

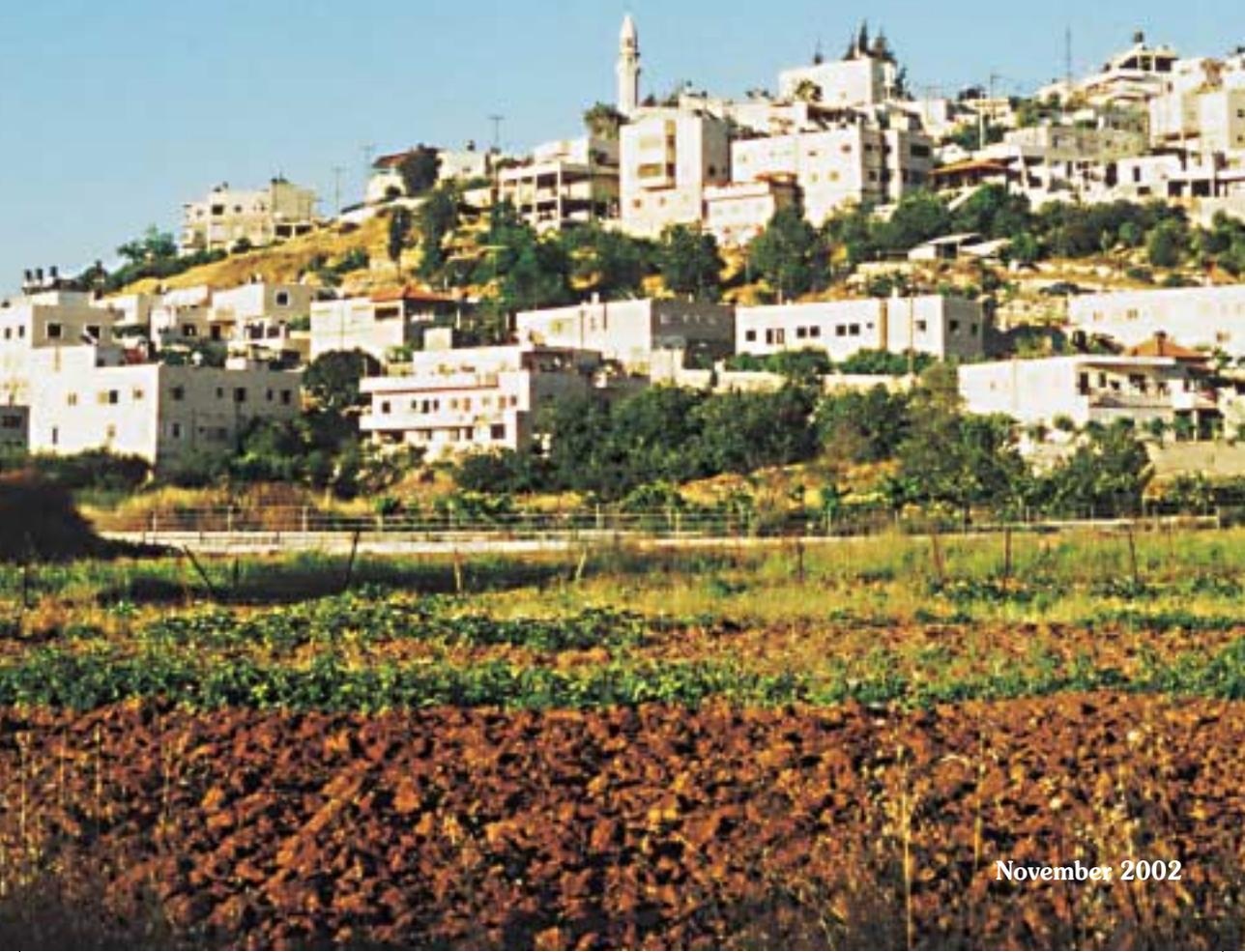
State of Israel
Prime Minister's Office



Central Bureau of Statistics
Center for Statistical Information

Statistika
No. 27

THE ARAB POPULATION IN ISRAEL



November 2002

Shalom,

The Central Bureau of Statistics (CBS) is pleased to present another pamphlet in the Statistilite series, this time on the Arabs in Israel, who now comprise almost one-fifth of the country's population.

The pamphlet contains information on various subjects: population growth, geographical distribution, marriage, fertility, health, education, employment, agriculture and standard of living. These data and many others are presented in CBS publications, but this is the first time they are compiled in one publication.

Information on the Arab population arouses great interest among researchers, policy makers at both the national and local levels, organizations and individuals. The pamphlet is designed to provide basic information on the subject, and anyone wishing to delve deeper is welcome to peruse CBS publications, to contact the Information Unit and its library and to surf the CBS Internet website.

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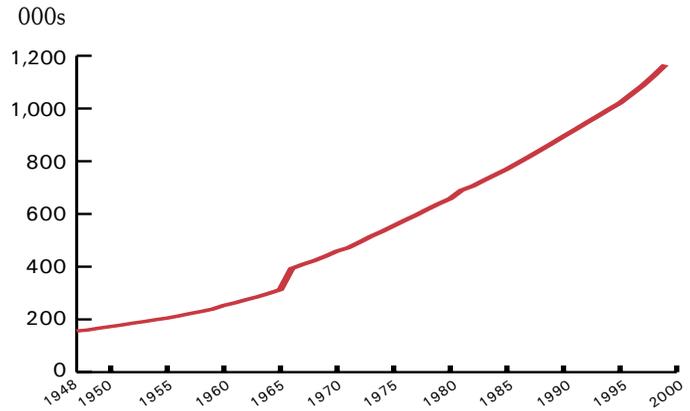
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A. Population growth

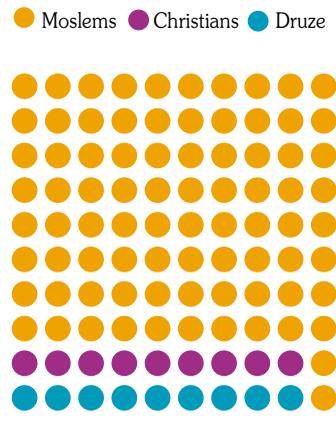
1. At the end of 2001, the Arab population of Israel numbered 1.2 million people (graph A-1) - 8 times its size in 1948 (156,000 people); according to the forecast of the CBS, it is expected to number some 2 million.

A-1. Arab population, 000s, 1948-2000



2. Of the total Arab population 82% are Moslems, 9% are Christians and 9% are Druze (graph A-2). The proportion of Moslems increased over the years (from 70% at the end of the 1950s), the proportion of Christians decreased (from 21%) and the proportion of Druze remained almost unchanged. According to the CBS forecast, in 2020 Moslems will

A-2. Arab population, by religion, %, 2000



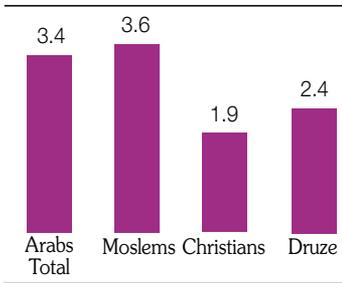
comprise 85% of the Arab population, Christians will comprise 7% and Druze - 8%.

3. In recent years, the rate of growth of the Moslem population is almost double that of the Christian population (graph A-3).

4. The Arab population currently comprises 19% of the population of Israel, similar to its proportion in 1948. In the 1950s, following the mass immigration of Jews, the proportion of the Arab population decreased to 11%. Its higher rate of natural increase as well as the waning of Jewish immigration and the addition of the 70,000 Arab residents of east Jerusalem in 1967 and the 12,000 Druze residents of the Golan Heights in 1982, caused an increase in the proportion of the Arab population to 18% at the end of the 1980s. In the course of the 1990s, due to the extent of immigration from the CIS, the proportion of the Arab population stabilized. According to the CBS forecast, in 2020 it is expected to be between 21% and 24%.

5. The rate of growth of the Arab population of Israel - 3.4% on average per year - is one of the highest in the world, and is even higher than in neighboring Arab countries (for example, 2.8% in Syria and in Jordan and 2.1% in Egypt). In the Palestinian Authority, the rate of growth is even higher - 4.3% per year.

A-3. Annual growth rate of the Arab population, by religion, %, average 1996-2000



6. Of the total growth, 97% stems from natural increase (excess of births over deaths) and 3% from immigration balance, primarily unification of families.

7. As a result of a high level of fertility, the Arab population is very young (graph A-4): youngsters aged 0-19 comprise 51% of this population, and only 3% are 65 and older. For the sake of comparison, in the Jewish population, the corresponding percentages are 34% (youngsters aged 0-19) and 11% (aged 65 and older). The Moslem and Druze groups, whose fertility is higher than that of the Christian group, are, therefore, younger groups. The percentage of those aged 0-19 among the Christians is 38%, among the Druze - 46% and among the Moslems - 53%.

8. Since the beginning of the 1970s, the proportion of children in the Arab population has decreased and the proportion of working age people has increased. The proportion of people aged 65 and older has remained unchanged. The median age rose during this period from 15.1 to 19.6.

B. Localities of dwelling

9. Of all Arab residents 71% live in 116 Arab localities (in which they comprise almost the entire population). Another 24% live in eight localities defined by the CBS as "mixed": localities in which the decisive majority of the population is Jewish, but which have a significant minority of Arab residents. The "mixed" localities are: Jerusalem, Tel Aviv-Yaffo, Haifa, Lod, Ma'alot-Tarshiha, Nazerat Illit, Akko and Ramla. 1% live in other Jewish localities that are not defined as "mixed", and 4%, mostly Bedouins in the south of the state, live in places that are not defined by the Ministry of the Interior as localities.

10. Out of all 116 Arab localities, 9 are cities (graph B-1), 74 are local authorities and 33 are rural villages belonging to regional councils.

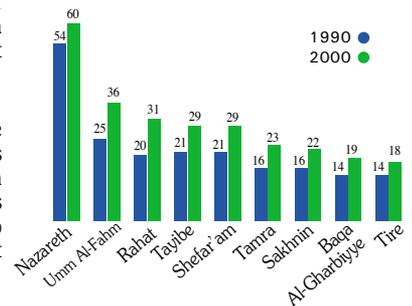
11. In the 1970s, twenty permanent localities were built for the Bedouin population in the north of the country, and in the 1980s, seven localities were built for the Bedouin population in the south. Following the addition of these localities on the one hand, and the unification of several Arab localities on the other, the current number of localities is similar to the number which existed at the time of the establishment of the state.

12. Most of the Arab localities are homogeneous in their religious composition. Out of 116 localities, in 81 localities over 90% of the residents are Moslems, in 13 towns over 90% are Druze, and in two localities almost all are Christians.

13. The Moslems and the Druze reside primarily in localities in which they comprise the majority. In the past, half the Christians lived in localities in which they comprised the majority, but due to their lower growth rate, they lost their majority in some of the localities. Thus, in Nazareth - the largest Arab city - the proportion of Christians decreased from 52% in 1961 to 34% today.

14. Among the "mixed" localities, Jerusalem is conspicuous for its large number of Arab residents - 209,000 at the end of 2000. The number of Arab residents in all the other "mixed" localities together totals 80,000. In Jerusalem, too, the proportion of Arab residents out of the overall population of the city is large - 32% - compared with the other "mixed" localities: in Akko, Ramla, Lod and Ma'alot-Tarshiha the Arabs are one fifth of the population; in Haifa, Tel Aviv-Yaffo and Upper Nazerath they are less than one tenth.

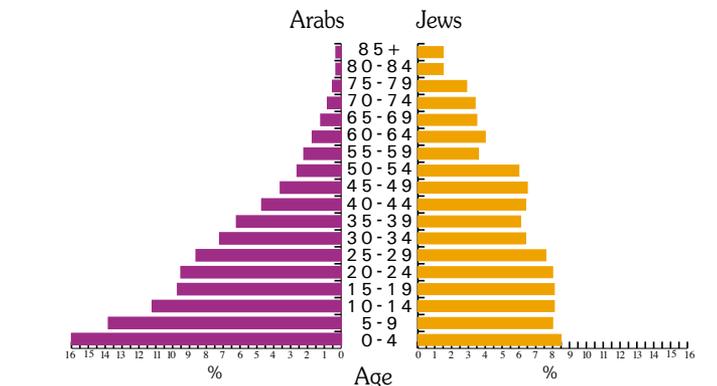
B-1. Population in "mixed" localities, 000s, 1990, 2000



15. While there are almost no Druze residents in the "mixed" localities, one third of the Christians and one quarter of the Moslems live in these localities, the Christians primarily in Haifa and Jerusalem and the Moslems primarily in Jerusalem.

16. Within the "mixed" localities, the Arab residents are concentrated in neighborhoods in which they comprise the majority of the population. Thus, for example, Arab residents comprise over 95% of the old city of Akko and about 70% of the lower city in Haifa.

A-4. Arab and Jewish population, by age, %, 2000



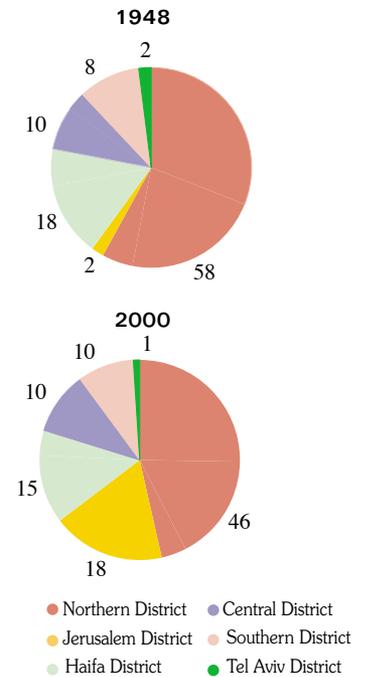
Arab population in natural regions (% of total population in region), 2000



C. Geographical distribution

17. Almost half (46%) of the Arabs in Israel live in the Northern district, primarily in its western area - the Akko and Yizre'el sub-districts. In the other districts there reside between 18% (in the Jerusalem district) and 1% (in the Tel Aviv district) of all Israeli Arabs. The population distribution by district is shown in graph C-1.

C-1. Arab population, by district, %, 1948, 2000



18. Compared with a large proportion of the Jewish residents (48%) who live in the center of the country - in the Tel Aviv and Central districts - the small proportion of the Arab population in this area (11%) is noteworthy.

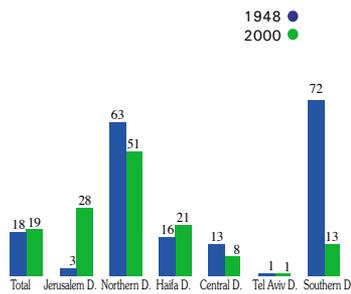
19. At the time of the establishment of the state, only 2% of all the Arabs in Israel lived in the Jerusalem district. Following the incorporation of East Jerusalem into Israel in 1967, the proportion of the Arab population in this district increased, making it the second largest district in terms of Arab population (previously it was the Haifa district) and today it totals 18%. At

the same time, there was a decrease in the percentage of Arabs in the Northern district (from 58% to 46%) and in the Haifa district (from 18% to 15%).

20. The proportional distribution of the Arab population among the districts remained unchanged in the period 1948-1967. The annexation by Israel of East Jerusalem in 1967 caused an increase in the proportion of Arabs in the Jerusalem district. Since 1967 the proportional distribution of the Arab population among the districts has, again, remained almost unchanged. The stability is due to the similar rate of natural increase in the various districts (with the exception of the Southern district in which the rate of natural increase is much higher), and the very low rate of internal migration between them.

21. Because of changes that occurred over the years in the distribution of the Jewish population among the districts (due to the non-uniform settlement of immigrants and the large amount of internal migration), and also because of the different rates of growth of the Arab and the Jewish populations, their relative weight in the various regions also changed. The sharpest change occurred in the Southern district in which in 1948 the Arab population comprised 72% of the total population and today it comprises only 13% (graph C-2).

C-2. Arab population, by district (% of total population), 1948, 2000



22. The districts are divided into sub-districts which are further divided into 51 natural regions. The map on page 4 shows the proportion of Arabs in each natural region. In 24 natural regions, the Arab residents constitute less than 5% of all residents. In five districts which are further divided into 51 natural regions. The map on page

4 shows the proportion of Arabs in each natural region. In 24 natural regions, the Arab residents constitute less than 5% of all residents. In five natural regions in northern and central Israel, they constitute over 75% of the residents.

23. There are differences in the geographic distribution of the three religious groups. Almost all the Druze live in the Northern district (80%) and in the Haifa district (19%). The extent of the concentration of Christians in these districts (70% and 13% respectively) is smaller as some of them also live in the Jerusalem district (11%), in the Central district (3%) and in the Tel Aviv district (3%). Moslems are more widely distributed among the various districts: 40% live in the Northern district, 21% in the Jerusalem district, 15% in the Haifa district, 12% in the Central district, 11% in the Southern district and 1% in the Tel Aviv district.

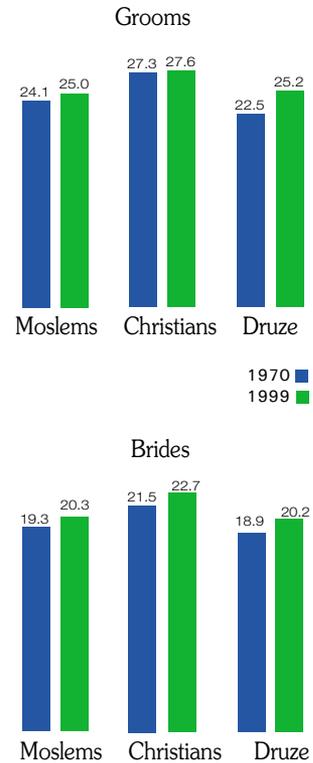
D. Marriage

24. At a time when almost all Moslem and Druze men marry at least once during their lifetime, there has been a marked increase in the phenomenon of Moslem and Druze women who remain single. Thus, in 1988, the proportion of Moslem and Druze women aged 40-44 who never married (10%) was more than double the proportion in 1970 (4%). For the sake of comparison, only 3% of Moslem and Druze men of the same age were single. Among the Christians, men and women, the extent of those remaining single was always greater than among the Moslems and Druze, due, in part, to the existence of clerics, who do not marry, among them.

25. One of the factors in the increased rate of women who remain single is the shortage of potential bridegrooms, which is related to the rapid increase in the population (the bridegrooms are born several years before the brides, in years in which the birth cohorts are smaller). The "competition" from Palestinian brides may augment the phenomenon.

26. The median age at first marriage in the Moslem and Druze populations is currently a little higher than 20 among women and 25 among men (graph D-1). The marriage age among the Christians is about two years older than that of the Moslems and of the Druze.

D-1. Median age at first marriage of Arab grooms and brides, by religion, 1970, 1999



27. In the past three decades, the marriage age in the Arab population (except among Druze men) rose one year, on the average, a moderate rise compared with the trend in the Jewish population, in which the marriage age during this period rose by over 2.5 years.

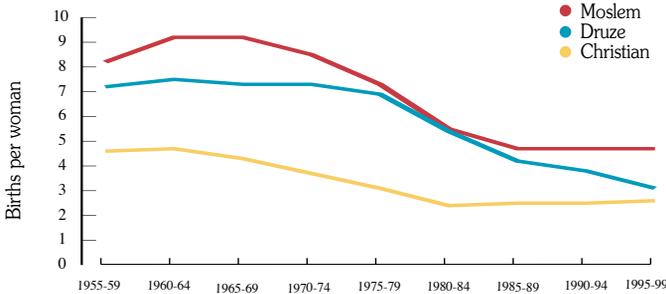
28. The average difference in age between Arab brides and grooms is close to five years - double the age difference between Jewish brides and grooms. The custom of the bride-price, whereby the groom must accumulate property before marriage, may be a factor in this.

29. More educated people marry at a later age than those who are less or uneducated. Thus, for example, only 15% of the Moslem women who have over twelve years of education married younger than age 20, compared with 54% of those who have no education at all.

E. Fertility

30. The most dramatic of the changes that have occurred in the patterns of family formation in the Arab society, was the change in fertility. From the beginning of the 1970s to the middle of the 1980s, the fertility of Arab women decreased sharply (graph E-1). Before the 1970s, Moslem women

E-1. Average number of births per Arab woman, by religion, 1955-1999



gave birth to more than nine children, on the average, and Druze women to more than seven, this occurring after a rise in fertility caused mainly by improvements in medical care and in living conditions. This rate of fertility approaches what is termed "natural fertility" i.e., a pattern of fertility in a population that does not use contraceptives or abortions. Since then, within fifteen years, the average number of births by Moslem and Druze women has declined by about half (to 4.7 births per Moslem woman and 4.2 per Druze woman). This rate of decline in fertility is one of the highest observed in any population.

31. From the mid-1980s, the pattern of fertility of Moslem women differs from that of Druze women. Among the Druze, fertility continued to decline, similar to the trend that characterized other societies in the process of modernization, and in 2000 it reached 3.1 births per woman. Among Moslem women, the decline in fertility ceased and the average number of births per woman remained at 4.7. Such a fertility rate is high, not only in comparison to that of the other population groups in Israel, but even in comparison to those of women in neighboring Arab countries and, of course, in comparison to the fertility rates in western European countries,

which is now lower than the level required for replacement (which is two births per woman).

32. Among Christian women, the decline in fertility began in an earlier period: at the beginning of the 1970s it was already lower than 4 births per woman and in the mid-1980's it reached 2.6 births per woman. Since then, there has been almost no change,

and fertility is similar to that of Jewish women.

33. The differences in fertility among the groups affect family size: the average number of persons in a Moslem family is 5.7, in a Druze family - 5.0, and in a Christian family - 3.9. On average, an Arab family totals 5.4 persons, almost two persons more than a Jewish family.

34. The decline of fertility that occurred in various countries in the modern era and among women in Israel, both Arab and Jewish, is closely connected with the rise in the level of education - women with higher education have a lower number of children. Thus, the 1995 census showed that Arab women aged 35-39 who had no education at all gave birth to 6 children on the average, while women who had more than 12 years of schooling gave birth to only 3.5 children.

35. Differences in fertility also exist between women who work outside the house and those who do not work (women who work are more educated than those who don't). In the 1995 census it was found that women aged 35-39 who worked gave birth to an average of 3.6 children compared with 5.1 children born to women who did not work.

F. Health

36. Since the establishment of the state (1948), life expectancy in the Arab population has increased 27 years and reached 74.6 years for men and 77.9 years for women in 2000. At the end of the 1940s, life expectancy for Arabs was fifteen years lower than that for Jews; by the 1970s, the gap had decreased to 2-3 years; since then it has remained almost unchanged.

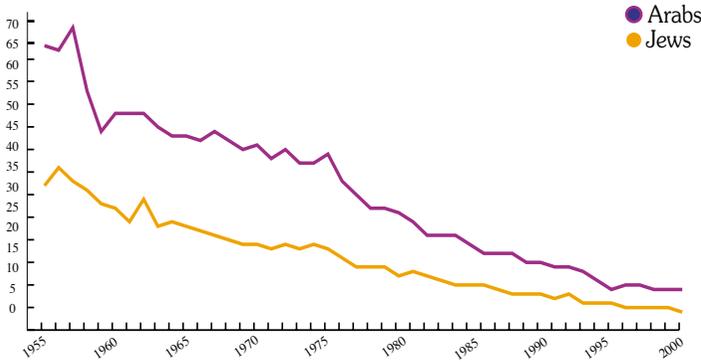
37. Life expectancy of the Arab population in Israel is higher than in the neighboring Arab countries (graph F-1); the difference with some countries amounts to ten years.

F-1. Life expectancy, 1999-2000



38. At the beginning of the 1950s, the mortality rate of Arab infants reached about 60 deaths per thousand live births. By the end of the 1960s there was a 50% drop in this rate, reflected primarily in the decline in mortality from pneumonia and infectious diseases. From the mid-1970s to 2000 there was a further decline of more than 70% (from about 32 deaths per thousand births to 8.6 per thousand).

F-2. Infant mortality rate (per 1000 live births), 1955-2000



The decline in infant mortality resulted mainly from the improvements in environmental conditions, in the living standard and in the education of the population, and recently also from the increased use of health services and innovations in medical care. However, infant mortality rate of the Arab population remains double that of the Jewish population (graph F-2).

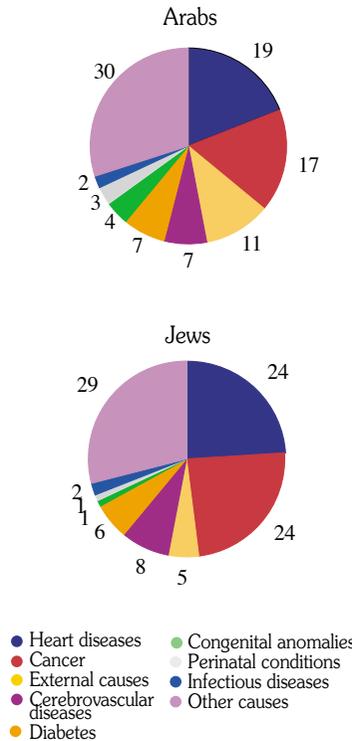
39. In 2000, the mortality rate among Moslem infants was 9.1 per thousand births (in 1996 - 10.0), among Druze infants - 6.3 per thousand (8.9), and among Christian infants - 3.9 per thousand (6.1).

40. In neighboring Arab countries, infant mortality rate is much higher, e.g., 24 per thousand in Syria, and 31 per thousand in Jordan.

41. The main reason for mortality among Arab infants is congenital anomalies, which cause 35% of all deaths. The second reason is immaturity, which causes 16% of the deaths. For the sake of comparison, among Jewish infants congenital anomalies cause 27% of all deaths and immaturity causes 31% (1993-1996 data).

42. The more educated the mothers, the lower the infant mortality rate. Thus, the mortality rate of Arab infants whose mothers have more than fifteen years of schooling (7.7 per thousand births in 1993-1996) is much lower

F-3. Deaths by Cause, %, 1997



than that of infants of mothers with less than five years of schooling (13.8 per thousand).

43. The most common cause of death in the overall Arab population (graph F-3) is heart disease (19%) and the second most common is cancer (17%). In the Jewish population, which is older than the Arab population, the proportion of deaths from these two causes is even greater (24% died from each of the two causes).

44. Deaths from external causes (i.e. not diseases), such as road or work accidents, are more common in the Arab population than in the Jewish population (11% and 5% of all deaths, respectively).

45. In the past three decades, there has been a decline among both Arabs and Jews in the mortality rate from heart diseases and cerebrovascular diseases; among Arabs, there was a slight rise in the mortality rate from cancer (compared with stability among Jews).

46. Diabetes is more common among the Arabs than among the Jews. In a health survey conducted by the CBS in 1999/2000, 14% of Arabs aged 45-64 reported that they suffered from this disease, compared with 8% of Jews. A larger percentage of Arabs also reported that they suffered from myocardial infarction (7% compared with 4%). On the other hand, relatively fewer Arabs than Jews suffered from hypertension (25% of the Arabs aged 55-64 compared with 31% of the Jews).

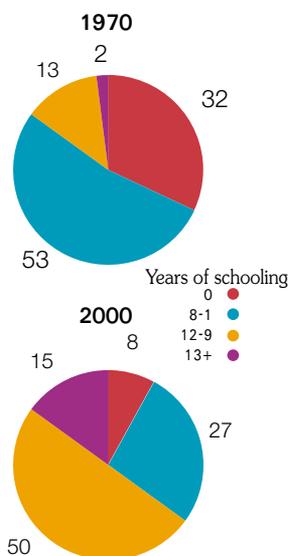
47. The rate of mammograms (for the early detection of breast cancer) among Arab women was much lower than among Jewish women. Only 16% of Arab women aged 40 and older underwent the test in the six months preceding the survey, compared with 32% of Jewish women.

48. Arab men smoke more than Jewish men. Almost half of Arab men aged 20 and older smoke at least one cigarette a day, compared with about a third of Jewish men: Arab women smoke less than Jewish women - 7% and 17% respectively.

G. Education

49. In the past three decades there has been a dramatic rise in the level of education of the Arab population. In 1970, half of this population had up to five years of schooling; today half have almost ten years of schooling (graph G-1).

G-1. Arab population at ages 15+, by years of schooling, %, 1970, 2000



50. The rise in the level of education was highest among women, mostly due to the fact that their initial level of education was much lower than that of men. The proportion of women who have more than eight years of schooling rose from 9% in 1970 to 59% in 2000 (more than sixfold), and the proportion of men rose from 21% to 70% (less than fourfold).

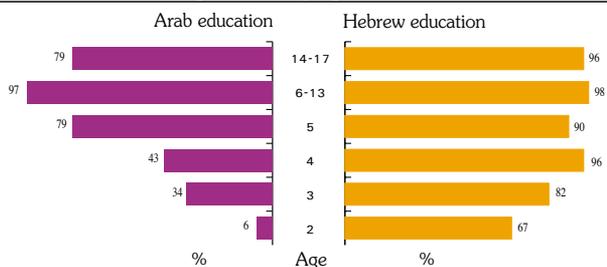
51. Over the years the educational gap between Arabs and Jews decreased but did not disappear. In 1970, the median number of school years of the Jewish population was over four years more than that of the Arab population, while today the gap is three years. The "import" of education by immigrants in the 1990s made the closing of this gap more difficult.

52. The Christian population is more

educated than the Moslem and Druze populations. Among the Christians the proportion of those with more than twelve years of schooling is 27%, with almost no difference between men and women; among Moslems and Druze it is 14% (about 16% of the men and about 11% of the women).

53. At a time when almost all 6-13 year-olds (97%) in the Arab sector attend school, the level of kindergarten attendance in this sector is still low (graph G-2). Only 27% of Arab children aged 2-4 attend kindergartens, compared with 80% of Jewish children. However, the rate of schooling of 3-4 year-old children in the Arab education system, (i.e. in learning institutions in which the language of instruction is Arabic), is six times higher in Israel than in Egypt, and three times higher than in Jordan. The rate of schooling among 14-17 year-olds in the Arab education system has risen over the past three decades (29% in 1970; 79% in 2000) and the gap between the Arab and the Hebrew education systems decreased (67% and 96% respectively).

G-2. Enrollment Rates at ages 2-17, by age, %, 1999/2000



54. In 1970, girls comprised only one-third of all students in high schools in the Arab education system. Thereafter, the increase in the number of Arab girls attending high schools exceeded the increase in the number of boys, and in 2000 they comprised a little more than half the students (51%).

55. The school dropout rate among Arab boys is higher than that of girls. In the 1999/2000 school year 21% of the 9th grade boys dropped out compared with 8% of the girls, in 10th grade - 16% of the boys compared with 6% of the girls, and in 11th grade - 12% of the boys compared with 6% of the girls. Overall, 12% of the

students in the Arab education system (6% in the Hebrew education system) dropped out of school in the 9th to 11th grades that year.

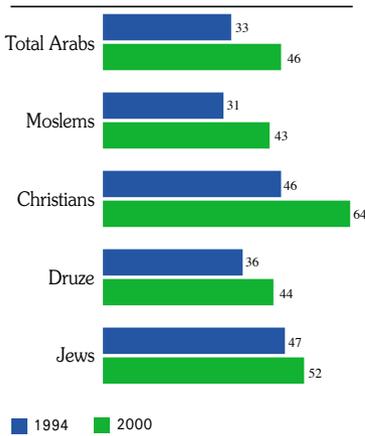
56. As in the Hebrew education system, the parents' education has a marked effect on the likelihood that a child will drop out. 16% of the students whose fathers had fewer than nine years of education dropped out of school in 1998/99 compared with 10% of students whose fathers had at least nine years of education (in total, 14% of Arab students dropped out that year).

57. The rate of students who earned a matriculation certificate out of all 12th grade students in the Arab education system rose from 33% in 1994 to 46% in 1999 and it is close to the rate in the Hebrew education system (52%). The rate of Arab girls who earned a matriculation certificate (51%) was higher than that of the boys (39%). In the Hebrew education system, the rate of entitlement to matriculation among girls was also higher than among boys, but the gap is smaller - 57% and 47% respectively (graph G-3).

58. The rate of students entitled to a matriculation certificate among Christians is much higher than among students of the other religions - Moslems, Druze and Jews.

59. The higher the father's education, the greater the chances of a 12th grade student earning a matriculation certificate. The rate of students who earned a matriculation certificate among students whose fathers had completed at least thirteen years of schooling was 70% - double that among students whose fathers had completed fewer than eight years of schooling (1998).

G-3. Persons entitled to matriculation certificate, by religion (% of all 12th graders), 1994, 1999



60. The gap in education between the Arab and Jewish populations is most noticeable in the transition to higher learning. Out of all Arab 12th grade students in 1991, up to 1998 26% began to study in post-secondary schools and institutions of higher learning (11% in universities), compared with 46% of the Jewish students (24% in universities).

61. In 1999, some 7,200 Arab students were studying in universities in Israel: 4,300 Moslems, 900 Druze and 2,000 Christians. The proportion of Arab students studying for advanced degrees was 19% - lower than among the Jewish students (more than 33%). The Arab students comprise 7% of all students: 9% of all students studying for bachelor's degrees and 4% of all students studying for advanced degrees.

62. In the 1999/2000 school year almost 2,000 Arab students attended academic colleges (about 6% of all the students in those colleges), and a similar number attended teacher training colleges (9%).

63. In the past 20 years, the number of daily newspapers and periodicals in Arabic increased from 37 to about 60.

64. According to a study conducted in 1996, 130 books were published that year in Arabic (2% of all books published), almost all of them textbooks.

H. Employment*

65. The extent of the Arab population's presence in the labour force is lower in comparison to that of the Jewish population, which itself is low compared with Western countries. Only 40% of all persons aged 15 and older in the Arab population are part of the labour force, compared with close to 60% in the Jewish population. While the labour force participation rate of Arab men is almost identical to that of Jewish men (about 61%), the rate for Arab women - only 15% - is much lower than that for Jewish women - 53%. Therefore, the overall Arab participation rate is low.

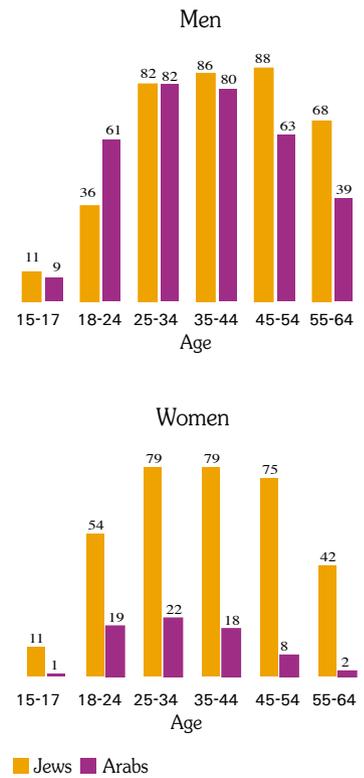
66. The participation rate of Arabs in the labour force in Israel is lower than the rates in Arab countries. In Egypt, for example, the rate among men is 74% and among women 20%; in Syria - 80% and 21%, respectively.

67. As the Arab population is younger than the Jewish population, the Arab labour force is younger than the Jewish labour force - 62% of the Arabs in the labour force are aged 15-34 compared with 40% among the Jews, and only 14% are aged 45 and older, compared with 35% of the Jews.

68. Even though the overall participation rate of all the Arab men in the labour force is almost identical to that of Jewish men, there are differences by age, and the differences in the timing of their entrance to and exit from the labour force are particularly marked (graph H-1). Arab men begin their working life at a younger age than Jews - around age 20 - since most of them do not serve in the army and the proportion of students among them is lower than among the Jews. In the primary work ages, 25-44, participation rates of Arab and Jewish men are similar (and substantially lower than that in other countries, in the majority of which more than 90% of the men in these

*The data relate to the population in the Arab localities and in East Jerusalem (without the population in other "mixed" localities), which comprises about 95% of the total Arab population).

H-1. Persons aged 15-64 in the labour force, by sex and age (rates per 100), 2000



ages belong to the labour force). At older ages, the exit of Arab men from the labour force precedes that of Jewish men - less than two-thirds of Arabs aged 45-54 are in the labour force compared with almost 90% among Jews.

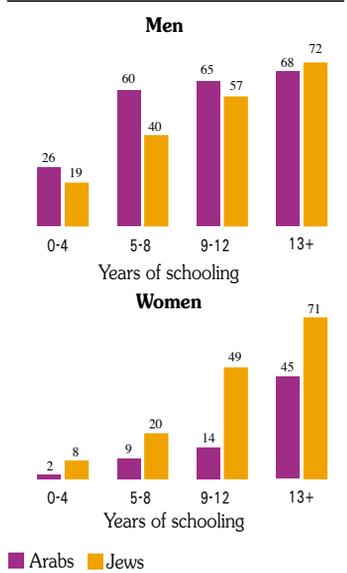
69. In the past two decades there has been a significant decline in the labour force participation rate of Arab men (from nearly 70% to 61%), similar to the trend among Jewish men. The decline has occurred in all age groups and is particularly prominent in the youngest and oldest age groups. The increase in high school and post-secondary enrollment rates has caused a drop in the number of teenagers and young adults in the labour force. Expansion of the social welfare system is one of the main reasons for the decline in the labour force participation in the older groups.

70. Among Arab women, the highest rate of labour force participation is that of women aged 25-34, and even at these ages, the rate is very low - only 22% (79% among Jewish women).

71. As is true everywhere, more highly educated Arabs are more likely to be in the labour force, and the differences are particularly prominent among women. The labour force participation rate of Arab women who have more than 15 years of education is 64% - seven times that of women with 5-8 years of education.

72. In general, in almost all educational groups the rate of Arab men in the labour force is higher than that of Jewish men; only among those with 13 or more years of education is the rate lower among Arabs (graph H-2).

H-2. Persons aged 15+ in the labour force, by sex and years of schooling (rates per 100), 2000



73. The labour force participation rates of Moslem and Christian men are identical (62%) and higher than those of Druze men (53%). The latter are more likely to serve in the regular army (which is not included in the civilian labor force). The labour force participation rate of Christian women (26%) is higher than that of Moslem

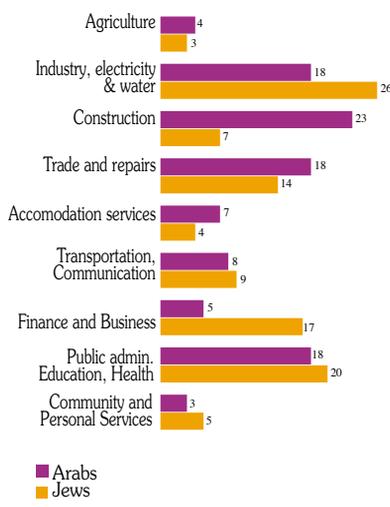
women (13%) and Druze women (17%), probably due to their higher educational level.

74. The labour force participation rate of the Arab (Bedouin) population in the Southern district is lower than in the other districts: only 49% of the Arab men and 6% of the Arab women are in the labour force.

75. The rate of unemployment among the Arabs is higher than among the Jews. 12% of the Arab men who were in the labour force in 2000 were unemployed compared with 7.6% of the Jews. Unemployment among Arab women (8.4%) is similar to that among Jewish women (9%).

76. The main branch of employment of Arab men is construction (23% of those employed), which replaced agriculture as the largest employer (half of those employed in the 1950s, about one quarter in the 1970s and about 3% today). Among Jewish men, only 7% of the employed persons work in construction (graph H-3).

H-3. Employed men, by economic branch, %, 2000



77. The proportion of Arabs in the business activities sector - 4% - is conspicuously lower than among Jews -13%.

78. More than a third (36%) of the employed Arab women work in education, primarily as teachers (21%

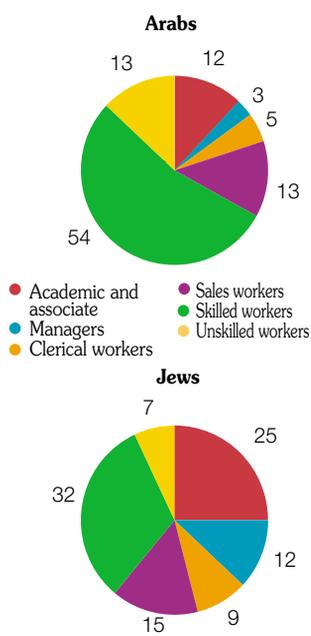
of Jews). 16% of Arab women are employed in the health and welfare sector (17% of Jewish women) primarily as nurses and social workers. The proportion of Arab women employed in industry (16%) is larger than that of Jewish women (11%).

79. The rise in the level of education of the Arab population in general, and of those in the labour force in particular, as well as the exit of older workers from the labour force, are reflected in a significant rise in the proportion of skilled workers (from 27% in 1970 to 54% in 2000), and in a decrease in the proportion of unskilled workers.

80. The proportion of academic and associate professionals and technicians among Arab employed men rose in the 1990s from 9% to 12%. However, it is still less than half of the proportion among the Jews (25%). Among the Arab men employed in these occupations, more than a third are teachers (14% among the Jews).

81. In recent years, there has been a decline in the proportion of men among the teachers in the Arab

H-4. Employed men, by occupation, %, 2000



education system, both in elementary schools (57% in 1985/86; 36% in 1997/98) and in secondary schools (76% and 63% respectively during these periods).

In elementary schools in the Arab education system, the rate of teachers with academic degrees (24%) is half the rate in the Hebrew education system; in secondary schools the difference in the rates is smaller (62% and 71% respectively).

82. The proportion of Arab women employed in academic and associate professionals and technicians (36%) is similar to the proportion of Jewish women in these occupations (34%).

I. Agriculture

83. Among Arabs, as among Jews, there has been a long-term decline in the number of people employed in agriculture. Today some 9,000 Arabs are employed in agriculture — less than a third of the number at the beginning of the 1960s. However, the amount of the agricultural land in the Arab sector, apparently due to its distance from the center of the country and therefore its being less attractive for non-agricultural uses, has remained almost the same as it was. A phenomenon characteristic of the Arab sector is the reduction in the size of the plots due to the profusion of heirs.

84. Agricultural crops of the Arab sector, most of which is in the Negev (the southern part of the country), rely mostly on rain and not on irrigation, as in the Jewish sector. In 2000, 86% of the crop areas of Arabs were unirrigated, compared with 39% in Jewish settlements. As a result of the reliance on rain, the damage to crops in drought years, such as 1999, was great. In the western Galilee, which is the second-largest crop area in the Arab sector after the Negev, the reliance on rainwater is smaller than in the Negev.

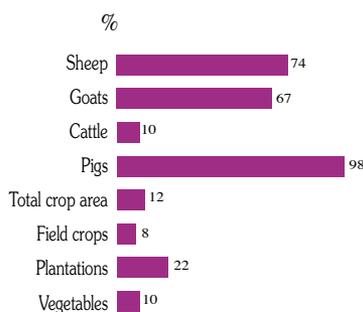
85. Close to 60% of all crop areas in Arab localities in 2000 were field crops such as wheat, similar to their proportion in the Jewish sector. The proportion of plantations in the Arab sector (33%) is larger than in the Jewish sector (24%), while the area of vegetable crops is smaller (9% and 17% respectively).

86. Most of the field crops are in the Negev; most of the plantations and vegetable crops are in western Galilee.

87. Olives are prominent among the plantations in Arab localities: the groves comprise 73% of all the plantation area. For the purpose of comparison, in the Jewish sector, the main plantation crops are citrus fruits (35%), while olives are grown in only 7% of the area.

88. Prominent among the animals raised on Arab farms are sheep and goats (cattle on Jewish farms).

I-1. Percent of Arab farms, 2000



J. Standard of living*

89. In 2000 the average gross hourly income of an Arab wage earner was NIS 25 - and the monthly income - NIS 4,472 (a little more than 60% of the income of a Jewish wage earner).

90. Income from work constitutes 56% of the total income of Arab households (66% in Jewish households), income from allowances and subsidies - 25% (11%), income from capital 17% (17%) and income from pensions and provident funds - 2% (6%). The proportion of income from work has declined since 1986/7 (from 68%), and the proportion of income from allowances and subsidies has increased (from 20%).

91. The largest expenditure in Arab households is on food - 26% of the total expenses in 2000 (in Jewish households, the largest expenditure is for housing, 23%, and food constitutes

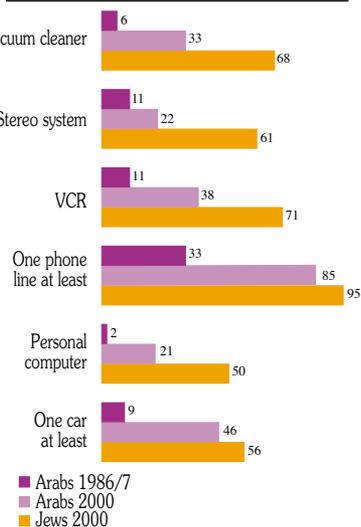
only 16%). From the end of the 1980s there has been a significant decrease in the proportion of expenditures on food (from 38% to 26%) and on shoes and clothing (from 12% to 6%), while there was a significant rise in the proportion of expenditures on transportation and communications (from 9% to 16%). Such trends characterize societies in the process of raising their standard of living.

92. Almost all the Arab households (92%) own the dwellings in which they live (69% among Jews).

93. The value of the dwelling owned by an Arab household is NIS 490,000 on the average, compared with NIS 805,000 for a dwelling owned by a Jewish household. The average number of rooms in the dwellings is almost identical - about 3.8; however, since the average number of people in Arab households (5.2) is larger than in Jewish households (3.4), the density in the former is greater.

94. Since the end of the 1980s there has been a significant rise in ownership of durable goods among the Arab population, even though it is lower than in the Jewish population. The difference between the two groups in the level of ownership of telephone lines and cars is small (graph J-1).

J-1. Ownership of durable goods, %, 1986/7, 2000



* In 2000 the data do not include East Jerusalem.

Table A: Demographic and Social Indicators, Arabs in Israel and in Arab Countries

	Period	Arabs in Israel	Egypt	Jordan	Lebanon	Libya	Saudi Arabia	Syria
Natural increase rate - %	2001	3.1	2.1	2.2	1.7	2.4	2.9	2.6
Percent aged 0 -14	1999	41	36	40	32	35	43	42
Percent aged 65+	1999	3	4	3	6	3	3	3
Life expectancy - males	1999	74.6	65.3	68.9	71.3	68.6	70.3	69.8
Life expectancy - females	1999	77.9	68.5	71.5	74.4	72.5	72.7	72.1
Infant mortality rate	1970	33*	157	77	45	105	118	90
Infant mortality rate	1999	9	41	29	28	19	20	25
Total fertility rate	1970-1975	8.0	5.5	7.8	4.9	7.6	7.3	7.7
Total fertility rate	1995-2000	4.3	3.4	4.7	2.3	3.8	6.2	4.0
Adult literacy - males - %	1999	95	66	95	92	90	84	88
Adult literacy - females - %	1999	88	43	83	80	67	66	59
Economic activity rate - males	1999	61.0	78.4	78.2	76.5	77.2	79.6	78.3
Economic activity rate - females	1999	15.0	34.5	25.8	29.1	24.7	20.7	28.2
Percent share of consumption**								
Lowest 20%	1997	8.1	9.8	7.6
Highest 20%	1997	39.2	39.0	44.4

* 1975-1979

** Data for Arabs in Israel relate to 96% of the Arab population. The data for Egypt relate to 1995.

Sources: Natural Increase - Population Reference Bureau 2002, Rest - UNDP, Human Development Report, 2001.

Table B: Demographic Indicators, Arabs in Israel by District

	Total	Jerusalem D.	Northern D.	Haifa D.	Central D.	Tel Aviv D.	Southern D.
1. Population (ooo's)	1,189	216	552	175	115	14	116
2. Increase rate -%	3.9	3.7	3.8	3.1	3.8	2.9	6.3
3. Percent Distribution	100	18	46	15	10	1	10
4. Percent Arabs of total population	19	29	51	21	8	1	13
5. Percent Moslem of total Arabs	82	95	70	80	97	76	100
6. Percent aged 0-17	46	46	44	43	46	40	61
7. Percent aged 65+	3	3	3	3	3	3	1
8. Total fertility rate	4.3	4.4	3.7	3.8	4.5	3.8	9.1
9. Infant mortality rate	8.3	7.2	7.2	8.1	6.8	(5.4)	13.8