

Media Release

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Jerusalem
April 22, 2021
133/2021

The Druze Population of Israel On the Occasion of the Nabi Shu'ayb Festival

- At the end of 2020, the Druze population in Israel was approximately 147,000 (preliminary data) – a tenfold increase since the founding of the State of Israel (14,500 in 1949).
- At the end of 2019, the **localities** with the largest population of Druze were Daliyat al-Karmel (17,100) and Yirka (16,900).
- At the end of 2019, **children** aged 0 to 14 comprised approximately one-quarter (25.2%) of the Druze population. Children make up 27.6% of the Jewish population, approximately one-third (33.4%) of the Moslem population, and approximately one-fifth (21.3%) of the Christian population.
- The **total fertility rate**¹ of Druze women in 2019 was 2.02 children on average, as compared with 2.16 in the previous year. The total fertility rate among Druze women has been declining since the mid-1960s. The peak in fertility – 7.92 children per woman – was measured in 1964. In 1990, the rate was 4.05 children per woman. The rate in 2000 was 3.07, and in 2010 it was 2.47.
- In 2020, approximately 39,000 **households** – approximately 1.4% of the total number of households in Israel – were headed by a Druze, similar to the previous year.
- Of them, 76.4% households contained **employed persons** – a number higher than the Moslems (72.4%) and the Christians (74.1%).

¹ The total fertility rate: The average number of children that a woman is expected to bear during her lifetime.

**For explanations and clarifications,
please contact the Central Bureau of Statistics at 02-659-2666.**

- The average **number of persons per room** among the Druze was 1.06, a higher number than among the Christians (1.01) and a lower one than the Moslems (1.38).
- Of the Druze, 36.0% **went on to study for a first degree** within eight years of graduating high school – a figure slightly higher than the percentage of students in Arab education who went on to study for a first degree (33.7%).
- In the 2019/20 academic year, 5,450 Druze **students** attended all the institutions of higher education in Israel (except for the Open University). Their number rose by 5.5% as compared with the previous year (2018/19). From a multi-year perspective, the number of Druze students increased by a factor of 3.2 in 20 years (in the 1999/00 academic year, 1,600 Druze students attended institutions of higher education in Israel).
- In the 2020/21 school year, 3,528 Druze were employed as **teaching professionals**, as compared with 3,503 in the 2019/20 school year (an increase of 10.7%).
- During the 2019/20 academic year, there were 144 Druze **staff members at institutions of higher education**, compared to 130 during the 2018/19 academic year – an increase of 10.7%.
- In 2019, 24,400 Druze were **registered at the Ministry of Labor, Social Affairs, and Social Services**. The percentage of persons registered among the overall Druze population was 168.4 per 1,000 persons, which was higher than the rate of persons registered among the general population of Israel (124.0 per 1,000 persons).

Population²

The Druze population has grown tenfold since the founding of the State of Israel: from 14,500 persons in 1949 to 147,000 at the end of 2020 (preliminary data). The Druze population has grown over the years mainly due to natural increase (births minus deaths) and the annexation of the Golan Heights in 1981. The Druze community comprises 1.6% of Israel's total population and 7.5% of Israel's Arab population.

Geographic distribution in 2019: The Druze live in two main districts: the Northern District (approximately 80% of the Druze population) and the Haifa District (approximately

² Including Druze in the Golan District, who were added to the population in 1981.

19%). Of the total population of Druze in Israel, 98% live in 19 localities – 17 localities in the Northern District and two (Daliyat el-Karmel and Isfiya) in the Haifa District. These localities are mostly homogenous; the Druze make up 95% or more of the population of 13 of them, and the entire population in eight of them (Beit Jann, Majdal Shams, Buq'ata, Julis, Yanuh-Jat, Sajur, Mas'ade, and Ein Qiniyye).

Daliyat el-Karmel and Yirka were the localities with the highest number of Druze in 2019.

Table A – The Druze Population at the End of 2019 in Main Localities

Name of Locality	Total Number of Druze in the Locality (Thousands)	Percentage of Druze of the Locality's Total Population
Daliyat al-Karmel	17.1	97
Yirka	16.9	98
Mughar	13.2	57
Beit Jann	12.0	100
Majdal Shams	11.2	100
Isfiya	9.5	76
Kisra-Sumei	8.4	95
Yanuh-Jat	6.7	100
Buq'ata	6.6	100
Julis	6.4	100
Hurfeish	6.2	96
Shefar'am	5.8	14
Peki'in (Buqei'a)	4.6	78
Sajur	4.3	100
Abu Sinan	4.3	30
Mas'ade	3.7	100
Rame	2.4	31
Ein Qiniyye	2.1	100
Ein Al-Asad	0.9	97

Growth rate: The growth rate of the Druze population has decreased gradually over the past decade. The growth rate was 1.7% in 2010, 1.4% in 2015, and 1.3% in 2019.

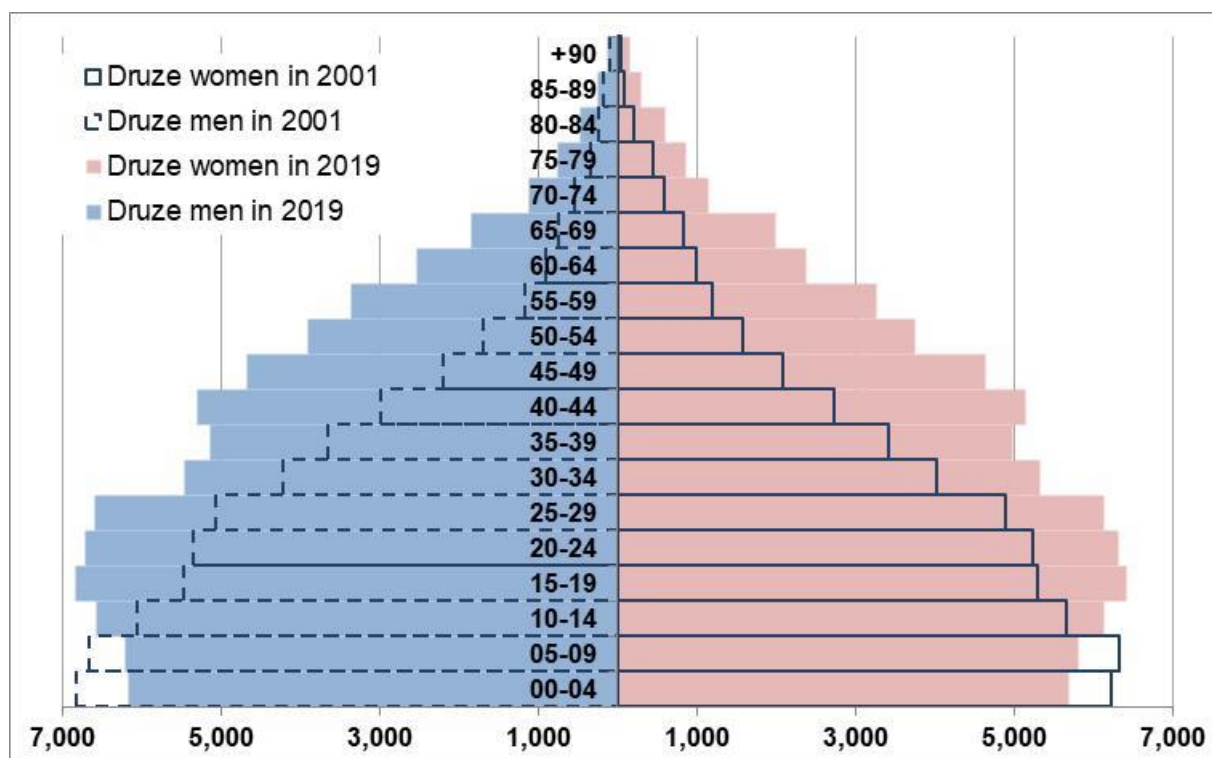
Although this rate is lower than that of the Moslem population (2.3%) and the Jewish population (1.6%), it is higher than the growth rate of the Arab Christians (1%).

Age structure: The median age³ in the Druze community was 28.8 at the end of 2019. Children aged 0 to 14 comprised 25.2% of the Druze population, and approximately 6.6% were 65 or over. This age structure is the result of an ongoing trend of declining fertility. By way of comparison, the median age in the Druze population in 2001 was 22.2; children aged 0 to 14 made up 35.6% of the population, and persons aged 65 or over made up 4.0% of the population.

The percentage of children aged 0 to 14 in the Druze population (25.2%) is lower than that of the Jewish community (27.6%) and the Moslem community (33.4%), but higher than that of the Arab Christian population (21.3%).

Although the percentage of persons aged 65 or over among the Druze (6.6%) is higher than that of the Moslem population (4.3%), it is lower than that of the Jewish population (14.0%) and the Arab Christian population (11.2%).

Diagram 1 – The Druze Population in Israel by Age and Sex, Absolute Numbers, at the End of 2019

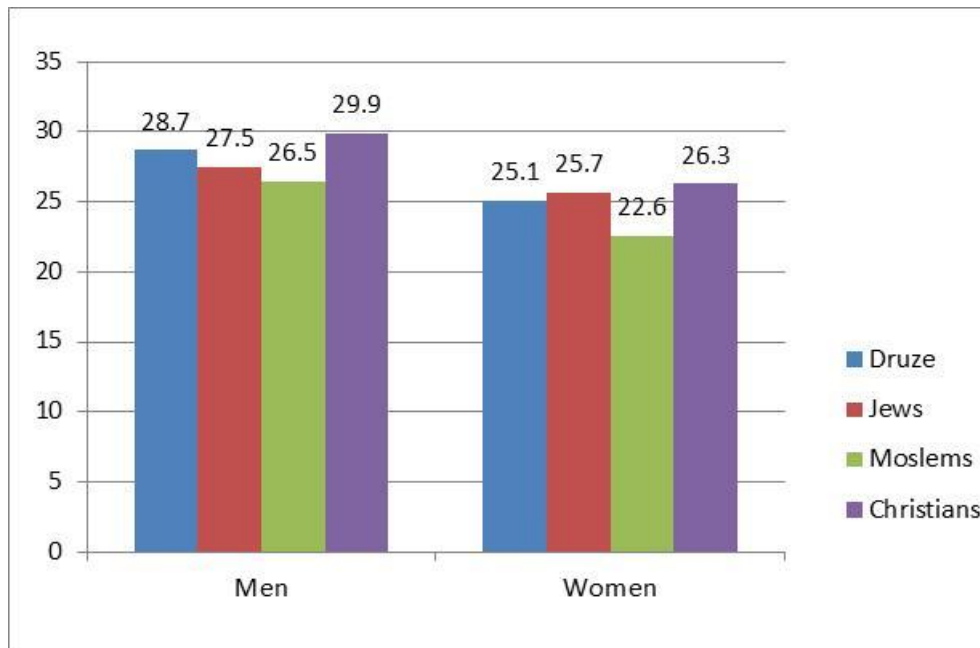


Age at marriage: In 2018, the average age at first marriage in the Druze population was 25.1 years among women and 28.7 years among men. The marriage age of Druze women

³ The age that half the population is over and half the population is under.

is higher than that of Moslem women and lower than that of Jewish and Christian women. The age at which Druze men marry is higher than that of Jewish and Moslem men and lower than that of Christian men. At the same time, the average age difference at first marriage between the groom and the bride among the Druze and Christians, is similar (3.6), lower than that among Moslems (3.9) and significantly higher than that among the Jews (1.8).

Diagram 2 – Average Age at First Marriage, by Religion and Sex, 2018



The percentage of single men among Druze men aged 25 to 29 increased from 41% in 1997 to 65% in 2018. The percentage of single women among Druze women aged 20 to 24 increased from 49% to 70% during those same years.

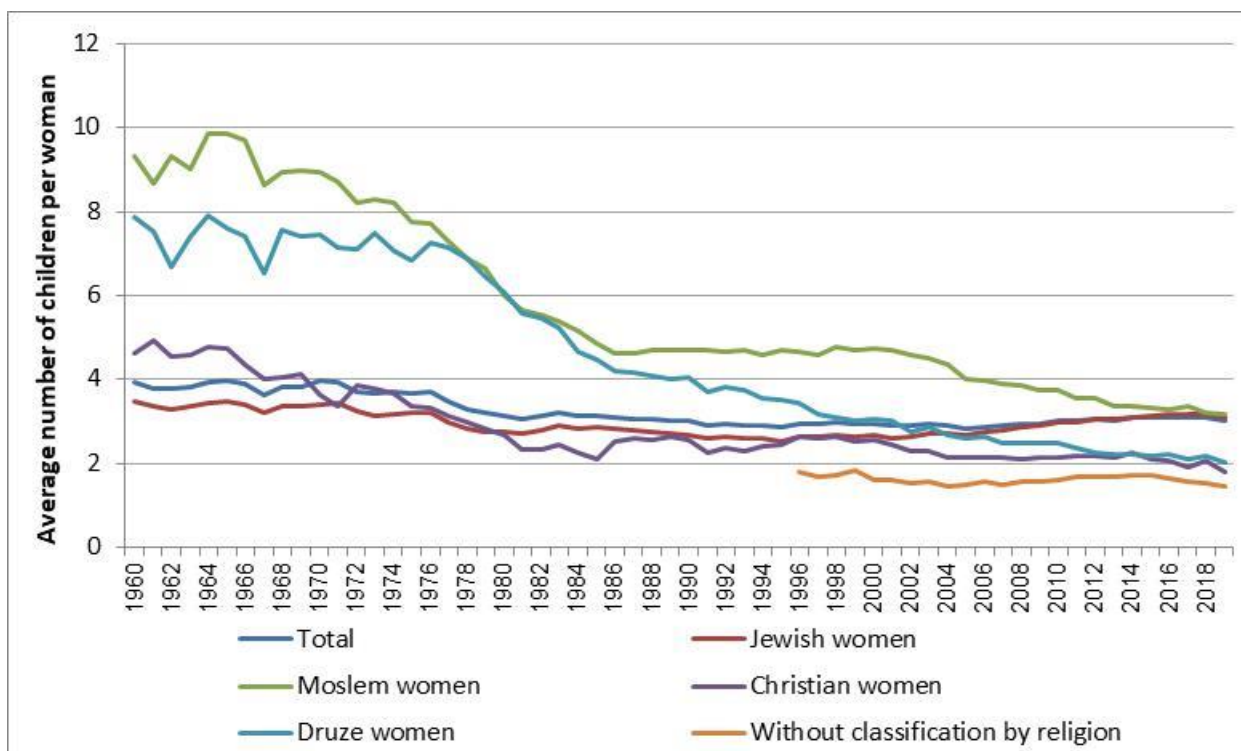
The percentage of single men among Druze men aged 40 to 44 increased from 3% in 1997 to 7% in 2018. The percentage of single women among Druze women in the same age group increased from 10% to 11% during those same years. These statistics point to a decrease in the number of marriages in the Druze population.

Fertility and the birth rate: Throughout 2019 a total of 2,298 infants were born to Druze women – approximately 1.3% of the total number of infants born in Israel during that year (less than their proportion in the population, which was 1.6%).

The average number of children that a Druze woman is expected to bear during her lifetime (total fertility rate) was 2.02 children per woman in 2019 – lower than that of Jewish women (3.09) and Moslem women (3.16), and similar to that of the Christian women (1.80).

The fertility rate of Druze women has decreased by approximately 75% since 1964, when it peaked at 7.92 children per woman. The rate was 4.05 children per woman in 1990, 3.07 in 2000, and 2.47 in 2010. This decline is the result of a decrease in fertility rates among women of all age groups, delaying the birth of the first child, and an increase in the mother's average age at the time of the birth.

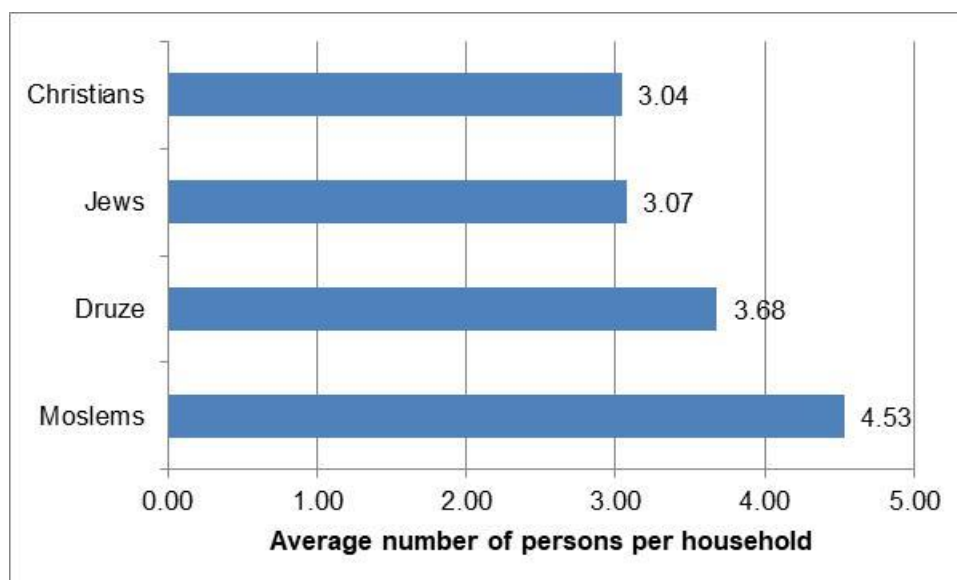
Diagram 3 – Total Fertility Rate by Mother's Religion, 1960–2019



Households and Families⁴

Approximately 39,000 households in Israel had a Druze head of household in 2020. These households constituted approximately 1.4% of the total number of households, similar to the previous year.

Diagram 4 – Average Household Size by Religion, 2020



Despite the decline in fertility rates in the Druze population, its average household size is larger than that of Jews and Christians.

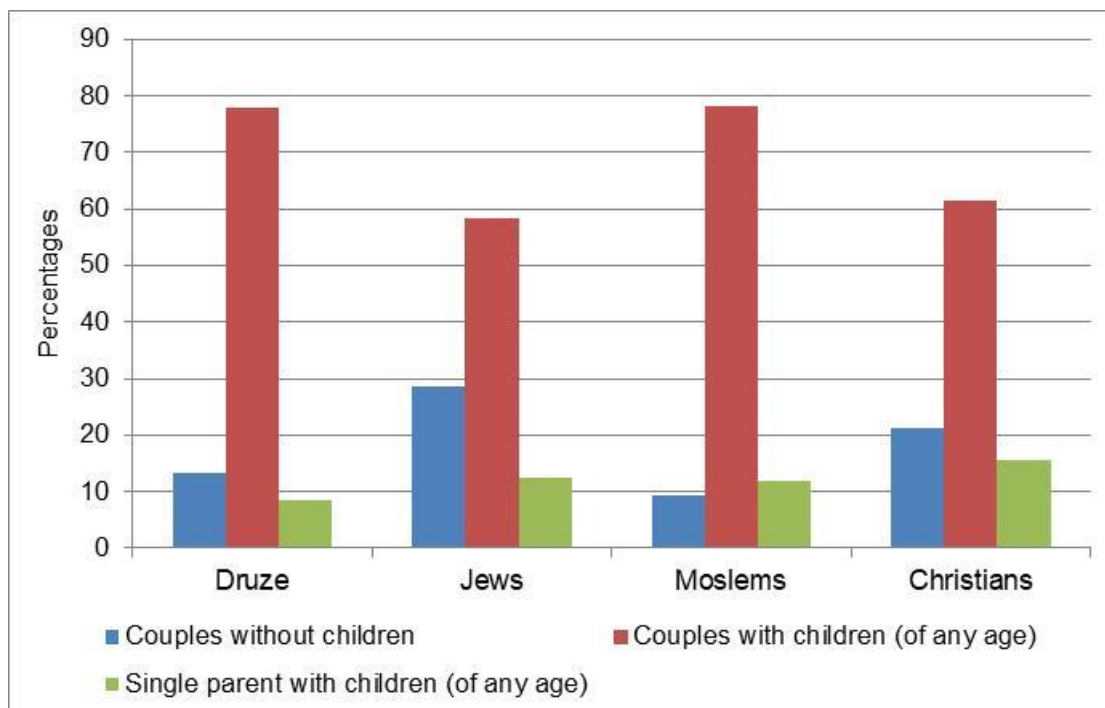
Approximately 78% of the Druze families have a traditional family structure that includes a couple with children (children of any age). This percentage is similar to that of the Moslem families, but higher than that of the Jewish and Christian families.

⁴ A **household** is defined as one person or a group of persons living together in one dwelling on a permanent basis most of the week, who have a joint expense budget for food. They may be related or unrelated persons or a combination of persons both related and unrelated.

A **family** (a nuclear family) is defined as two or more persons who share the same household and are related to one another as a married or unmarried couple (including same-sex couples), or as parent and child (including an adopted child). The major types of families are a couple only, a couple with children (in various age groups, defined by the age of the youngest child), or a lone parent (a lone-parent family) with children. Other types of families that have been defined are: a grandparent with grandchildren, without the children's parents; and siblings who live together, without spouses and without children.

The data on households and families are based on the 2020 Labour Force Survey. The data do not include persons who live in institutions, on kibbutzim, in student dormitories, or who live outside localities (Bedouin in the south).

Diagram 5 – Families by Type of Family and Religion, 2020



Approximately 57% of all the Druze families include a couple with at least one child of up to 17 years of age, lower than the Moslem families (64%) and higher than the Jewish families (approximately 45%) and the Christian families (approximately 42%).

The average number of children of up to 17 years of age in the Druze families with children up to that age is 2.14 – a lower number as compared with the Jewish families (2.43) and the Moslem families (2.60), and slightly higher as compared with the Christian families (1.93).

1,700 Druze aged 65 or over live on their own, comprising approximately 17% of the total number of Druze who are 65 or over. This figure is similar to the percentage of Moslems aged 65 and over (16%), and lower than this percentage among Jews (23%) and Christians (26%) aged 65 or over.

Entrance to Academic Higher Education Among Druze Upper Secondary School Graduates in 2010/11 Within Eight Years of Completing School (Follow-Up Until 2018/19)

Of the Druze, 36.0% went on to study for a first degree within eight years of graduating high school – a figure slightly higher than the percentage of students in Arab education who went on to study for a first degree (33.7%).

Among the Druze, the percentage of persons who went on to study for a first degree at the academic colleges (35.8%) was substantially higher than this percentage among all students in the Arab education system (28.3%). In comparison, at the other types of institutions, the percentage of Druze students was lower than this percentage among all students in Arab education.

Table B – Druze Upper Secondary School Graduates Who Go on to Study for a First Degree Within Eight Years after Completing School (2010/11), by Type of Institution (Follow-Up Until 2018/19)

	Arab Education, Total	Druze
Total Number of Upper Secondary School Graduates (absolute numbers)	20,321	2,119
Continued to academic studies – absolute numbers	6,850	763
– percentages	33.7	36.0
Continued to academic studies, by type of institution (percentages)	100.0	100.0
Universities	35.4	33.4
The Open University	18.3	16.4
Academic colleges	28.3	35.8
Academic colleges of education	18.0	14.4

Higher Education

Students in Institutions of Higher Education⁵

During the 2019/20 academic year, 5,450 Druze students attended all the institutions of higher education in Israel, except for the Open University. Their number increased by 5.5% over the previous year.⁶ For the sake of comparison, the total number of Arab students increased by 5.8%, and the total number of students increased by 1.2%. From a multi-year perspective, the number of Druze students increased by a factor of 3.2 over 20 years (the number of Druze students in 1999/00 was 1,600). During that period, the total number of Arab students increased by a factor of 3.4, and the total number of students increased by a factor of 1.6.

In the 2019/20 academic year, 2,273 Druze students attended universities; 2,256 attended academic colleges, and 921 attended academic colleges of education.

Of the total number of Druze students in the 2019/20 academic year, 73.7% were studying for their first degree (of them, 26.9% were in their first year); 20.8% were studying for their second degree; 1.3% were studying for their third degree, and 4.2% were studying for an academic certification. A breakdown of students by degree among all the Arab students in the 2019/20 academic year was similar to that of the Druze (76.0% were studying for their first degree and 17.3% were studying for their second degree).

Of the total number of students who attended universities in Israel in the 2019/20 academic year, 1.8% were Druze. The percentage of Druze students was highest at the University of Haifa (7.1%), followed by the Technion (3.1%). The lowest percentages of Druze students were at the Weizmann Institute of Science (0.1%) and Ben-Gurion University of the Negev (0.3%).

For the sake of comparison, the percentage of Arabs of the total number of students in the 2019/20 academic year was 15.0%. The percentage of Arab students at the University of Haifa was highest (34.1%), followed by the Technion (23.2%). The Weizmann Institute of Science (1.9%) and Ariel University (7.1%) had the lowest percentages of Arab students.

⁵ Not including the Open University, which had 894 students (1.9% of the total number of students). The Open University has unique characteristics that set it apart from the rest of the institutions of higher education, such as the way in which students are admitted and the process of their courses of study and the composition of the student body. Data about the students of the Open University were therefore not included in the data on students.

⁶ Not including teaching certificate and other academic certificates.

Type of Institution

Druze students comprised 2.1% of the **total number of students who attended academic colleges in the 2019/20 school year** (2.6% in the budgeted colleges and 1.4% in the non-budgeted colleges). There was a great deal of diversity among the colleges themselves regarding the proportion of Druze students by their geographic location. In academic colleges that are located in northern Israel, the percentage of Druze students was relatively high: 15.3% in Zefat Academic College, 11.9% in Western Galilee College, 9.2% in Kinneret Academic College in the Jordan Valley; 9.1% in Tel-Hai College, and 7.1% in ORT Braude Academic College of Engineering in Karmiel. Jezreel Valley College was unusual in that only 1.8% of its students were Druze (less than their relative proportion in the academic colleges overall).

In contrast, the relative proportion of Druze students was smaller (up to 2.9%) in the rest of the academic colleges that are located in Israel's central or southern regions.

The percentage of Druze students attending **academic colleges of education** was 2.2%. Here, too, in the institutions farther to the north, the relative proportion of Druze was higher than their proportion in the other parts of the country: 15.2% at the Arab Academic College for Education in Israel, Haifa; 12.3% at Ohalo College; 10.6% at Gordon Academic College (Haifa); 7.0% at Oranim Academic College of Education; and 3.1% at Sakhnin College.

Field of Study

Of all the Druze students studying for a **first degree**,⁷ the humanities were the most popular (29.9%, with more than half in education and teacher training), followed by the social sciences (28.7%) and engineering and architecture (19.4%).

The relative proportion of humanities majors among the Druze first-degree students (29.9%) was higher than among the total number of first-degree students (25.6%), though lower than among all the Arab students (31.9%). The relative proportion of persons studying the social sciences among the Druze first-degree students (28.7%) was higher than among the total number of first-degree students (27.5%) and also among the Arab students (26.7%). In engineering and architecture, the relative proportion among the Druze students studying for a first degree (19.4%) was higher than that of the total number of students studying for a first degree (18.8%), and that among the total number of Arab students (13.9%).

⁷ Not including the Open University.

Women

Among students studying for their **first degree**, the percentage of women among the Druze (64.3%) was lower as compared with the total number of Arabs (67.1%) and higher than among the total number of students (58.6%). Among students studying for a **second degree**, the percentage (65.8%) was lower in relation to the total number of Arabs (73.1%) and higher than among the total number of students (63.4%).

Median Age

The median age of the Druze students studying for a **first degree** was 22.8 years – higher than the median ages of the total number of Arab students studying for a first degree (22.0) and lower than those of the total number of students (24.7). Among those studying for a **second degree**, the median age was 33.3 years – higher than the median age of the total number of Arab students (30.6) and of the total number of students studying for a second degree (31.8). In studies for a **third degree**, the median age of the Druze students was similar to that of the total number of students (35.1) and higher than the median age of the total number of Arab students (33.2).

Labour

Of the approximately 39,000 Druze households in 2020, 76.4% were households with employed persons – a higher percentage than that of the Moslems (72.4%) and the Christians (74.1%).

The average number of persons per room among the Druze was 1.06, a higher number than among the Christians (1.01) and a lower one than the Moslems (1.38).

Among the Druze, as among the Moslems, there is a wide gap between the participation of men and that of women in the labour force. The percentage of Druze men who are part of the labour force reached 61.2% in 2020 (as compared with 52.4% among the Moslems and 62.3% among the Christians). The percentage of Druze women who are part of the labour force reached 34.5% (as compared with 25.3% among the Moslems and 45.2% among the Christians).

Of 48,700 Druze who are employed, 29.3% worked as professional employees in manufacturing and construction and workers in other professions and 21.3% worked as employees in sales and services. 18.0% of those who were employed, worked in the manufacturing industry, and 16.8% worked in local administration, public administration and defence, and compulsory social security.

3.7% of the Druze did not attend school at all. Of those who did, 4.1% did not receive a diploma, 28.2% have a primary or lower-secondary education; 10.1% completed high school without a matriculation certificate; 36.9% received a matriculation certificate; 5.3% received a non-academic graduation diploma from a post-primary school, and 15.4% received an academic degree or certificate.

Teaching Staff in the Education System

In the 2020/21 school year, the number of Druze teaching staff was 3,528, as compared with 3,503 in the 2019/20 school year (an increase of 0.73%). Over the past decade, the rate of annual change in the number of Druze teaching staff was 2.4% per year on average, as compared with a rate of annual change of 3.05% among Jewish teaching staff, 3.3% among Moslems, and 0.8% among Christians.

The percentage of new teaching staff among the Druze teaching staff was approximately 4.4% during the 2020/21 school year, as compared with 5.6% among Jewish teaching staff, 3.6% among Moslem teaching staff, and 2.8% among Christian teaching staff.

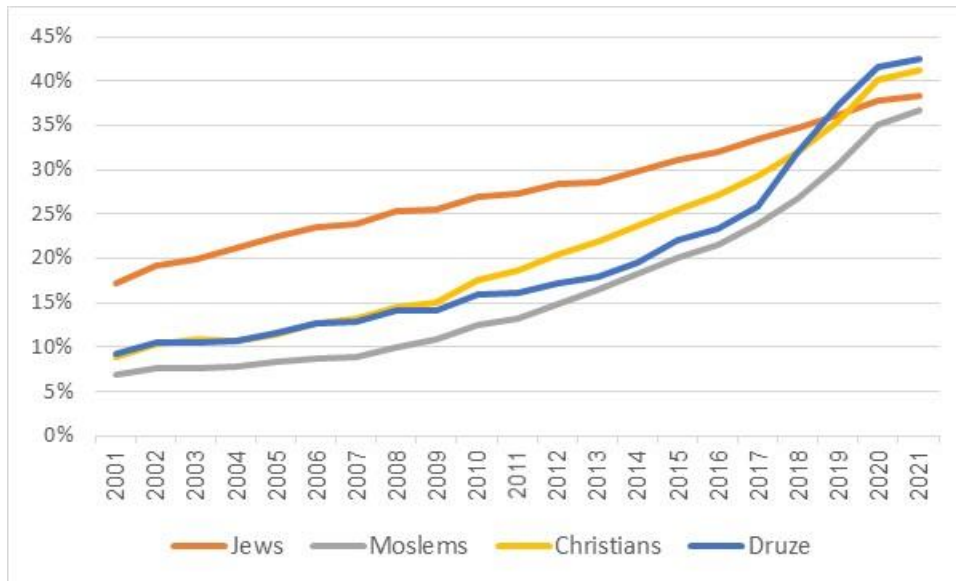
The percentage of Druze teaching staff who left the educational system in 2017/18 was 3.1%, as compared with 4.2% among Jewish teaching staff, 2.7% among Moslem teaching staff, and 4.0% among Christian teaching staff.

The percentage of women among the Druze teaching staff reached approximately 82% in the 2020/21 school year, as compared to approximately 83% among Jewish teaching staff, 75% among Moslem teaching staff, and 85% among Christian teaching staff.

The average age of Druze teaching staff in the 2020/21 school year was 41.8 years, as compared with 43.6 years among Jewish teaching staff, 40.5 among Moslem teaching staff, and 44.7 years among Christian teaching staff.

The percentage of Druze teaching staff who held a second degree was approximately 42% in the 2020/21 school year as compared with approximately 38% among Jewish teaching staff, 37% among Moslem teaching staff, and 41% among Christian teaching staff.

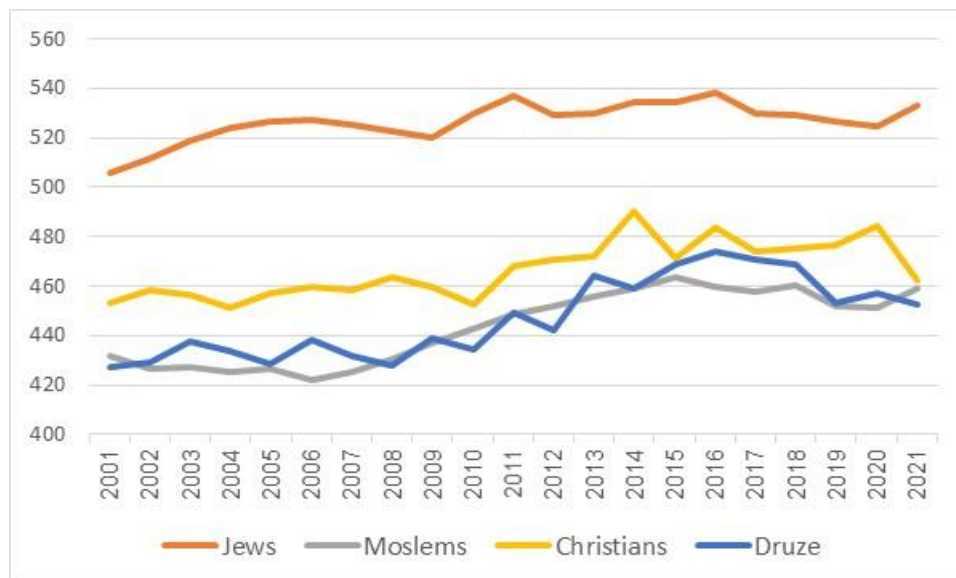
Diagram 6 – Percentage of Teaching Staff Who Hold a Second Degree



The average score on the matriculation examinations among new Druze teaching staff during the 2020/21 school year was 92.6, as compared with 89.3 among Jewish teaching staff, 93.1 among Moslem teaching staff, and 93.8 among Christian teaching staff.

The average psychometric examination score among new Druze teaching staff in the 2020/21 school year was the lowest – 453, as compared with 533 among Jewish teaching staff, 459 among Moslem teaching staff, and 462 among Christian teaching staff.

Diagram 7 – Average Psychometric Score among New Teaching Staff

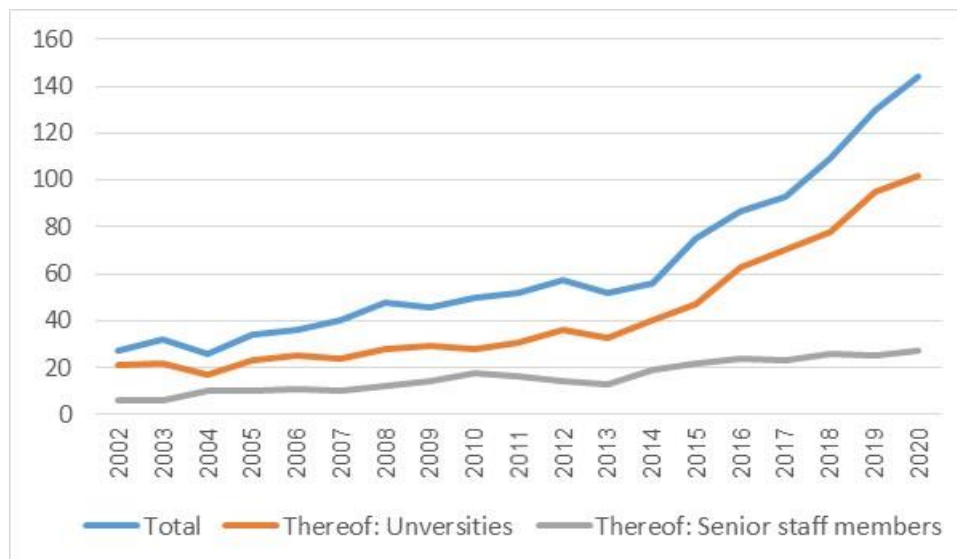


Druze Academic Teaching Staff

During the 2019/20 academic year, there were 144 Druze academic staff members in institutions of higher education, compared with 130 during the 2018/19 academic year – an increase of 10.7%. There were 102 staff members at universities; 27 senior staff members; 43 external lecturers; and 60 junior staff members.

From 2002 to 2014, the rate of annual change in the number of Druze academic staff was 6.3% per year on average, compared with a rate of annual change of 3.1% among Jewish academic staff members, 8.2% among Moslems, and 5.9% among Christians. From 2014 to 2020, the rate of annual change in the number of Druze staff members was 17.5% per year on average, compared with 3.9% among Jewish academic staff members, 14.1% among Moslems, and 8.6% among Christians.

Diagram 8 – Druze Academic Teaching Staff



Persons Registered at the Ministry of Labor, Social Affairs, and Social Services and Persons Defined as Needing Intervention, 2019

In 2019, 24,400 Druze were registered⁸ at the Ministry of Labour, Social Welfare, and Social Services. The rate of persons registered out of the overall Druze population – 168.4 per 1,000 persons – was higher than the rate of persons registered from among the total population of Israel (124.0 per 1,000 persons).

Of the Druze who were registered, about 52.4% were women and about 47.6% were men.

Of the Druze who were registered, 23.8% were 0–14 years of age, 17.1% were aged 15–24, 45.2% were aged 25–64, 6.4% were aged 65–74, and 7.5% were 75 years of age or over.

The majority of those registered who aged 15 or over were married (57.9%), 29.5% had never been married, 8.5% were widowed and 4.1% divorced.

Of the 24,400 of the Druze who were registered, 19,100 were defined as needing intervention (78.0%).⁹ This rate – 131.3 per 1,000 persons – was significantly higher than the percentage among the overall population of Israel (84.3 per 1,000 persons).

The most prevalent type of intervention among Druze who were defined as needing intervention was dysfunctional parents and/or children/adolescents (32.5%). The second most prevalent type of intervention needed was poverty, income, and employment problems (28.9%), followed by medical reasons and disability (about 23.5%), geriatric (11.9%), violence (1.5%), addiction and delinquency (1.1%).

⁸ Person registered at social services department: A file is opened for every family or person who applies or referred to social departments, and at least one family member must be defined as needing intervention. For individuals who are registered due to another family member's need for intervention, the need for intervention is categorized as "normal".

⁹ Individual defined as needing intervention: An individual recognized by the department of social services, who has been defined as needing intervention in at least one area that is not in the category of "normal".

Need for intervention: The reason an individual applies or is referred to a department of social services. The social worker working with the family indicates, for each individual listed in the treatment file, the main area of neediness and that of the family, from a set list of 58 categories of need for intervention (including "normal" need for intervention). The social worker can also indicate a secondary need for intervention for the individual or for the family. For family members who are listed in the file and have no need for intervention, the need for intervention is categorized as "normal".