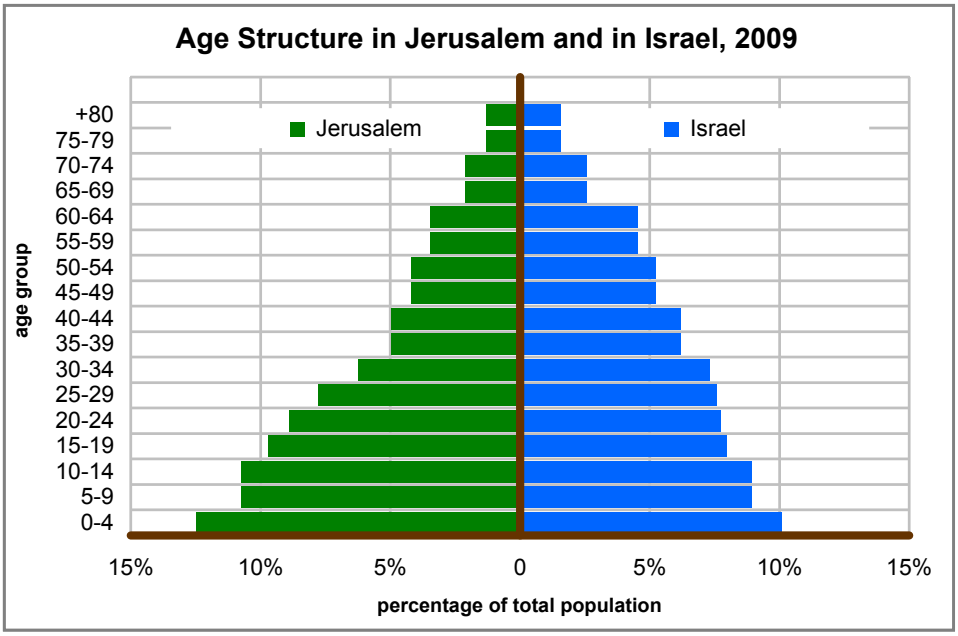
**Population of Jerusalem by age and population group, 2009**

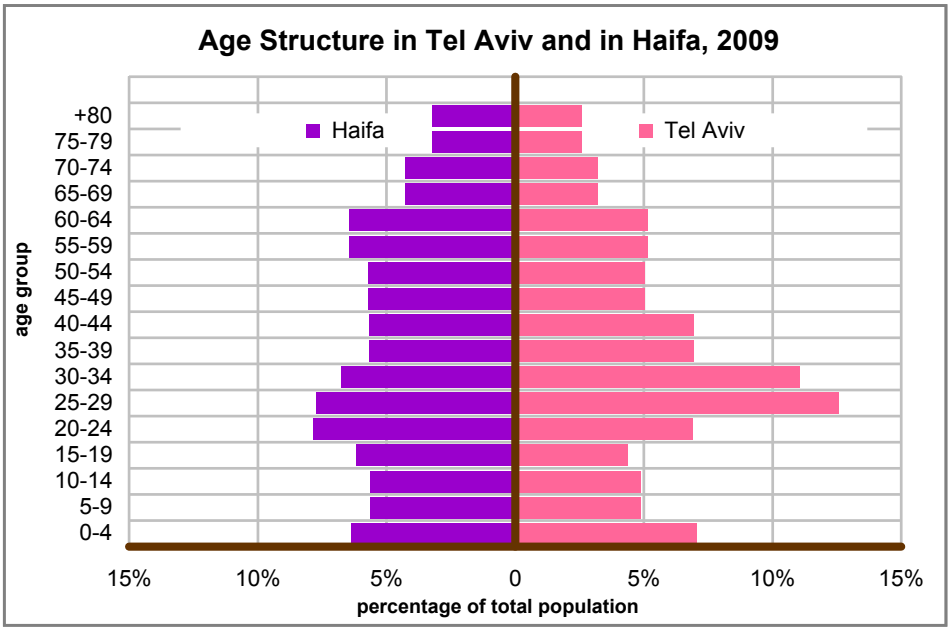
| | **0-14** | **65 and up** | **Median age*** |
|---|---|---|---|
| Total population | 34% | 8% | 24 |
| Jewish population | 31% | 11% | 26 |
| Arab population | 40% | 4% | 20 |
| | | | |
| General Jewish population (secular, traditional, and religious) | 25% | 13% | 32 |
| Haredi-Jewish population (ultra-orthodox) | 42% | 6% | 18 |
| Muslim-Arab population | 41% | 3% | 19 |
| Christian-Arab population | 23% | 12% | 32 |
| Non-Arab Christian population | 16% | 19% | 41 |

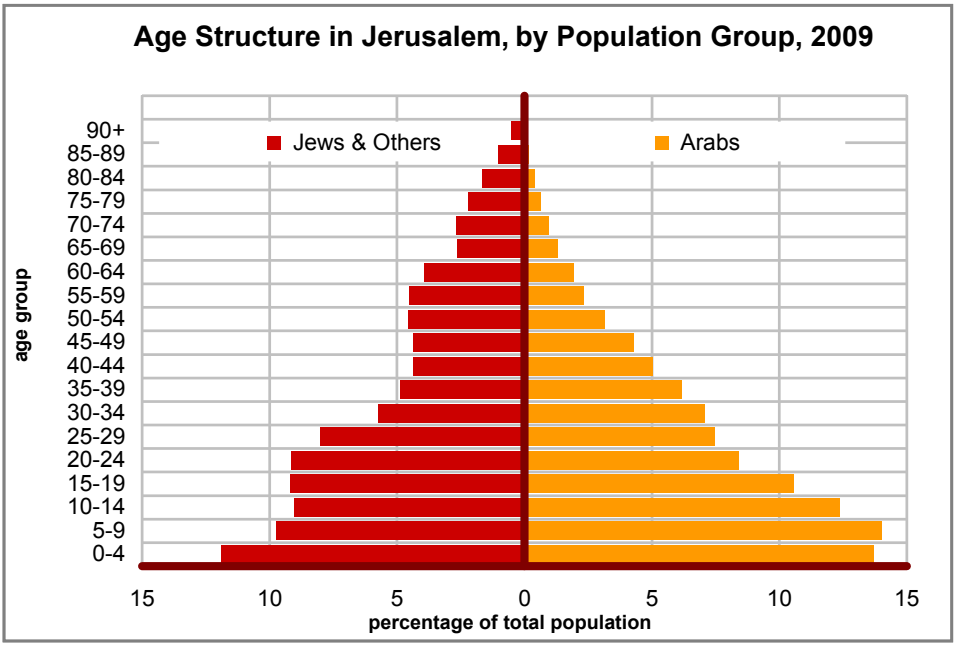
* The age at which half the population is older and half is younger.

[9] The Jewish population that resides in neighborhoods where most residents are haredi.

[10] The Jewish population living in neighborhoods in which most of the residents are secular, traditional, and religious.


Age Structure in Jerusalem and in Israel, 2009
Jerusalem
Israel
age group
+80
75-79
70-74
65-69
60-64
55-59
50-54
45-49
40-44
35-39
30-34
25-29
20-24
15-19
10-14
5-9
0-4
15%
10%
5%
0
5%
10%
15%
percentage of total population


Age Structure in Tel Aviv and in Haifa, 2009
Haifa
Tel Aviv
age group
+80
75-79
70-74
65-69
60-64
55-59
50-54
45-49
40-44
35-39
30-34
25-29
20-24
15-19
10-14
5-9
0-4
15%
10%
5%
0
5%
10%
15%
percentage of total population




## Level of religious identification

Jerusalem's population is highly diverse and is composed of groups with distinct profiles, including groups that differ from one another in terms of their level of religious identification.

The social survey conducted by the Central Bureau of Statistics among those aged 20 and up reveals that (on average) during the years 2007-2009, 31% of Jews in Jerusalem defined themselves as traditional, 29% as haredi, 20% as secular, and 20% as religious. The percentage of Jerusalem's population aged 20 and up who defined themselves as haredi (29%) is the highest among Israel's main cities and is almost four times the proportion of haredi Jews in Israel (8%). Among those aged 20 and up, the percentage of religious within Jerusalem (20%) is also high relative to the main cities, and it is twice the average in Israel overall. The proportion of those who are traditional (religious-traditional or traditional but not very religious) in Jerusalem (31%) is similar to that for Tel Aviv (34%) and Haifa (33%) but lower than the figure for Israel (40%), Rishon Lezion (45%), and Ashdod (50%). The proportion of secular residents of Jerusalem (20%) is low in comparison to the figure for Israel (42%), Tel Aviv (59%), and Haifa (59%).

**Level of religious identification of the Jewish population (ages 20 and up) in Israel, Jerusalem and the main cities, 2007-2009 (average, in Percent)**

| Religious Identification | Israel | **Jerusalem** | Tel Aviv | Haifa | Rishon Lezion | Ashdod |
|---|---|---|---|---|---|---|
| Haredi | 8 | **29** | 2 | 3 | 1 | 10 |
| Religious | 10 | **20** | 4 | 5 | 6 | 8 |
| Traditional-religious | 14 | **13** | 8 | 7 | 11 | 21 |
| Traditional – not very religious | 26 | **18** | 26 | 26 | 34 | 29 |
| Secular | 42 | **20** | 59 | 59 | 47 | 32 |
| Total | 100 | **100** | 100 | 100 | 100 | 100 |

In the context of the 2009 social survey, participants (secular and traditional) were also queried on matters of identification with religion and tradition (patterns of behavior, adherence to religious laws, preservation of tradition, and relationship and attitude to the values of religion and tradition). The survey reveals that among Jerusalem's Jews who identify as secular or traditional, 68% noted that they fast on Yom Kippur. This proportion is lower than that for Rishon Lezion (72%) but higher than the figure for Israel (61%), Haifa (52%), or Tel Aviv (51%).

Another aspect of adherence to religious law and preservation of tradition about which participants were questioned was the practice of keeping kosher. Among Jerusalem's Jews who identified as secular or traditional, 59% keep kosher to a large extent or to a very large extent. This proportion is higher than the figure for Israel (55%), similar to that for Rishon Lezion (60%), and significantly higher than the figure for Tel Aviv (41%) or Haifa (45%).

**Extent of adherence to the practice of fasting on Yom Kippur within the secular and traditional Jewish population (ages 20 and up) in Israel, Jerusalem, and the main cities, 2009 (in Percent)**

| | Israel | Ashdod | Rishon Lezion | **Jerusalem** | Tel Aviv | Haifa |
|---|---|---|---|---|---|---|
| **To a large or very large extent** | 61 | 57 | 72 | 68 | 51 | 52 |
| **Somewhat or not at all** | 39 | 43 | 28 | 32 | 49 | 48 |

**Extent of adherence to the practice of keeping kosher within the secular and traditional Jewish population (ages 20 and up) in Israel, Jerusalem, and the main cities, 2009 (in percent)**

| | Israel | Ashdod | Rishon Lezion | **Jerusalem** | Tel Aviv | Haifa |
|---|---|---|---|---|---|---|
| **To a large extent or a very large extent** | 55 | 60 | 60 | 59 | 41 | 45 |
| **Somewhat or not at all** | 45 | 40 | 40 | 41 | 59 | 55 |

## Households

In 2009, Jerusalem had a total 189,700[11] households[12] distributed as follows: 137,700 "Jewish and Other" (73%) and 50,700 Arab households (27%). The Jewish (and other) population accounts for a higher proportion of households (73%) than its share of the city's population (64%). The reason for this is that Jewish households typically include a smaller number of persons than Arab ones. The average size[13] of a household was 3.4 persons in the Jewish population, lower than in the Arab population, which measures 5.3.

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[11] Including households associated with population group that is unknown.

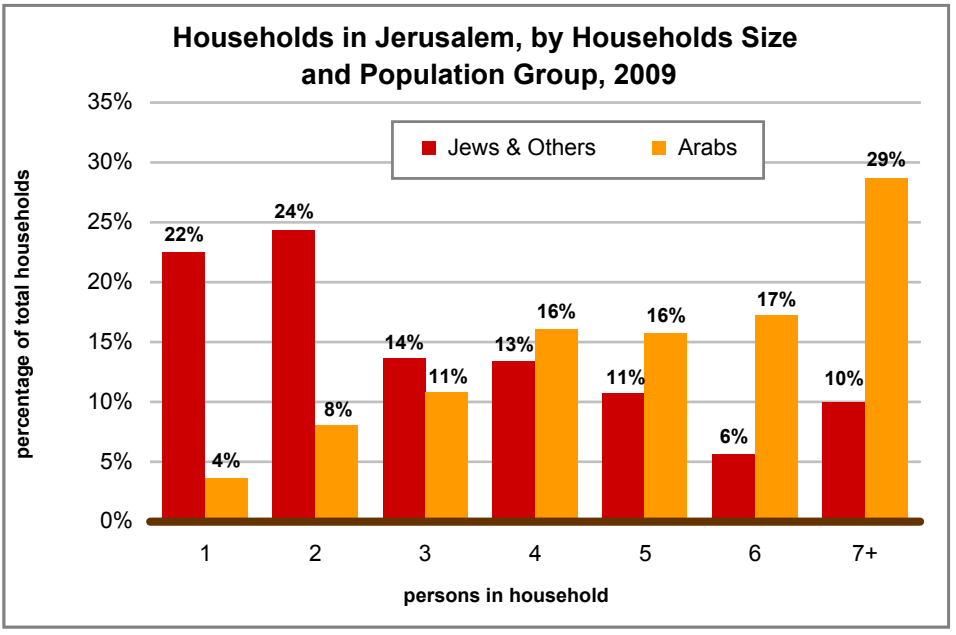
[12] A household is defined as one person or a group of persons living together in a single apartment on a permanent basis for most of the week, who maintain a joint expense budget for food. A household may include persons who are not related.

[13] Including households of only one person.

In 2009, 22% of Jewish households numbered one person, compared to only 4% of Arab households. Households of seven or more persons constituted 10% of the total number of Jewish households, compared to 29% of the total number of Arab households.

Jerusalem's Jewish population is characterized by large households relative to the Jewish population of Israel's main cities. In 2009, the average size[14] of Jewish households in Jerusalem was 3.4 persons, compared to 3.1 in Israel as a whole, 2.5 in Haifa, and 2.2 in Tel Aviv. The average size of an Arab household in Jerusalem was larger than that of Israel as a whole – 5.3 and 4.8 respectively.

A significant difference can be seen between the distribution of the number of persons per Jewish household in Jerusalem and the distributions in Tel Aviv and Haifa. In 2009, 22% of Jewish households in Jerusalem comprised a single person, compared to 39% in Tel Aviv and 28% in Haifa. In Jerusalem, 16% of Jewish households included six or more persons, compared to 2% in Tel Aviv and 4% in Haifa.

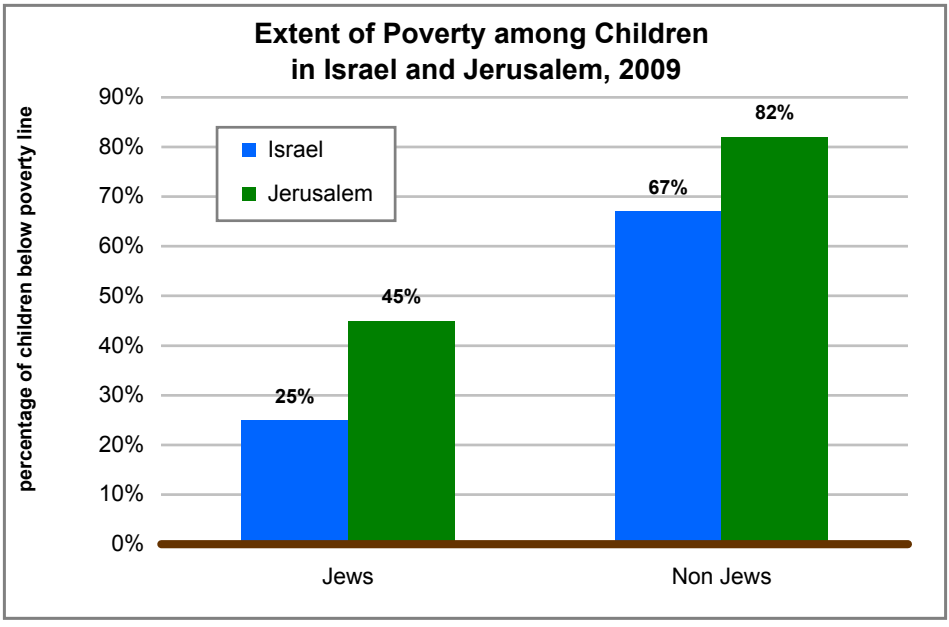



[14] Including households of only one person.

## Extent of poverty

In 2009, 25% of persons in Israel lived below the poverty line. The extent of poverty in the Jerusalem District (84% of the population of the district resided in the city of Jerusalem) was higher than that of Israel or each of the districts within Israel. Thirty-four percent of the families and 57% of the children in the Jerusalem District lived below the poverty line, compared to 13% of the families and 25% of the children in the Tel Aviv District and 21% of the families and 36% of the children in Israel.

In 2009, 36% of the families in Jerusalem lived below the poverty line. The extent of poverty within the non-Jewish population of Jerusalem is significantly higher than within the Jewish population. Sixty-nine percent of the families and 82% of the children within the non-Jewish population live under the poverty line, compared to 23% of the families and 45% of the children within the Jewish population.



## Ownership of consumer durables

Another indicator of a population's socio-economic status is the extent of a household's ownership of consumer durables (key consumer products). In 2009, 10% of Jerusalem households owned two or more vehicles, compared to 18% in Israel, 14% in Tel Aviv, and 16% in Haifa. Among Jerusalem households, 66% owned a personal computer, compared to 74% in Israel, 80% in Tel Aviv, and 73% in Haifa. Fifty-two percent of Jerusalem households had an internet account, compared to 66% in Israel, 75% in Tel Aviv, and 68% in Haifa. Seventy-two percent of Jerusalem households had a television, compared to 90% of households in Israel, 96% in Tel Aviv, and 94% in Haifa. The proportion of those who subscribe to cable or satellite television is also lower in Jerusalem (33%) than in Israel (64%), Tel Aviv (73%), or Haifa (72%).

The relatively low proportion of Jerusalem households owning a television or having cable television or an internet subscription is influenced by the significant weight of the haredi population, which as a matter of custom does not typically have a television or internet connection in the home.

## Monthly expenditure on consumption

In 2009, the average monthly expenditure on consumption per household in Jerusalem was NIS 11,900. In Israel the expenditure on consumption was NIS 13,000 and in Tel Aviv, NIS 14,400. Yet in light of the difference in the size of households between Jerusalem, on the one hand, and Tel Aviv and all of Israel, on the other, this expenditure was shared among a different number of persons – an average of 3.8 in Jerusalem, 2.2 in Tel Aviv, and 3.3 persons on average in Israel. In other words, the average monthly per standard capita expenditure was NIS 4,000 in Jerusalem, NIS 6,900 in Tel Aviv, and NIS 4,800 in Israel.

**Percentage of monthly expenditure on consumption, by principal area of consumption, 2009 (in Percent)**

| | **Jerusalem** | Israel | Tel Aviv |
|---|---|---|---|
| Housing | **26** | 24 | 28 |
| Food | **18** | 16 | 15 |
| Transportation and communication | **17** | 19 | 18 |
| Education, culture, and entertainment | **13** | 14 | 14 |

The four main areas of consumption in households in Israel, Tel Aviv, and Jerusalem are: housing, transport and communication, food, and education, culture, and entertainment. As the table shows, the proportion of monthly expenditure devoted to each of these main areas of consumption is similar.

## Housing density

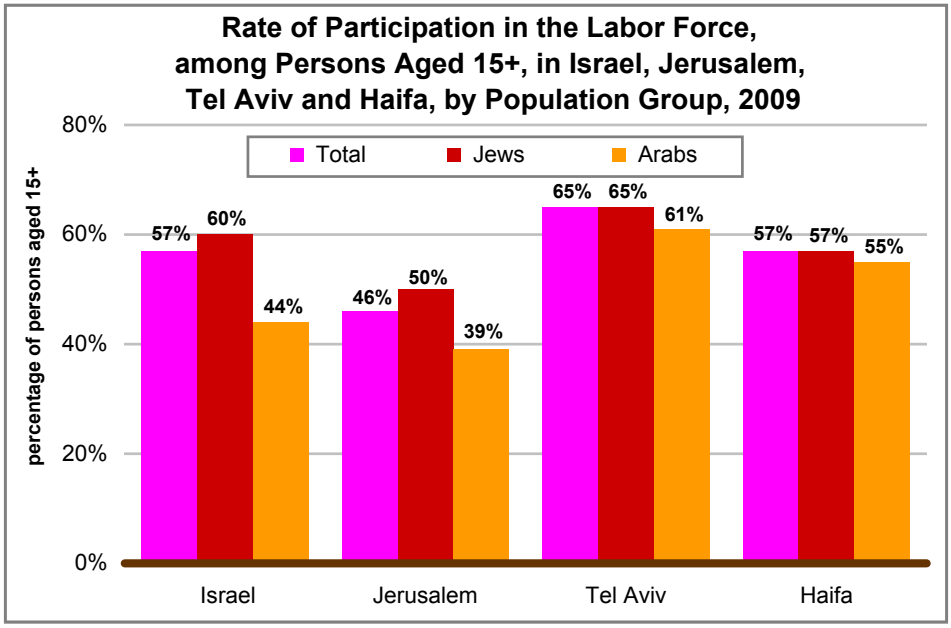
In 2009, the average housing density in Jerusalem was one person per room within the Jewish population, and it was nearly double that figure in the Arab population – 1.9 persons per room. The average housing density within the Jewish population of Jerusalem (one person per room) is slightly higher than the housing density in Israel (0.8 persons per room) and in Tel Aviv and Haifa (0.7 persons per room). The average housing density within the Arab population of Jerusalem (1.9 persons per room) is higher than that within the Arab population of Israel (1.5 persons per room).

Over the years, there has been a decline in average housing density within the Arab population of Jerusalem, from 2.3 persons per room in 1990 to 1.9 persons per room in 2009. The same period saw only a slight decline in housing density in the Jewish population, from 1.1 persons per room to one person (1.0) per room.

# - Employment -

## Rate of participation in the labor force

In 2009, the rate of participation in the labor force[15] in Jerusalem was 46%. This figure is lower than the rate of participation in the labor force in Israel and in Haifa (both 57%) and in Tel Aviv (65%). The rate of participation in the labor force within the Jewish population of Jerusalem was 50% (compared to 60% within the Jewish population of Israel), and within the Arab population, this figure was 38% (44% for the Arab population of Israel).




Studies by the Bank of Israel show that a low rate of participation in the labor force and the employment market in Israel is characteristic of those with a low level of education, men who receive religious education, and Arab women, in particular those with a low level of education. The low employment rate prevents utilization of the productive capacity of the economy, lowers the standard of

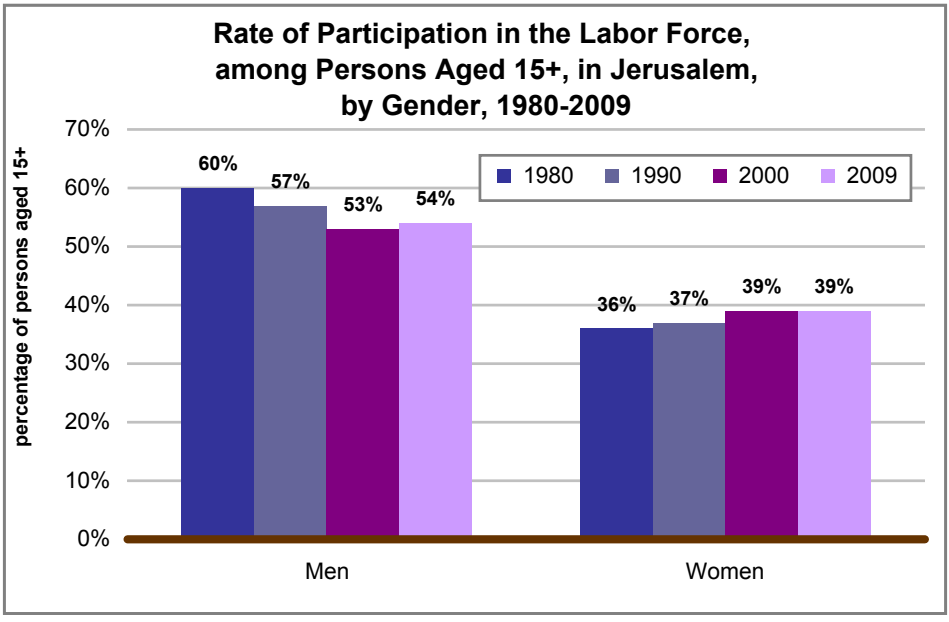
[15] The employed persons and unemployed persons who are actively seeking work, as a percentage of the total population aged 15 and up.

living, exacerbates poverty, and increases government expenditure on transfer payments.[16]

Between men and women, a significant gap exists in the rate of participation in the labor force. In 2009, the rate of participation in the labor force among the men of Jerusalem was relatively low (54%) compared to 70% in Tel Aviv, 62% in Israel, and 61% in Haifa. The rate of participation among the Jewish men of Jerusalem was 48%, and 64% among Arab men.

The rate of labor force participation among Jerusalem women was only 39%, compared to 61% in Tel Aviv, 53% in Haifa, and 52% in Israel. The particularly low rate of Arab women in the labor force is a contributing factor in the low rate of participation among Jerusalem women. The rate of participation among the Jewish women of Jerusalem was 51%, compared to only 13% among Arab women.

In 1980, participation in the labor force in Jerusalem was 47%. This rose to 51% in 1997 and has since then fallen gradually, reaching 46% in 2009. In Israel this



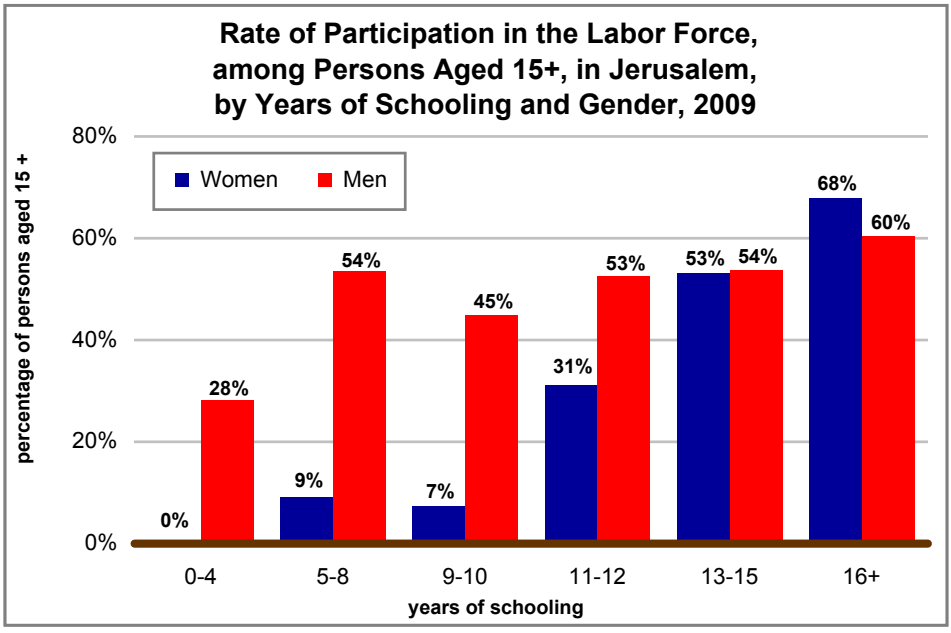

[16] Bank of Israel, Press Release: "The Employment Rate in Israel from an International Perspective" (Hebrew). www.bankisrael.gov.il/press/heb/030317/030317a.htm

rate rose over the same period from 50% to 57%, and it rose even more in Tel Aviv, from 47% in 1980 to 66% in 2009.

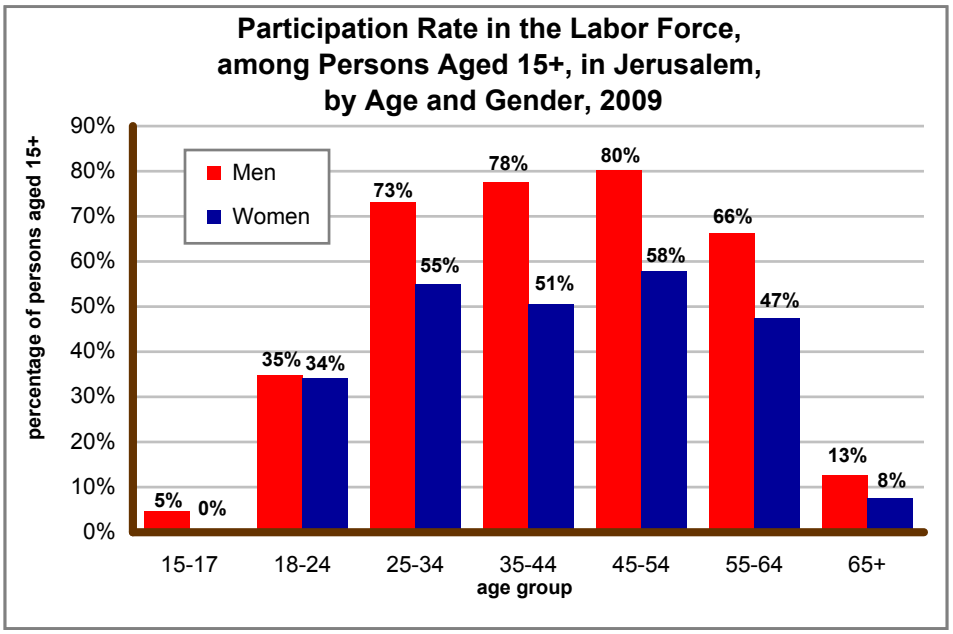
The participation rate in the labor force among Jerusalem men has fallen gradually, from 60% in 1980 to 54% in 2009. Conversely, the rate among Jerusalem women has risen slightly over the same period, from 36% to 39%.

There was a positive correlation between the rate of participation in the labor force and education levels – the greater the number of years of schooling, the higher the participation rate in the labor force. In 2009, the rate in Jerusalem among those with 0-4 years of schooling was 10%. This figure rose to 33% among those with 5-8 years of schooling, to 42% among those with 11-12 years of schooling, and to 64% among those with 16 years or more of schooling.

The figures also show that the participation rate in the labor force increased until the age of 54 and dropped after age 55. In 2009, the percentage of those employed in Jerusalem between the ages of 15-17 was 4%, rising to 35% among those aged 18-24 and to 64% for ages 25-34 and 35-44. The highest rate of participation was recorded among those aged 45-54 (69%). For the 55-64 age group, the rate of participation dropped to 56%, and it fell to 10% among those 65 and above.



In 2009, households without a breadwinner in Jerusalem had an average of 3.7 children per household, compared to 2.6 children on average in households with two breadwinners, and 2.1 children on average in households with three or more breadwinners.




## Employment by economic branch

In 2009, the number of employed persons in Jerusalem measured 262,600, constituting approximately 9% of the total number of employed in Israel. In Tel Aviv, whose population is lower than Jerusalem's, the number of employed persons was greater than that of Jerusalem – 371,700 – and they represented 13% of the total number of employed persons in Israel. Haifa had 161,000 employed persons, constituting 6% of the total number of employed. In 2009, the number of employed persons in Jerusalem constituted 34% of the city's residents (262,600 employed and 773,000 residents). In Tel Aviv the number of employed persons was almost identical to the number of city residents: the former figure measured 92% of the total number of residents, though many are not residents of the city of Tel Aviv (371,700 employed and 403,700 residents). In Haifa the number of employed persons measured 61% of the total number of residents of the city (161,000 employed and 265,600 residents).

Jerusalem is the principal city within the Jerusalem metropolis, which has approximately 1.2 million residents, 75% of whom are residents of the city. Tel Aviv serves as the principal city of the Tel Aviv metropolis, whose population numbers approximately 3.3 million residents (with the residents of Tel Aviv accounting for approximately 12% of the metropolis' residents). Haifa functions as the principal city of the Haifa metropolis, which numbers approximately a million residents, 26% of whom are Haifa residents.

In 2009, 91% of employed Jerusalem residents worked in Jerusalem, compared to 75% of employed Haifa residents who worked in Haifa, and 69% of employed Tel Aviv residents who worked in Tel Aviv. Women's workplaces are closer to home: in 2009, 88% of employed Jerusalem men worked in Jerusalem, compared to 95% of employed Jerusalem women. In Tel Aviv, 64% of employed men worked in the city, compared to 75% of women.

In 2009, the number of employed persons in Jerusalem measured 262,600, of whom 74% were Jerusalem residents and 1% were residents of Tel Aviv. In Tel Aviv, the number of employed persons was 371,700, of whom 36% were Tel Aviv residents, 6% were Rishon Lezion residents, and 1% were residents of Jerusalem. Haifa had 161,000 employed persons, of whom 53% were Haifa residents.

Jerusalem's status as the capital of Israel and its governmental and administrative center, in which government ministries and national institutions are concentrated, results in a very high proportion of persons employed in public service. In 2009, 48% of employed persons in Jerusalem worked in public service (public administration, education, healthcare services, welfare, and community, social, and individual services), compared to 34% in Haifa, 32% in Israel, and 26% in Tel Aviv. Among those employed in civil service in Jerusalem, the proportion of those working in education is particularly notable – 18% (13% in Israel and only 6% in Tel Aviv), as well as health and social services – 12% (10% in Israel and 8% in Tel Aviv) and public administration – 11% (5% in Israel and Tel Aviv). The banking, insurance, and financial sectors accounted for 3% of employed persons in Jerusalem, while 13% worked in commercial services. In Israel, these sectors accounted for 4% and 14% of employed persons, and in Haifa 3% and 15%, respectively. In Tel Aviv, Israel's economic center, the high proportion of those employed in these sectors is particularly apparent – 11% in banking, insurance, and finance, and 25% in commercial services. The proportion of employed

persons in industry in Jerusalem (6%) is low, comparable to that in Tel Aviv (8%) and lower than that in Israel (15%) and Haifa (13%).

In 2009, the main sectors of the economy in which Jews employed in Jerusalem worked were education (19%), commercial services (14%), health and welfare (13%), and public administration (13%). Among Arabs employed in Jerusalem, the main economic sectors were commerce (16%), education (14%), and construction (13%).

The main sectors of the economy among men employed in Jerusalem were commercial services (15%), commerce (14%), and education (10%). Among women the main sectors were education (27%), healthcare services and welfare (18%), and public administration (13%).

An examination of the place of residence of those employed in Jerusalem according to economic sector indicates that in most sectors, over 70% of those employed are residents of the city (for example, in the sectors of commerce, food and hospitality services, education, and commercial services). Two sectors for which a relatively low number of employed persons living in Jerusalem was recorded are banking, insurance and finance (55%) and public administration (50%).

## Income and salaries

In 2008,[17] Jerusalem had 210,600 salaried employees (92%) and 17,500 self-employed workers or "freelancers" (8%). The proportion of salaried employees is comparable to the figures for Tel Aviv (90%), Haifa (94%), and Israel (93%).

In 2008, the average (gross) monthly salary for an employee in Jerusalem was NIS 7,300. The average monthly salary in Jerusalem is low compared to that of Tel Aviv (NIS 10,200), Haifa (NIS 9,400), or Israel (NIS 8,500). Similarly, the average monthly salary in Jerusalem (NIS 7,300) is low in comparison to surrounding localities, with the exception of localities that have a majority haredi population. In Har Adar the average salary was NIS 14,400; in Zur Hadassah it was NIS 11,800; in Mevasseret Ziyyon NIS 11,400; in Efrat, NIS 9,900; for localities of Mateh Yehuda Regional Council, NIS 9,300; in Giv'at Ze'ev,

[17] Based on data of the National Insurance Institute.

NIS 8,900; in Ma'ale Adummim, NIS 8,200; and in Bet Shemesh (where more than a quarter of the population is haredi), it was NIS 7,100). For localities where the population is primarily haredi, the average monthly salaries were as follows: Qiryat Ye'arim (Telz Stone) – NIS 6,200; Kochav Ya'acov – NIS 5,400; and Betar Illit – NIS 4,800. In Abu-Ghosh, the population of which is primarily Arab, the average salary was NIS 5,900.

An examination of salary by gender reveals a significant gap between the salaries of employed men and women. In 2008, the average monthly (gross) salary in Jerusalem among men was NIS 8,100, which is 27% higher than the average for women – NIS 6,400. In Tel Aviv and Haifa, the average salary is higher than that of Jerusalem, and the gap between men's and women's salaries is likewise greater. In Tel Aviv the average salary was NIS 11,900 for men, 42% higher than women's salaries, which averaged NIS 8,400. In Haifa, men's average salary was 54% higher than that of women – NIS 11,400 and 7,400 respectively. For Israel generally, men's average salary was NIS 10,100, which is 61% higher than that of women – NIS 6,900.

Another difference between men and women relates to hours of work per week. In 2008, the average number of working hours per week among men in Jerusalem was 44, in Tel Aviv and Haifa it was 45, and in Israel it was 46. The average number of working hours per week among women was 34 in Jerusalem, 37 in Tel Aviv, 35 in Haifa, and 36 in Israel.

In 2008, the average (gross) wage per hour among Jerusalem men was NIS 44, compared to NIS 63 in Tel Aviv, NIS 55 in Haifa, and NIS 50 in Israel. The average hourly wage among Jerusalem women was NIS 42; in Tel Aviv it was NIS 49, in Haifa – NIS 44, and in Israel – NIS 41. The gap between the hourly wage of men and that of women is lowest in Jerusalem. The average hourly wage of men in Jerusalem is only 6% higher than that of women, compared to a 28% gap in Tel Aviv, 21% in Israel, and 25% in Haifa.

In 2008, the average monthly income of self-employed workers was NIS 7,200 in Jerusalem, compared to NIS 10,700 in Tel Aviv, NIS 9,000 in Haifa, and NIS 8,400 in Israel. The average monthly income of a self-employed worker in Jerusalem (NIS 7,200) is comparable to the average (gross) monthly wage of a salaried employee in Jerusalem (NIS 7,300). In Tel Aviv the average monthly income of

a self-employed worker (NIS 10,700) is also comparable to the average (gross) monthly wages of a salaried employee (NIS 10,200). The same holds for Haifa: NIS 9,000 and NIS 9,400, accordingly.

The average monthly (gross) income[18] of households headed by salaried employees is lower in Jerusalem than in Israel, Tel Aviv, or Haifa. In 2008, the average monthly income of households headed by salaried employees was NIS 13,300 in Jerusalem, NIS 17,300 in Tel Aviv, NIS 15,800 in Haifa, and NIS 15,700 in Israel. Moreover, the average number of persons per household in Jerusalem is high (4.1) compared to Tel Aviv (2.5), Haifa (2.8), and Israel (3.7), and the income per person in Jerusalem is therefore significantly lower than that in Haifa, Tel Aviv, or Israel.

The average monthly (gross) income of households in Jerusalem whose head is not employed was NIS 5,400, compared to NIS 6,400 in Tel Aviv, NIS 6,400 in Haifa, and NIS 5,400 in Israel. The average age of an unemployed head of household was 56 in Jerusalem, 65 in Tel Aviv, 64 in Haifa, and 63 in Israel.


[18] From salaries and income not received from work (capital and property, pensions, and benefits).

The social survey of the Central Bureau of Statistics questioned participants about their general level of satisfaction with their workplace and income. They were also asked about fear of losing their employment.
The survey reveals that 84% of Jerusalem residents are satisfied with their employment. This is quite a favorable picture. A comparison between Jerusalem, on the one hand, and Israel and its other main cities, on the other, indicates that the level of workplace satisfaction in Jerusalem is comparable to that in Israel, Haifa, and Rishon Lezion (85%), but lower than that of Tel Aviv (87%) and higher than that of Ashdod (80%).

The level of income satisfaction among Jerusalem residents was 53%. This rate is higher than that for Ashdod (46%) and Rishon Lezion (49%) but slightly lower than the figures for Israel (55%), Tel Aviv (57%), and Haifa (56%).

Another interesting aspect is the fear of losing one's employment. The data reveal that during the years 2007-2009 Jerusalem residents feel relatively secure in their places of employment – 61% do not at all fear losing their jobs. This figure is identical to that for Rishon Lezion, close to the figure for Israel and Haifa (60%), and higher than that for Tel Aviv (53%) and Ashdod (57%). The differences between Jerusalem and Tel Aviv are especially interesting in light of the greater number of employment options offered in the Tel Aviv marketplace. The gap could perhaps be the result of many of Jerusalem's residents being employed in the public sector, which is considered relatively "stable." In contrast, many Tel Aviv residents are employed in the private sector, which is characterized by a high rate of employee turnover.

With respect to satisfaction regarding financial situation, the survey reveals that during the years 2007-2009 (on average), the proportion of Jerusalem residents who expressed satisfaction with their financial situation was 55%, identical to the figures for Israel and Tel Aviv. This figure was also close to the proportion for Haifa (54%) and higher than that of Rishon Lezion (52%) and Ashdod (46%). It is interesting to note that the proportion of Jerusalem residents who described themselves as very satisfied with their financial situation was 12%, higher than the figure for Israel (9%) and the highest among the main cities (7%-8%).

In all, most of Jerusalem's residents are satisfied with their lives. A total of 87% of Jerusalemites note that they are satisfied or very satisfied with their lives,

compared to 86% in Israel, 85% in Tel Aviv, 82% in Haifa, 87% in Rishon Lezion, and 80% in Ashdod. The proportion of Jerusalem residents who said they are very satisfied with their lives was the highest among the main cities and higher than the national average. The ratio of Jerusalem residents who are very satisfied with their lives was 38%, significantly higher than the percentage for Israel (30%), Tel Aviv (29%), Haifa (26%), Rishon Lezion (25%), and Ashdod (21%).

Jerusalem residents are also the most optimistic regarding their future. Sixty-eight percent of city residents believe that their lives will improve in the future. This proportion is higher than the figure for Israel (61%), Tel Aviv (59%), Haifa (54%), Rishon Lezion (59%), and Ashdod (58%).

# - Education -

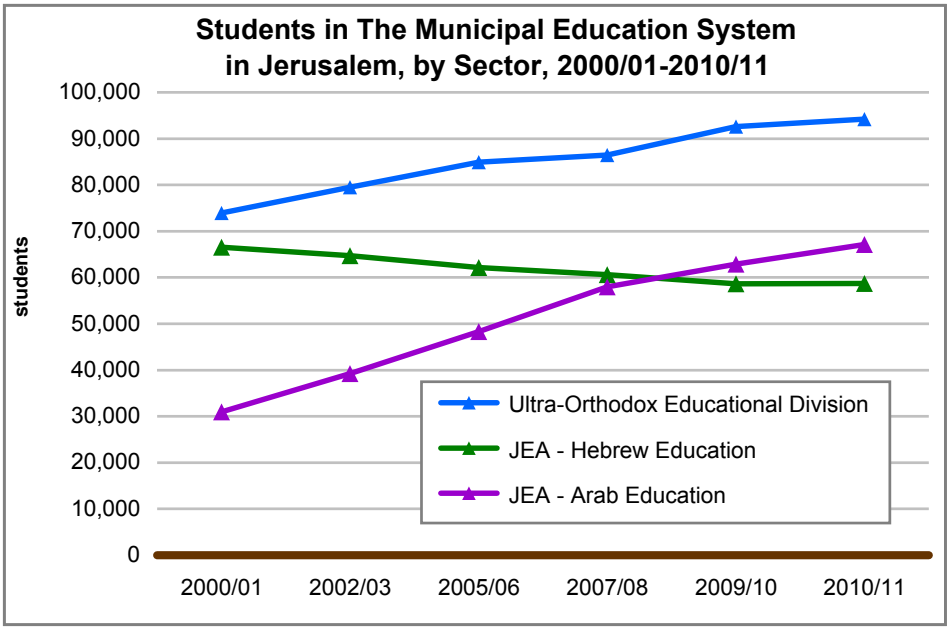
## The education system in Jerusalem

Jerusalem's education system is the largest, most diverse, and most complex municipal education system in Israel. It must address the needs of populations with distinct characteristics. The four main educational sectors comprising the system in Jerusalem are: state, state-religious, haredi, and Arab. The city's education system, in all these sectors, is marked by a high level of variance among schools and includes official public schools, recognized but unofficial schools, municipal and non-municipal schools, and private schools. Compared to other cities in Israel, there is a large number of unique and diverse types of schools in Jerusalem, including: experimental, arts, music, bilingual (Hebrew-Arabic), Anthroposophical, and secular-religious schools.

The state-religious sector includes an arts school, a religious-scientific school, a pluralistic school, and an open school. haredi education includes municipal schools, private, and Talmud Torah schools, as well as schools that belong to Ma'ayan Hachinuch Hatorani network. Arab education includes official public schools and recognized but unofficial schools, municipal and private schools, as well as church schools, schools belonging to the Muslim Waqf, and schools operated by private bodies.

During the 2010/2011 academic year, approximately 241,000 students studied in the Jerusalem educational system; within the Jerusalem Education Authority (JEA), 58,700 students participated in the Hebrew state and state-religious system, and 67,100 in the Arabic system. A total of 94,200 students participated in the haredi Education Division. Approximately 21,000 students attended private Arab schools (2000/2001 estimate).

Over the past five years (2006/2007 – 2010/2011), the number of students in Jerusalem's education system increased by 8%, from 223,300 to 241,000. The number of students in the Hebrew JEA system (state and state-religious) shrank by 4% (from 61,300 to 58,700), while the number in the haredi sector grew by 10% (from 85,900 to 94,200). In the Arab sector (official and recognized but unofficial, not including private), the number of students rose by 22% (from 55,100 to 67,100). (This increase is explained in the section on Arab education).




## Hebrew education

During the 2010/2011 academic year, 152,900 students studied in the Jerusalem Education Authority in Jerusalem: 58,700 students (38%) participated in the Hebrew state and religious-state system, while 94,200 students (62%) studied under the haredi Education Division.

Until 1997/1998, the number of students receiving Hebrew education (state and state-religious) – 70,000 – was higher than the number receiving haredi education (66,900). In 1998/1999, the number of students receiving state and state-religious education (67,000) was comparable to the number receiving haredi education (67,700). Since 1999/2000, the number of students in the haredi sector has surpassed the number of students in the state and state-religious sector.

Analysis of the patterns of change in the number of students points to differences in the rate of growth of the various educational sectors. Over the past five years (2006/2007 – 2010/2011), the number of students receiving Hebrew Education (state and state-religious) in the JEA has declined from 61,300 to 58,700. An examination of the state and state-religious[19] educational sectors – each one

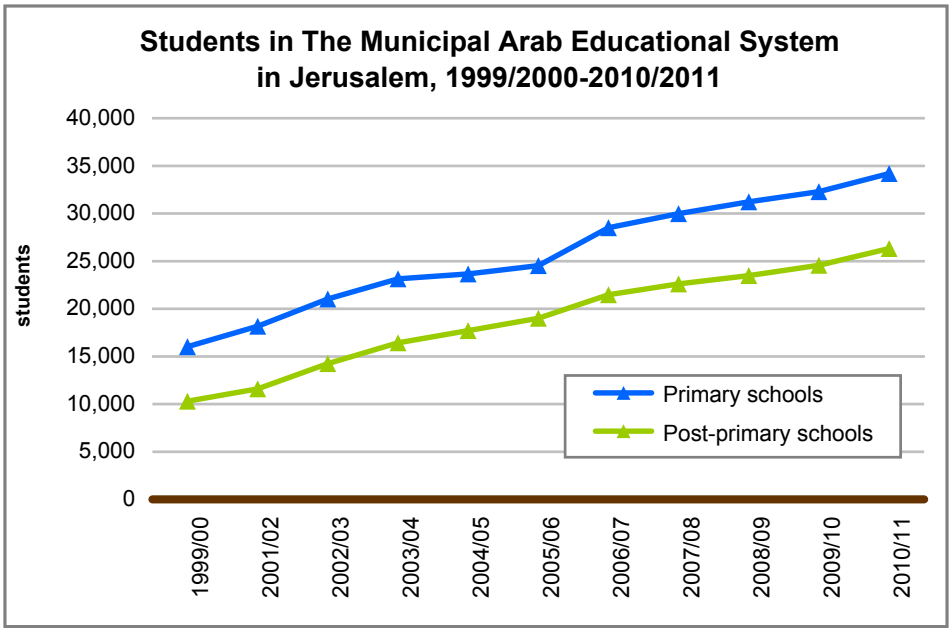
[19] Not including non-municipal kindergartens or special education.

separately – indicates that there has been a 7% decrease in the number of students receiving a state education (from 32,400 to 30,200), while the state-religious educational sector has experienced an increase of 3% in the number of students (from 25,700 to 26,500).

## Arab education

During the 2010/2011 academic year, 88,100 students studied in the Arab education system of Jerusalem, 67,100 of whom received Arab public education.[20] The number of students receiving a private education (church schools, schools of the Muslim Waqf, and other private schools) was 21,000 (2000/2001 estimate). Students in the Arab education system (public and private) constituted 37% of all students in the Jerusalem education system.

In the 2010/2011 academic year, the distribution of students in public education was as follows: 5,200 children in kindergartens, 34,200 students in elementary schools, and 26,300 students in post-elementary schools. Approximately 1,400 students were enrolled in special education schools.




[20] Official education and recognized but unofficial education.

In recent years there has been a significant increase in the number of students enrolled in public Arab education (official and recognized but unofficial). In 2001/2002, the number of students enrolled in the public Arab education system was 33,200. This figure rose to 43,500 in 2003/2004 and to 67,100 in 2010/2011. The increase in the number of students results both from an increase in the number of official public school students and from an increase in the number of formerly private schools that were recognized by the Ministry of Education and became recognized but unofficial schools (which belong to the public sector). Since the early 2000s, these schools have been included in the list of schools and students of the Municipality's Jerusalem Education Authority. In 2001/2002, the number of students in recognized unofficial schools was 1,500; this rose to 8,300 by 2004/2005, and to 22,000 by 2010/2011.

## Eligibility for matriculation

In 2008/2009, the total number of Grade 12 students (in state, state-religious, independent haredi, and municipal Arab education) who were Jerusalem residents was 5,370, of whom 88% studied in the city. Eighty percent of the students in Grade 12 who lived in the city took the matriculation examinations. The eligibility rate for the matriculation certificate among Grade 12 students who were Jerusalem residents was 48%, compared to 58% in Israel. It should be noted that approximately one third of Grade 12 students who live and study in Jerusalem attend schools belonging to the independent haredi education system. In these schools, most students do not take matriculation examinations, but they are included in the eligibility figures. For this reason, there is a downward deviation in the eligibility rate for matriculation certificate (as published by the Ministry of Education) within the Jewish sector in Jerusalem.

The eligibility rate for matriculation (among Grade 12 students) in the Jerusalem environs was: 69% in Mevasseret Ziyyon, 65% in Ma'ale Adummim, 61% in Matte Yehuda Regional Council, 59% in Giv'at Ze'ev, and 52% in Bet Shemesh (where over one fourth of the population is haredi).

There is a direct correlation between the population's socio-economic profile and the eligibility rate for the matriculation certificate. The higher the socio-economic status, the higher the eligibility rate. In Jewish localities (with a population of 10,000 and above) whose population belongs to a high socio-economic class, the

eligibility rate for matriculation (among Grade 12 students) was 65%. This figure fell to 61% in localities with a middle class socio-economic status, and to 51% in localities with a low socio-economic status (the socio-economic classification is based on the "nurturing scale" calculated by the Ministry of Education).

## Higher education

For several years, there has been a decline in the number of students at universities and academic teaching colleges, while the number of students in academic colleges has risen. The number of students at universities in Israel fell from 124,400 in 2003/2004 to 121,000 in 2008/2009.

In 2008/2009, a total of 20,600[21] students studied at the Hebrew University of Jerusalem. Fifty-six percent of the students were studying for a bachelor's degree, 31% for a master's degree, 13% for a PhD, and 1% for a certificate. The distribution of students by faculty was as follows: 26% in social sciences, 24% in the humanities, 21% in the natural sciences and mathematics; 15% in medicine (including medical support services), 8% in agriculture, 5% in law, and 1% in engineering and architecture.

Of the universities in Israel, Bar-Ilan has the largest number of students – 25,900. This is followed by Tel Aviv University with 25,100 students, and the Hebrew University with 20,600 students, as noted.

The Hebrew University has the highest number of PhD students – 2,600, accounting for 25% of all PhD students in Israeli universities. This compares to 2,200 PhD students (21%) at Tel Aviv University, and 1,800 PhD students (17%) at Bar-Ilan University.

A division of students by gender shows that there are more female than male students in Israeli universities. In the 2008/2009 academic year, 55% of students at universities in Israel were women. At the Hebrew University, women accounted for 57% of students. The highest proportion of women was recorded at Bar-Ilan University (63%) and Haifa University (62%); the lowest was at the Technion (36%).

[21] Including the Hebrew University campus in Rehovot.

# - Construction and Housing -

## Apartments

At the end of 2010, there were 198,600[22] residential apartments in Jerusalem (based on figures for the collection of residential municipal tax): 155,200 apartments (78%) in neighborhoods with a Jewish majority and 43,100 apartments (22%) in neighborhoods with an Arab majority.

The average area of an apartment in Jerusalem was 79 square meters. During 1992-2010, the average area of an apartment in Jerusalem increased by 14% from 69 to 79 square meters.
In 2010 the average area of an apartment in neighborhoods with a majority Jewish population was comparable to that in neighborhoods with a majority Arab population – 79 and 77 square meters, respectively. The average housing density in Jerusalem was 20 square meters per person. The average housing density (square meters per person) in neighborhoods with a majority Jewish population (25 square meters per person) is significantly lower than that for neighborhoods with a majority Arab population (12 square meters per person). Average housing density also varies among neighborhoods with a majority Jewish population: 16 square meters per person in neighborhoods with a majority haredi population, and 29 square meters per person in neighborhoods with a majority general population (secular, traditional, and religious).

In neighborhoods with a majority Jewish population, the smallest average apartment size was recorded as follows: in Giv'at Hamatos (33 square meters), in the vicinity of Hamadragot St. in Nachlaot (47 square meters), and in the vicinity of Bar Yohai St. in Katamonim (48 square meters). Neighborhoods with the largest average size were Hahoresh Rd. in Ramot (140 square meters), Yemin Moshe (139 square meters), and Ramat Motsa, and Motsa Tah'tit (137 square meters).
In neighborhoods with an Arab majority, the smallest average apartment size was recorded in Shuafat Refugee Camp (35 square meters), in Abu Tor (39 square meters), and in the Muslim Quarter (42 square meters). Neighborhoods with the

[22] Including "unknown" (apartments whose addresses are unknown, and which cannot therefore be allocated to Jewish or Arab neighborhoods and are included only in the total number of apartments in the city).

largest average apartment size were Beit Hanina (East) (99 square meters), Kafr Aqab (93 square meters), and Beit Safafa (87 square meters).

Regarding satisfaction with residential apartments, the social survey indicates that during the years 2007-2009 (on average), 80% of Jerusalem residents were satisfied or very satisfied with their residential apartments. This figure is relatively low for Israel, Tel Aviv, and Haifa (84%) and is also lower than the rate of satisfaction among Ashdod residents (83%) and Rishon Lezion (88%). Survey participants were also questioned about their general level of satisfaction with their residential area, including its security and sanitation. A high proportion of Jerusalem residents are satisfied with their residential area (83%). This figure is identical for Israel, higher than the figure for Haifa (80%), and lower than the figure for Tel Aviv (87%), Rishon Lezion (88%), and Ashdod (85%). There were no significant differences among the residents of the main cities.

Another survey question measured levels of satisfaction with the sanitation in the residential area. Here the differences were much greater, with Jerusalem at the bottom of the list. Thirty-eight of Jerusalem residents were satisfied with the level of sanitation in their areas of residence. This figure is significantly lower than that for Ashdod (47%), Israel (53%), Tel Aviv (55%), Haifa (54%), and Rishon Lezion (62%).

An additional issue is the matter of security in the residential area. Here too, Jerusalem is at the bottom of the list, but the gap between it and the other main cities is smaller. The proportion of Jerusalem residents who expressed satisfaction with their place of residence was 66%, compared to Israel (73%), Tel Aviv (76%), Haifa (70%), Rishon Lezion (72%), and Ashdod (72%).

## Apartment prices

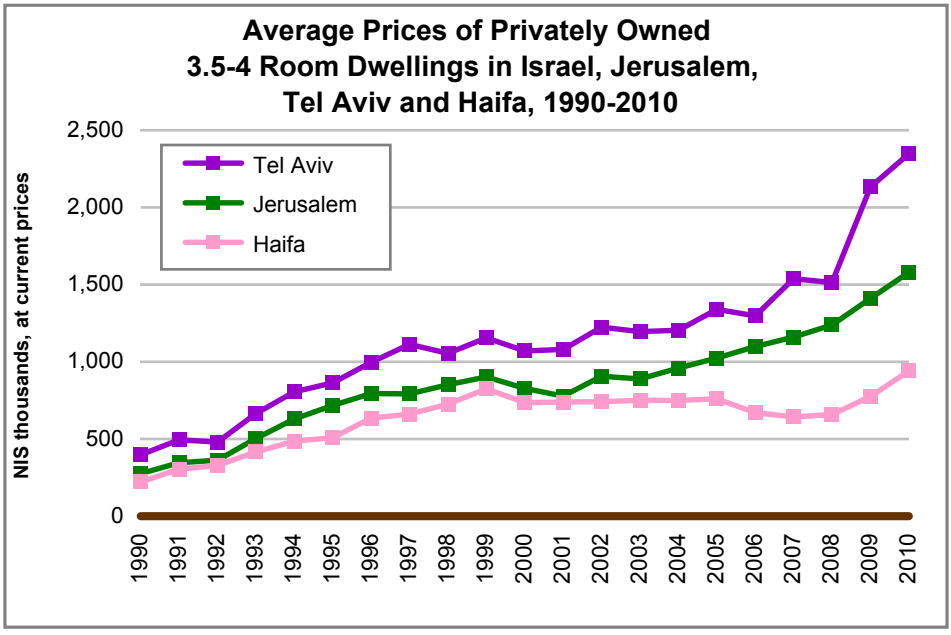
Over the past few years, apartment prices have been steadily rising. For example, the average price of a 3.5-4 room (privately owned) apartment in Jerusalem rose from NIS 827,400 (current price) in the final quarter (October-December) of 2000 to NIS 1,023,700 during the same period in 2005, and to NIS 1,579,600 in 2010.

These figures indicate that apartment prices continued to rise during 2010 as well. The average price of a 3.5-4 room apartment in Jerusalem rose from

NIS 1,484,700 in the first quarter (January-March) of 2010 to NIS 1,570,500 in the second quarter (April-June), and to NIS 1,579,600 in the final quarter (October-December).

The average price of a 3.5-4 room apartment in Jerusalem during the final quarter (October-December) of 2010 – NIS 1,579,600 – is low compared to Tel Aviv (NIS 2,347,500) but higher than that of Israel and Haifa – NIS 1,173,700 and NIS 940,700 respectively.

Between the final quarter of 2009 and the final quarter of 2010, there was a (nominal) increase of 12% in the average price of a 3.5-4 room apartment in Jerusalem (from NIS 1,410,600 to NIS 1,579,600). During the same period, there was an increase of 14% in Israel (from NIS 1,026,300 to NIS 1,173,700). Tel Aviv experienced an increase of 10% (from NIS 2,133,500 to NIS 2,347,500) and Haifa had a 21% increase (from NIS 776,100 to NIS 940,700).




## Construction initiated

In 2009, the areas in Jerusalem where construction was initiated (residential and non-residential) increased significantly, measuring 537,000 square meters (floor

space), compared to 371,000 square meters in 2008 and 463,000 square meters in 2007.

Areas of new construction in Jerusalem constituted 6% of the total area in Israel where new construction was initiated. In Tel Aviv this figure was approximately 5% and in Haifa, approximately 0.4%.

In 2009, Jerusalem experienced an increase relative to the previous year in areas of constructed initiated for residential purposes as well. This area measured 309,000 square meters, compared to 240,000 square meters in 2008 and 368,000 in 2007. Areas of construction initiated for residential purposes in Jerusalem constituted 5% of all areas of construction initiated for residential purposes in Israel. In Tel Aviv areas of construction initiated for residential purpose constituted approximately 5% of all such area within Israel, and in Haifa this figure was approximately 0.5%.

In 2009, construction of 2,084 residential apartments was initiated in Jerusalem, compared to 1,566 apartments in 2008 and 2,243 apartments in 2007. Sixty percent of apartments whose construction was begun in 2009 contain four rooms, and 18% have between one and two rooms.

During the years 2005-2009, construction initiated in Jerusalem covered 2,203,000 square meters (floor space): 73% for residential purposes, 16% for public buildings, 6% for hospitality, business, and office space, and 5% for industry and crafts.

## Construction completed

In 2009, there was a slight increase in the area of completed construction (floor space – for residential and non-residential purposes) in Jerusalem compared to the previous year. The area of completed construction during this year measured 424,000 square meters, compared to 396,000 square meters in 2008 and 405,000 square meters in 2007. The area of completed construction in Jerusalem constituted approximately 5% of the total such area in Israel. In Tel Aviv this figure was approximately 8%, and in Haifa – approximately 1%.

In 2009, the area of completed construction for residential purposes in Jerusalem decreased in relation to the previous year. The area of construction completed

in 2009 for residential purposes measured 289,000 square meters, compared to 317,000 square meters in 2008 and 313,000 square meters in 2007.

The area of construction completed for residential purposes in Jerusalem constituted approximately 5% of all such area in Israel. For Tel Aviv this figure was approximately 8%, and for Haifa – approximately 1%.

In 2009, the number of apartments whose construction was completed decreased, reaching 1,829 apartments compared to 2,244 apartments in 2008 and 1,755 in 2007. Nearly two thirds of the apartments (62%) whose construction was completed have four rooms, 20% have five rooms, and only 1% are small apartments of between one and two rooms. Compared to 2008, there has been a significant decrease in the proportion of small apartments (between one and two rooms) whose construction was completed, in relation to the total number of completed apartments. In 2008, approximately 20% of completed apartments had between one and two rooms, compared to only 1% in 2009.

During the years 2005-2009, construction of buildings measuring 1,985,000 square meters (floor space) was completed in Jerusalem: 75% of these were for residential purposes, 15% for public buildings, 6% for industry and crafts, and 4% for hospitality, business, and office space.

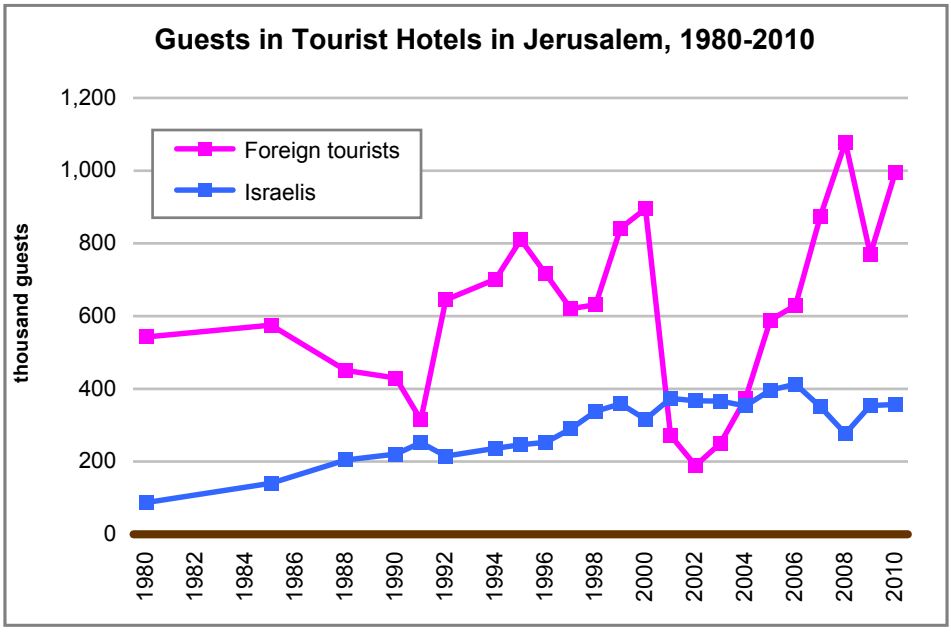
# - Tourism -

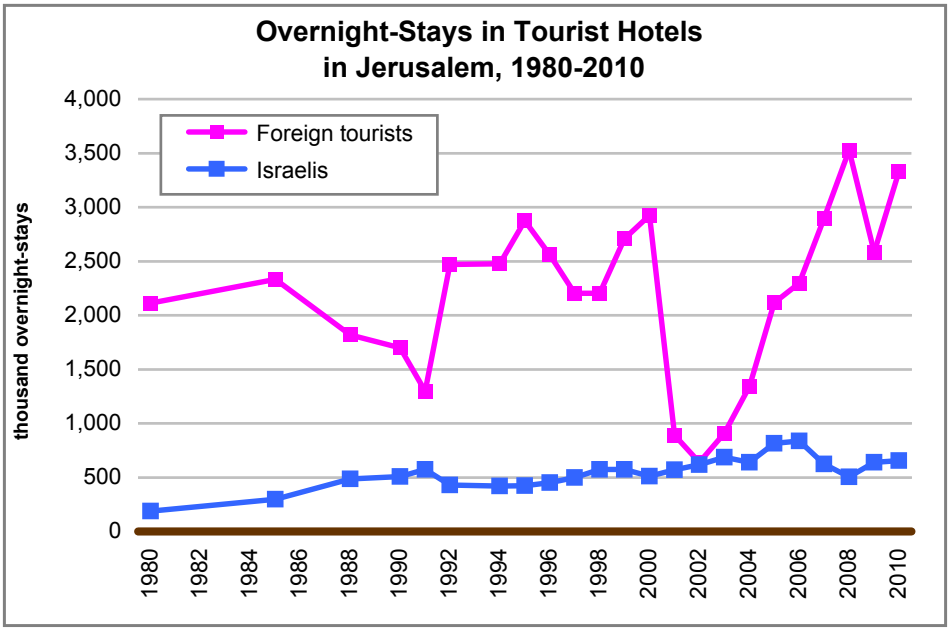
## Tourist hotels

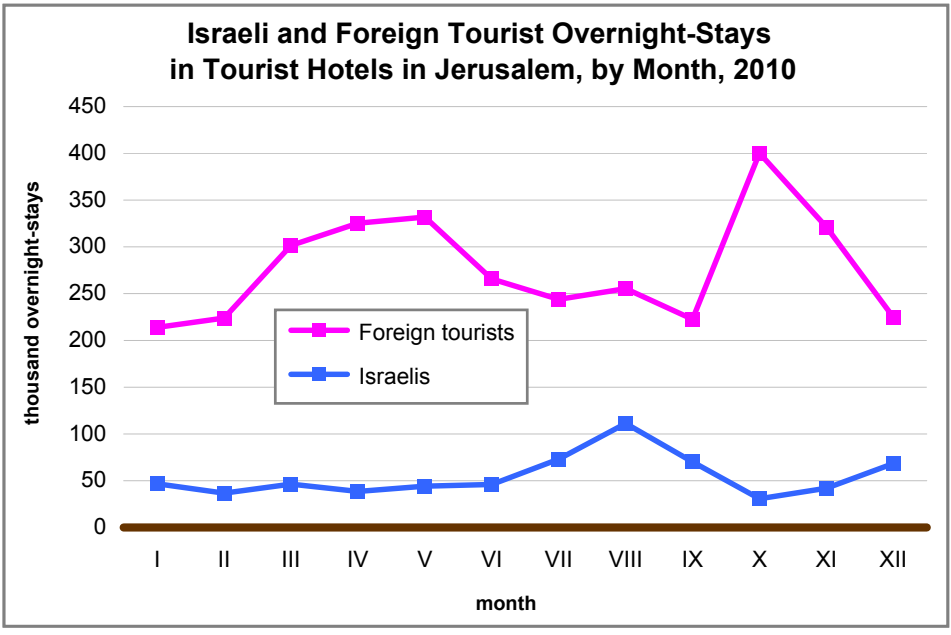
During 2010, Jerusalem had 68 tourist hotels with a total of 9,320 rooms. The number of guestrooms in Jerusalem's tourist hotels was greater than the number in Tel Aviv (6,620) and Haifa (1,244) but lower than the number in Eilat (11,002). The number of tourist hotel guestrooms in Jerusalem constituted approximately 20% of all tourist hotel guestrooms in Israel. This compares to 23% for Eilat, 14% for Tel Aviv, 9% for the Dead Sea, and 3% for Haifa.

## Guests and overnight stays

In 2010, the total number of guests in Jerusalem's tourist hotels rose to 1,352,400, compared to 1,124,000 in 2009 (a 20% increase) and 1,354,300 in 2008. This rise is due to an increased number of foreign tourists, which reached 995,300, compared to 769,000 in 2009 (a 29% increase) and 1,077,900 in 2008. In 2010, 45% of foreign tourists came from Europe and 40% from America (mostly from North and Central America). The number of Israeli guests measured 357,100, compared to 354,200 in 2009 (1% increase) and 276,500 in 2008.






In 2010, the number of overnight stays in tourist hotels in Jerusalem measured 3,984,300, compared to 3,222,900 in 2009 (a 23% increase) and 4,031,500 in 2008. The number of overnight stays of foreign tourists measured 3,330,400,

compared to 2,583,600 in 2009 (a 29% increase) and 3,527,200 in 2008. The number of overnight stays of Israelis in 2010 measured 653,900, compared to 639,400 in 2009 (a 2% increase) and 504,400 in 2008.

In 2010, the months during which the greatest numbers of overnight stays of foreign tourists were recorded were: October (400,200), May (331,900), and April (325,400). The months during which the greatest numbers of overnight stays of Israelis were recorded were: August (111,300), July (73,000), and September (70,100).

The average number of overnight stays per foreign tourist during 2010 was 3.3 (3.4 in 2009; 3.3 in 2008), and the average per Israeli guest was 1.8 (1.8 in 2008 and 2009). The average number of overnight stays per foreign tourist was lower in Jerusalem than in Ashkelon (4.8), Herzliya (4.2), Haifa and Eilat (3.7), and Ramat Gan (3.5). The figure for Tel Aviv (3.1) was lower than that for Jerusalem.

The average number of overnight stays per Israeli guest was highest in Eilat (2.9), followed in decreasing order by the Dead Sea (2.6), Tiberias (2.5), and Nazareth and Safed (2.0). The figure for Tel Aviv was 1.9.

In 2010, room occupancy in Jerusalem's tourist hotels measured 66% (53% in 2009; 66% in 2008). The higher the hotel standard, the higher the occupancy was. In the highest-class hotels (I and II), room occupancy measured 67%; in the middle-ranked hotels (III), it was 66%; and for the lowest-ranked, 57%.

## West Jerusalem – East Jerusalem

In 2010, Jerusalem's tourist hotels hosted 1,352,400 guests: 1,170,100 (87%) stayed in hotels in West Jerusalem and 182,300 (13%) in East Jerusalem. The number of overnight stays in Jerusalem's tourist hotels during this year measured 3,984,300, of which 3,467,900 (87%) were in West Jerusalem hotels and 516,300 (13%) in East Jerusalem hotels. It should be noted that the number of hotel guestrooms in West Jerusalem is significantly higher than that in East Jerusalem: 7,423 guestrooms in West Jerusalem (80%) and 1,897 in East Jerusalem (20%).

In 2010, tourist hotels in **West Jerusalem** hosted 1,170,100 guests (71% of whom were overseas tourists), compared to 984,400 guests in 2009 (65% of whom were

overseas tourists) and 1,147,100 guests in 2008 (77% of whom were overseas tourists).

The number of overnight stays measured 3,467,900 (82% of which correspond to overseas tourists), compared to 2,802,800 overnight stays in 2009 (78% representing overseas tourist stays) and 3,463,600 overnight stays in 2008 (86% representing overseas tourist stays).

Room occupancy measured 68% in 2010, which was high compared to 2009 (56%) but slightly lower than the figure for 2008 (70%).

In 2010, tourist hotels in **East Jerusalem** hosted 182,300 (91% of whom were overseas tourists), compared to 139,600 guests in 2009 (91% of whom were overseas tourists) and 207,200 in 2008 (93% of whom were overseas tourists).

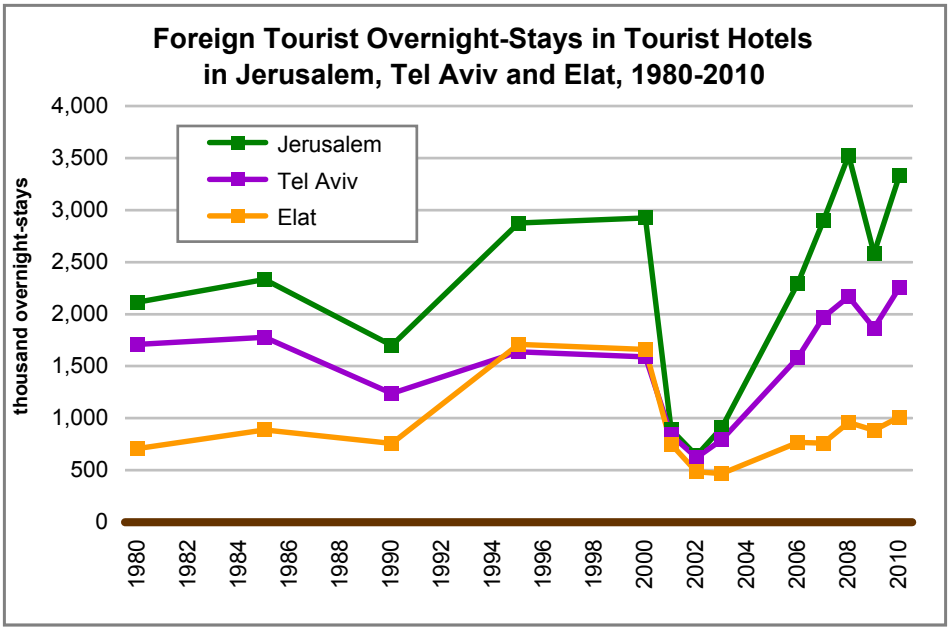
The number of overnight stays in 2010 measured 516,300 (95% of which correspond to foreign tourists), which was significantly higher than the figure for 2009 – 420,200 overnight stays (94% representing overseas tourist stays) – but lower than the figure for 2008 – 567,800 overnight stays (95% representing overseas tourist stays).

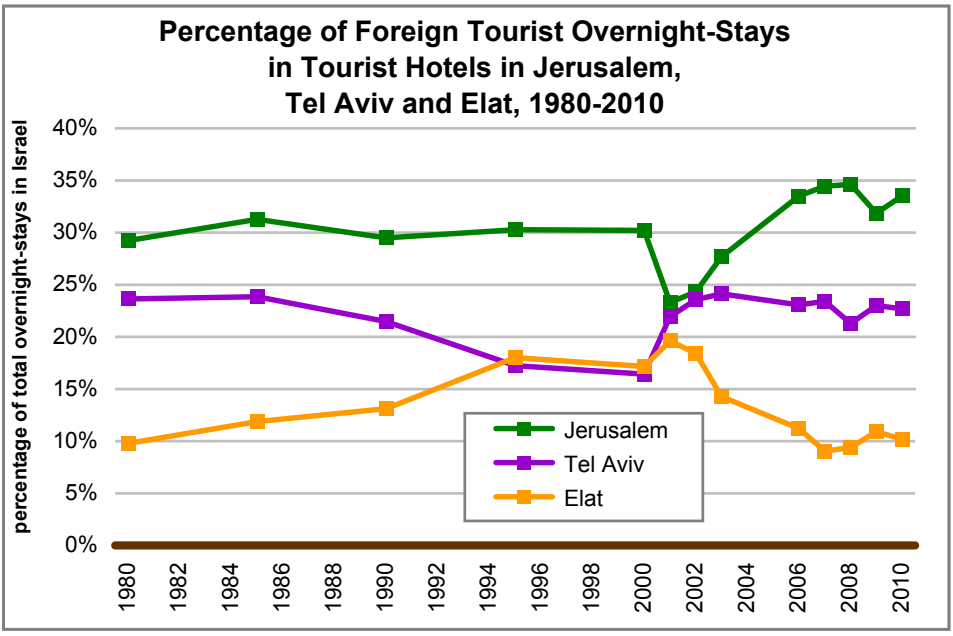
Room occupancy measured 53% in 2010, higher than the figure for 2009 (42%) and 2008 (49%).

## Jerusalem compared to select Israeli cities

Jerusalem attracts visitors from throughout Israel and around the world because of its unique cultural and religious heritage, its status as Israel's capital, and its rich variety of religious, historical, archeological, and cultural sites.

In 2010, Jerusalem's tourist hotels hosted 1,352,400 guests (17% of the total number of guests of Israel's tourist hotels), compared to 999,000 guests in Tel Aviv (12%) and 2,276,100 guests in Eilat (28%). The number of tourist hotel guests visiting Jerusalem from abroad was 995,300 (31% of the total for Israel), compared to 724,300 in Tel Aviv (22%) and 273,500 in Eilat (8%). The number of Israeli hotel guests in Jerusalem was 357,100 (7% of the total for Israel), compared to 274,700 in Tel Aviv (6%) and 2,002,600 in Eilat (41%).



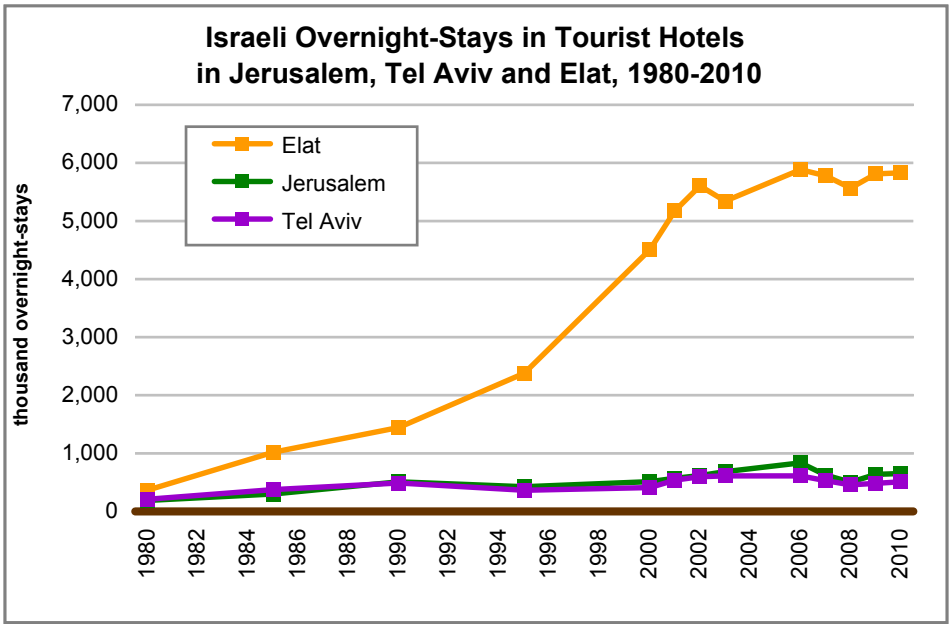

The number of overnight stays in Jerusalem's tourist hotels measured 3,984,300 (18% of the total for Israel), compared to 2,762,600 in Tel Aviv (13%) and 6,840,000 in Eilat (31%). The number of overnight stays of foreign tourists was

3,330,400 in Jerusalem (34% of the total for Israel), 2,253,900 in Tel Aviv (23%), and 1,010,700 in Eilat (10%).

The number of overnight stays of Israelis in Jerusalem, as well as the proportion of all Israeli overnight stays within Israel that this number represents, is significantly lower than the figure for foreign tourists. In 2010, the number of overnight stays of Israelis in Jerusalem was 653,900 (5% of all overnight stays of Israelis within Israel). This figure was 508,700 for Tel Aviv (4%) and 5,829,300 for Eilat (49%).

These figures indicate that Jerusalem is the most attractive city for foreign tourists, in terms of hotel guests and number of overnight stays, while Eilat is the most attractive city for Israeli tourists (internal tourism).

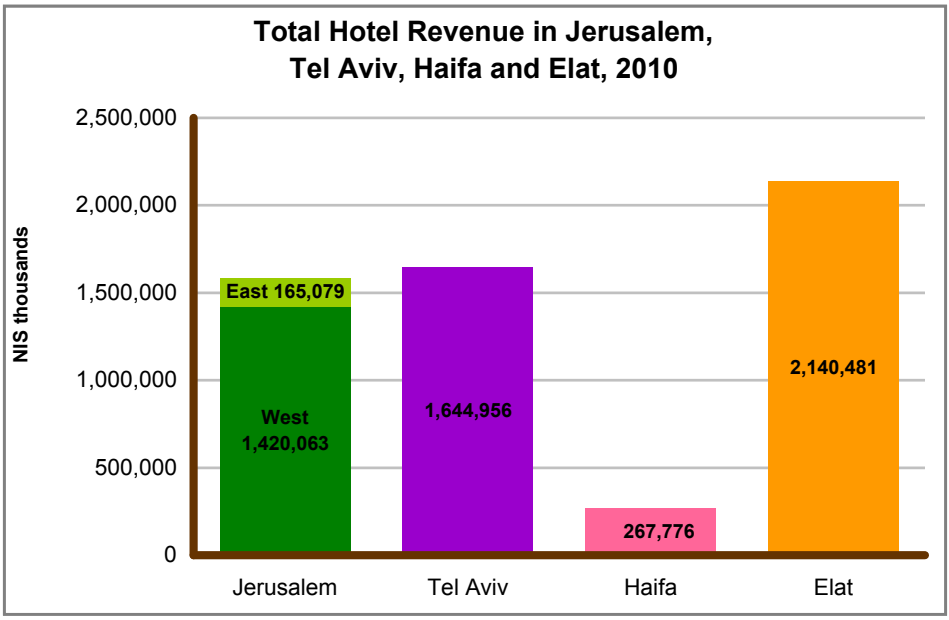
In 2010, room occupancy for Jerusalem measured 66%, for Eilat it was 70%, and for Tel Aviv, 73%.

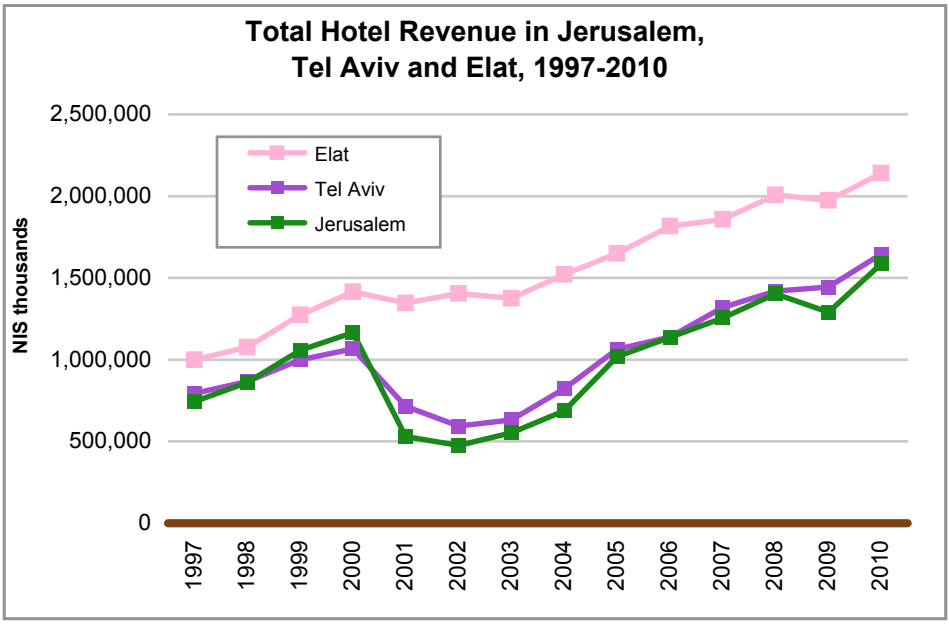



## Revenues

In 2010, total revenues from foreign and Israeli tourists at hotels in Jerusalem were NIS 1.58 billion (the majority of the revenues – 90% – were received by

hotels in West Jerusalem). Revenues in Tel Aviv totaled NIS 1.64 billion, and in Eilat NIS 2.14 billion. Compared to 2009, an increase of 23% was seen in revenues received by hotels in Jerusalem, 14% in Tel Aviv, and 8% in Eilat.



# - The Environs of Jerusalem -

The environs of Jerusalem include the city of Jerusalem as well as cities, local and regional councils. These local authorities have reciprocal relations with Jerusalem, which is the principal city within this area. These relations exist in many and varied forms, including business, education, commerce, culture, entertainment, and recreation, among others. In general, the closer the localities to the principal city, the stronger the relations. Residents of localities within the nearest ring surrounding Jerusalem, therefore, have stronger and more varied relations with the city than residents of localities in the outermost ring, who have weaker relations with it. For example, the relations of Ma'ale Adummim, Mevasseret Ziyyon, and Betar Illit are stronger than those of Modi'in, Bet Shemesh, or Qiryat Arba.

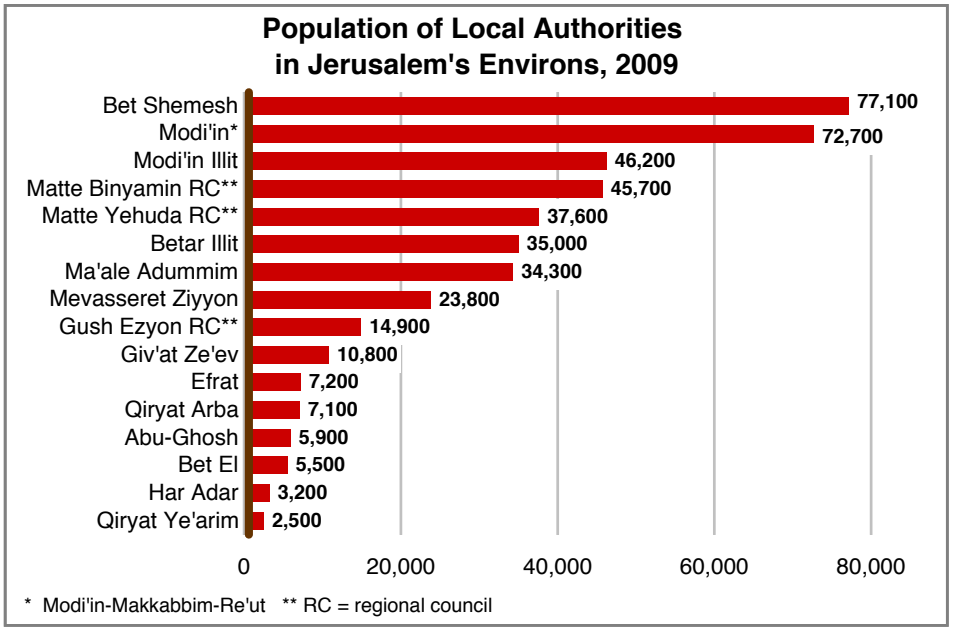
The cities and local councils within this area are as follows: Abu-Ghosh, Bet El, Bet Shemesh, Betar Illit, Efrat, Giv'at Ze'ev, Har Adar, Mevasseret Ziyyon, Modi'in-Makkabbim-Re'ut, Modi'in Illit, Ma'ale Adummim, Qiryat Arba, and Qiryat Ye'arim. In addition, the area includes three regional councils (RC): Gush Ezyon, Matte Binyamin, and Matte Yehuda. The regional council of Matte Yehuda includes 63 localities (most of which take the form of a *moshav* or rural cooperative locality), that of Matte Binyamin contains 26 localities (most of which are communal localities), and Gush Ezyon has 14 localities (mostly communal localities).

## Population size

The environs of Jerusalem include cities, local councils, and regional councils (which include communal localities, *kibbutzim*, and *moshavim*). Jerusalem, as noted, is the main city in the area and includes the largest and most heterogeneous population in all respects. Most localities in the environs of Jerusalem, in contrast, are characteristically relatively homogenous. It should be noted that through migration the population distributes itself in accordance with its character or profile, thereby creating segregation among neighborhoods, among localities, and among regions. The lines of segregation within this area reflect the society's polarization. In general, the greater the differences among population groups, the more marked their segregation.

The localities within Jerusalem's environs differ from each other in terms of population size and characteristics: localities with a religious population, localities with a haredi population, and localities with a secular and traditional population. The localities differ also in terms of their population's socio-economic standing, ranging from upper to middle to lower class.

In 2009, the largest of the localities in terms of population size, excluding Jerusalem (773,000 residents), were: Bet Shemesh (77,000 residents), Modi'in-Makkabbim-Re'ut (73,000 residents), and Modi'in Illit (46,000 residents). The localities with the smallest population size were Bet El (5,500 residents), Har Adar (3,200 residents), and Qiryat Ye'arim (2,500 residents).



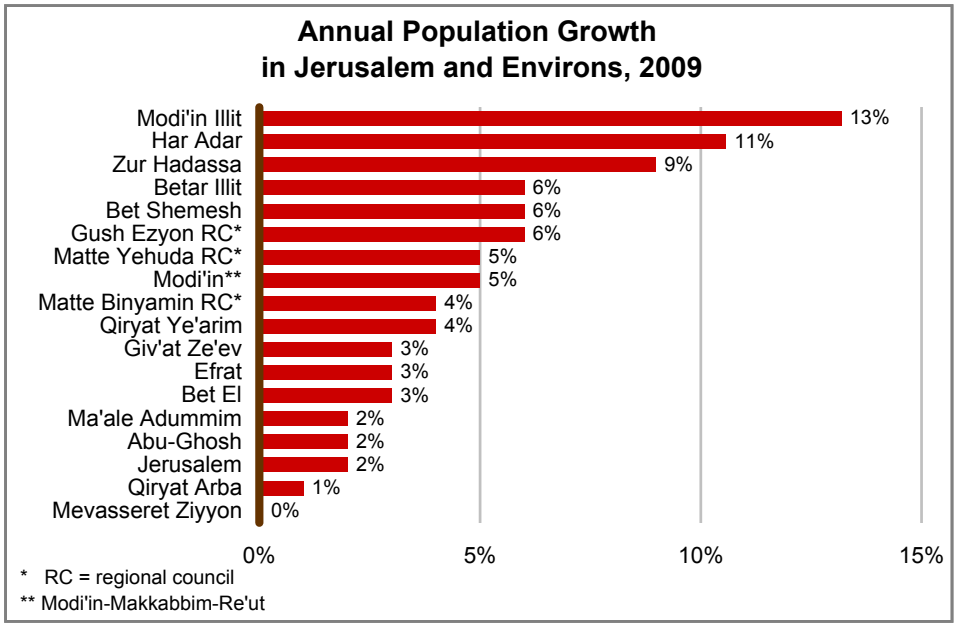

## Population growth

Three factors contribute to the population growth of a locality: natural growth (the difference between the number of births and the number of deaths), *aliyah* (Jewish immigration), and migration.

In 2009, the annual rate of growth of the population in Jerusalem's environs was highest in Modi'in Illit, measuring 13%. The increase resulted primarily from

natural growth, as well as a positive migration balance. A high population growth rate was also recorded in Har Adar (11%, primarily as a result of a positive migration balance) and in Zur Hadassah (9%, also primarily resulting from a positive migration balance). The positive migration balance in Har Adar and Tzur Hadassah was made possible, among other factors, by the construction and use of new housing units.

Relatively low rates of population growth were recorded in Qiryat Arba (1%), Abu-Ghosh (2%), and Ma'ale Adummim (2%). The only locality within these environs whose population size did not change relative to the previous year was Mevasseret Ziyyon. Jerusalem's population growth rate was 2%.




## Internal migration

The migration balance among localities is a salient issue within Israeli public discourse generally, and in Jerusalem specifically, in the context of the development, branding, and attractiveness of local authorities and localities. This issue surfaces frequently in the deliberations of policymakers and decision makers at the local, regional, and national levels because the internal migration balance is foremost among the factors contributing to population growth that can be affected by local

authority policy implementation and within a relatively short span of time in comparison to natural growth.

The matter of migration balance in Jerusalem has been attracting a great deal of attention for over two decades now, ever since the migration balance of the city's Jewish population switched from positive to negative. At the same time, it should be noted that approximately half of those who leave Jerusalem remain residents of its environs and maintain reciprocal relations with the city, thereby continuing to contribute to and benefit from it.

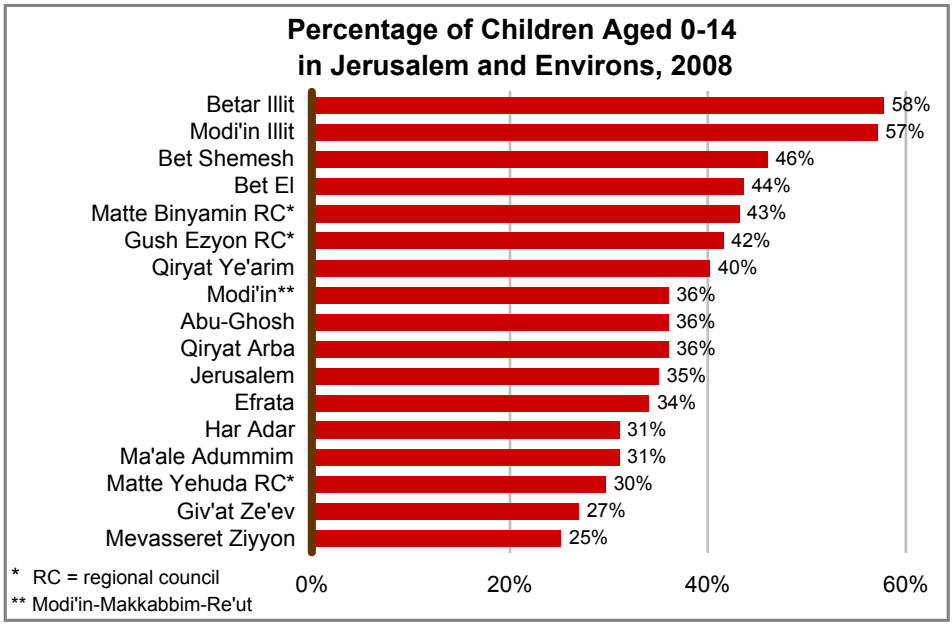
Examination of the migration balances of the localities within Jerusalem's environs reveals that three of these localities had negative migration balances in 2009: Mevasseret Ziyyon (-330 persons), Qiryat Arba (-100 persons), and Efrat (-60 persons). In some localities, the number of those leaving is almost identical to the number of new arrivals, as in the cases of Abu-Ghosh, Bet El, and Qiryat Ye'arim.

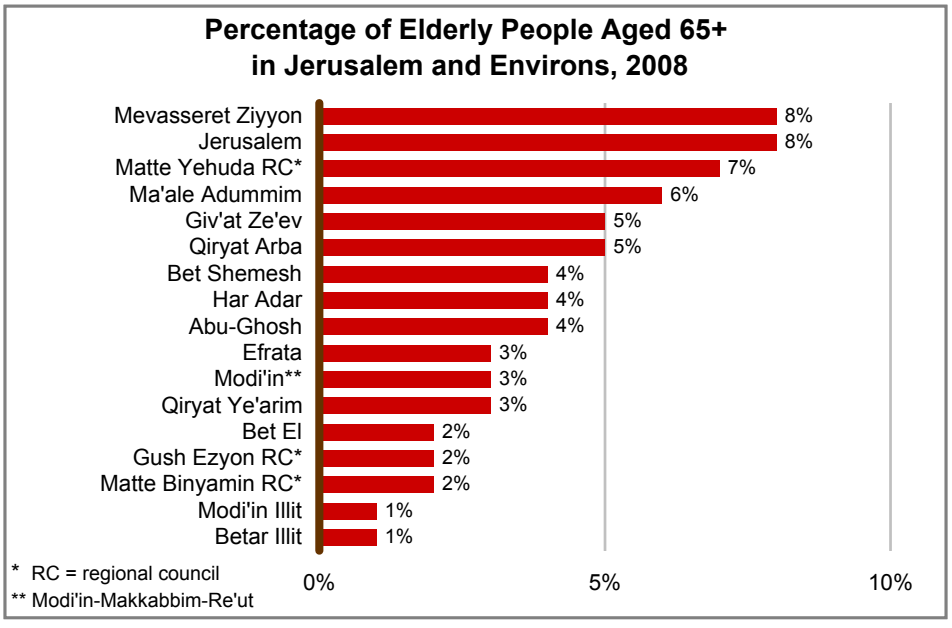
The localities characterized by the greatest positive migration balance were Modi'in-MaKKabbim-Re'ut (1,500 persons), Modi'in Illit (1,400 persons), and Bet Shemesh (700 persons). Modi'in is a new city that was founded in 1996 and continues to be built and draws primarily young, secular, and religious population groups. Modi'in Illit is a new city, also founded in 1996, that attracts the haredi population. Bet Shemesh in recent years has seen the construction of new neighborhoods that primarily draw haredi and religious population groups.

## Population age

The localities within the environs surrounding Jerusalem differ from one another in the age distribution of their population as well. Localities with a majority haredi population are characterized by the highest birth rate of children. In 2009, the proportion of children aged 0-14 in the cities of Betar Illit and Modi'in Illit, whose populations are primarily haredi, measured approximately 60%. Bet Shemesh (more than a quarter of whose population is haredi) and Qiryat Ye'arim (a haredi locality adjacent to Abu-Ghosh) also recorded relatively high proportions for this age group – 45% and 47% respectively.

The percentages of children in the regional councils of Matte Binyamin and Gush Ezyon, which have primarily religious populations, were 42% and 44% respectively.



The lowest proportions of children were recorded in Mevasseret Ziyyon (24%) and Giv'at Ze'ev (28%). In Jerusalem this figure was 34%.

Regarding senior citizens (ages 65 and up), the localities with a majority haredi populatin are characterized by a very low proportion of seniors. The proportion of senior citizens in Betar Illit and Modi'in Illit is less than 1%. The regional councils of Gush Ezyion and Matte Binyamin and the local council Bet El also have a low proportion – 2%. The highest proportion of senior citizens was recorded in Mevasseret Zion (9%) and the regional council of Matte Yehuda (7%). In Jerusalem this figure was 8%.

## Housing density

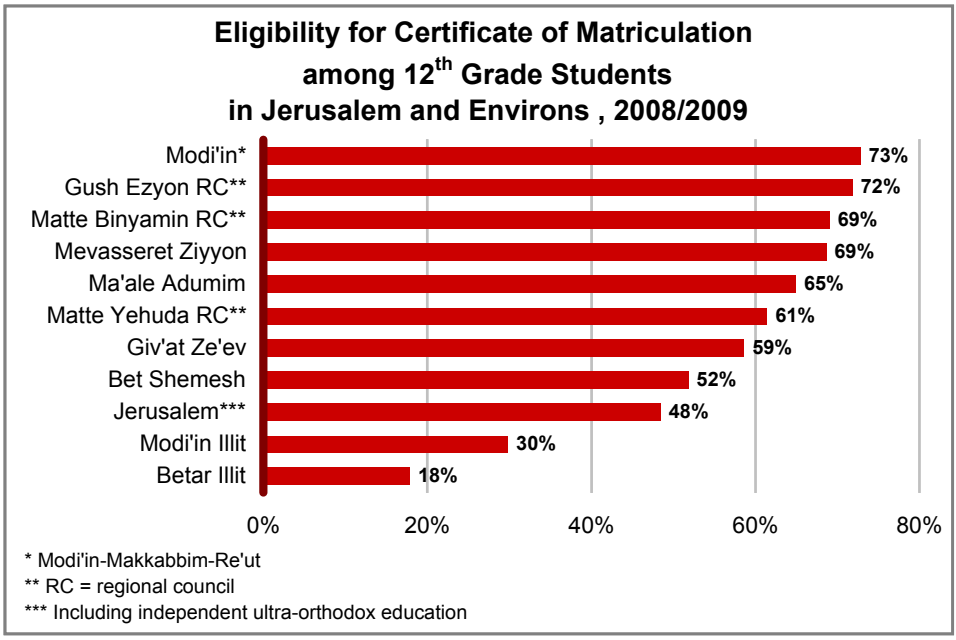
The average housing density in localities with a majority haredi population is higher than that elsewhere in Jerusalem's environs. At the end of 2008, Betar Illit and Modi'in Illit had an average housing density of 1.5 persons per room, the highest among the localities within Jerusalem's environs. Qiryat Ye'arim and Bet Shemesh had a housing density of 1.2 persons per room (identical to the figure for Jerusalem). The localities with the lowest housing density were Har Adar (0.7), Mevasseret Ziyyon and Modi'in-Makkabbin-Re'ut (both 0.8), Efrat (0.8), and Giv'at Ze'ev (0.9).

## Education

In 2008/2009, the highest eligibility rate for the matriculation certificate among Grade 12 students was recorded in Modi'in-Makkabbim-Reut (73%), followed in decreasing order by the regional council of Gush Ezyion (72%), Mevasseret Zion and the regional council of Matte Binyamin (69% each), and Ma'ale Adummim (65%).

Jerusalem registered an eligibility rate of 48% among Grade 12 students. It should be noted that approximately one third of Grade 12 students who reside and study in Jerusalem are enrolled in independent haredi schools. Most students in these schools do not take the matriculation exams, yet they are included in the calculation of eligibility rates. The inclusion of Grade 12 students from haredi schools in this calculation results in a downward deviation of the eligibility rate

for the matriculation certificate for the Jewish sector of Jerusalem. The eligibility rate among those who actually take the examination is 60%, as opposed to 48% among all Grade 12 students.




In 2008, the highest proportion among those aged 15 and up who had an academic degree (bachelor's degree or higher) was recorded in Har Adar (48%) and Efrat (47%). High proportions were also recorded in Modi'in-Makkabbim-Reut (44%), Bet El (37%), and Mevasseret Ziyyon (30%). In Jerusalem the rate was 22%. The lowest proportion among those aged 15 and up with academic degrees was recorded in Betar Illit (8%), Modi'in Illit (8%), and Abu-Ghosh (8%). Within haredi localities, the proportion of men who studied in a yeshiva is very high: 91% in Modi'in Illit, 85% in Betar Illit, and 46% in Qiryat Ye'arim. A high proportion was also recorded in Bet El – 69%. In Jerusalem this figure was 27%.

## Employment

The rate of participation in the labor force is defined as the sum of employed persons and unemployed persons who are actively seeking work, as a percentage of the total population aged 15 and above.

A low rate of participation in the labor force was recorded in the haredi localities and in Abu-Ghosh. The explanation for this can be found in the low rate of participation in the labor force among haredi men and Arab women. At the end of 2008, the rate of participation in Abu-Ghosh was 29% and in the haredi localities of Betar Illit and Modi'in Illit – 46% and 47% respectively. The highest rate of participation in the labor force was recorded in Bet El, where it measured 78%. A high rate of participation was also recorded in Modi'in-Makkabbim-Re'ut (75%), in Har Adar (73%), and in Ma'ale Adummim (72%).[23] For Jerusalem this figure was 50%.

[23] data regarding salaries and wages within Jerusalem's environs appear in the section "Income and salaries."