

Media Release

info@cbs.gov.il www.cbs.gov.il Fax: 02-6521340

Jerusalem
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155/2021

Selected Data on the Occasion of Jerusalem Day (2018-2020)

- **Jerusalem is Israel's capital and largest city. On the occasion of Jerusalem Day, Jerusalem had approximately 957,600 residents.**¹
- During 2020, the population of Jerusalem increased by 15,500 residents. Approximately 20,400 persons were added to the population as a result of **natural increase**, 3,100 persons were added as a result of the **international migration balance**,² and 8,000 persons were subtracted due to a **negative internal migration balance** (the number of persons leaving Jerusalem was higher than the number of persons moving to Jerusalem).
- The principal **localities from which there was migration to Jerusalem** were Bet Shemesh, Bene Beraq and Tel Aviv-Yafo, and Bet Shemesh, Tel Aviv-Yafo, and Betar Illit were the principal **localities to which persons moved when they left Jerusalem**.
- The percentage of **ultra-Orthodox** among the Jerusalem population at the end of 2020 was 29.6%.
- Among Jews aged 20 and over in Jerusalem (2019): 35.2% define themselves as ultra-Orthodox; 20.1% – religious; 10.8% – traditional-religious; 13.7% – traditional not so religious; 19.6% – secular.

¹ Preliminary estimate for May 2021. Population data are preliminary data relating to the end of 2020.

² This refers to the difference between the number of persons entering to live in the State of Israel and the Israeli localities in the Judea and Samaria Area and the number of persons leaving. The number of persons entering includes immigrants and potential immigrants, tourists who changed their status to immigrants or potential immigrants, persons who entered for family reunification, returning potential immigrants, permanent residents who returned to Israel after staying more than 12 months abroad and immigrating citizens. The numbers of persons leaving includes residents who stayed for more than 12 months abroad and potential immigrants who left and went abroad.

**For explanations and clarifications, please contact
Statistics Information Center 02-6592666**

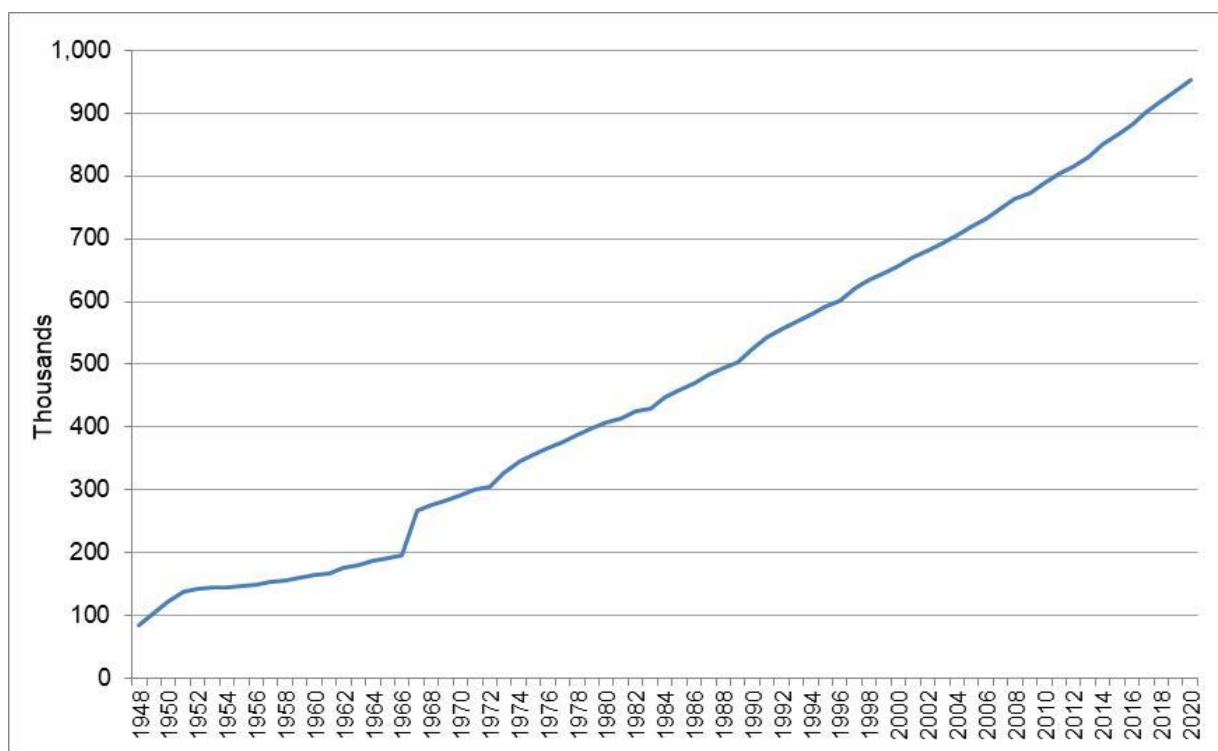
- The **total fertility rate** (average expected number of births per woman in her lifetime) of women in Jerusalem was approximately 3.88 children per woman. This rate was higher than the national average (3.01).
- A Jerusalem household numbered on the **average 3.78 persons**, compared with the national average of 3.25 persons.
- The percentage of **participation in the labour force** in Jerusalem in 2020 was 49.7%, whereas the national average was 61.8%.
- 88.4% of employed person who were Jerusalem residents **worked in their place of residence**.
- Almost two-thirds (63%) of Jerusalem residents aged 20 and over have **lived in the city since their birth**, compared with 32% on the national average.
- In the school year of 2019/20, there were 81,964 **students in the primary schools in Jerusalem (Hebrew education)**, of those, approximately 54,500 were under ultra-Orthodox supervision, approximately 14,500 were under State-Religious supervision, and approximately 13,000 were in the State education system.
- The **dropout rate of students** who live in Jerusalem and attend grades 7-12 in the schools supervised by the Ministry of Education is higher than the national dropout rate (6.0% versus 2.3%, respectively).
- In 2018/19, the percentage of **matriculation examinees** among 12th grade pupils in Hebrew education who lived in Jerusalem was lower than the percentage among all 12th grade pupils in Hebrew education in Israel (59%, compared with 84%, respectively).
- In 2019, approximately 112,500 Jerusalem residents were **registered at the Ministry of Labor, Social Affairs, and Social Services**. The rate of persons registered among Jerusalem residents was 120.1 per 1,000 persons, and it was similar to the rate among the general population of Israel (124.0 per 1,000 persons).
- The number of **persons judged in criminal trials** in 2018 who were Jerusalem residents was approximately 2,600. Of them, 2,200 persons were convicted (85.9%). The rate of persons convicted among Jerusalem residents aged 12 or over was 3.2 per 1,000 persons (similar to the rate among residents of Israel – 3.1 per 1,000 persons).
- Of Jerusalem residents aged 20 and over, 90.0% **felt a sense of personal security** to a great or very great extent. This percentage was a little lower than the nationwide percentage (91.5%).

- In 2020, **construction began** on approximately 2,460 dwellings in Jerusalem, a decrease of 19.8% compared to 2019. For the sake of comparison, there was a nationwide decrease of 3.5%.
- In 2020, the Israel Police investigated 835 **road accidents with casualties** (of the Expanded R.A. type) that occurred in Jerusalem, in which 1,236 people were injured (a decrease of approximately 19.2% in the number of accidents and approximately 21.8% in the number of casualties, compared with 2019 (in the entire country during that period there was a decrease of 14.5% in the number accidents and a decrease of 20.7% in the number of casualties).

Population

Jerusalem is the largest city in Israel. At the end of 2020, Jerusalem had approximately 952,300 residents, constituting approximately 10% of Israel's residents. Of them, 585,500 were Jews and Others³ (61.5%), and 366,800 Arabs (38.5%).

Diagram 1 - Population of Jerusalem 1948–2020



³ The Others group includes non-Arab Christians, members of other religions, and persons not classified by religion by the Ministry of Interior.

Sources of the Population Growth

Jerusalem's population increased by approximately 15,500 residents in 2020. The city's main growth (approximately 20,400 persons) originated principally from high natural increase (number of births less the number of deaths). Approximately 3,100 persons were added to the international migration balance, which is comprised of immigrants, immigrating citizens,⁴ family unification, and migration balance of Israelis abroad (departures and returns of Israelis who stayed abroad longer than one consecutive year).

Jerusalem's internal migration balance continued to be negative, reducing the number of residents in the city by approximately 8,000. In 2020, the situation in Jerusalem was similar to that in other large cities in Israel, such as Ashdod, Be'er Sheva, and Rishon LeZiyyon, where natural increase was the main source of growth, whereas the internal migration balance was negative.

Age Composition

Jerusalem is characterized by a "young" population. Of the city's population, 33.4% are children aged 0-14, compared with 20.0% in Haifa and 18.5% in Tel Aviv-Yafo. The percentage of the elderly population is lower than the percentage in other large cities – only 9.3% of the city's population are aged 65 and over, compared with 20.7% in Haifa and 15.2% in Tel Aviv-Yafo.

⁴ An immigrating citizen is a person who was born to an Israeli citizen while that citizen was staying abroad, and who entered Israel with the intention of settling in the country.

Diagram 2 - Age Pyramid - Israel Nationwide

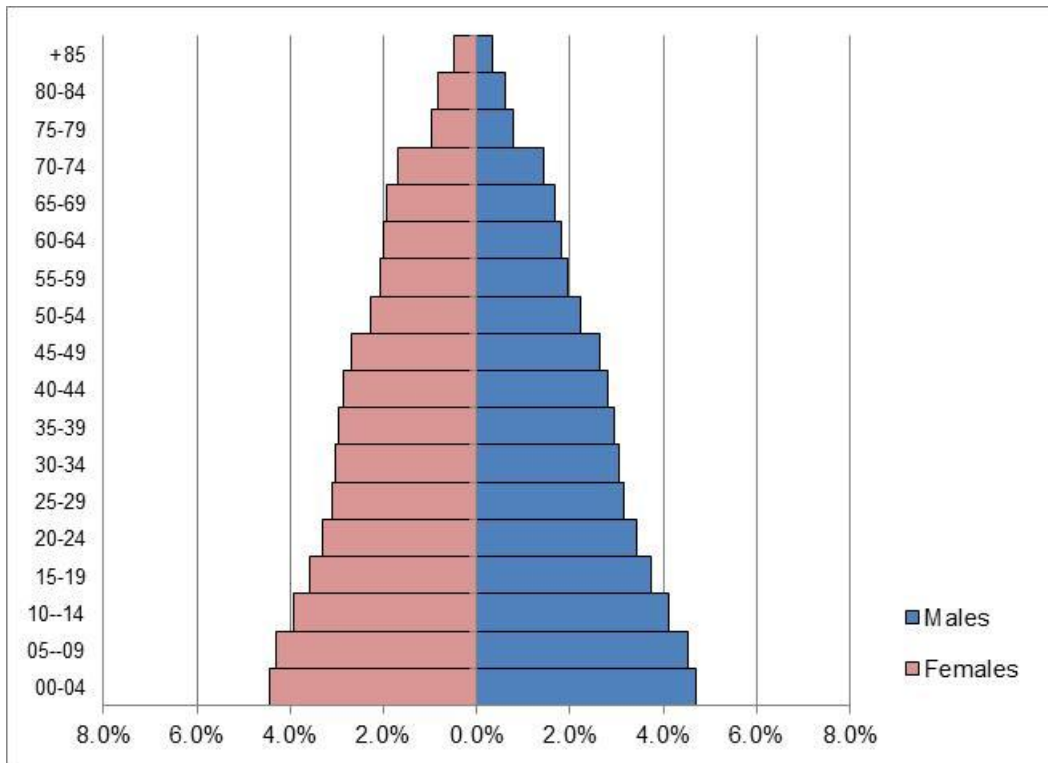
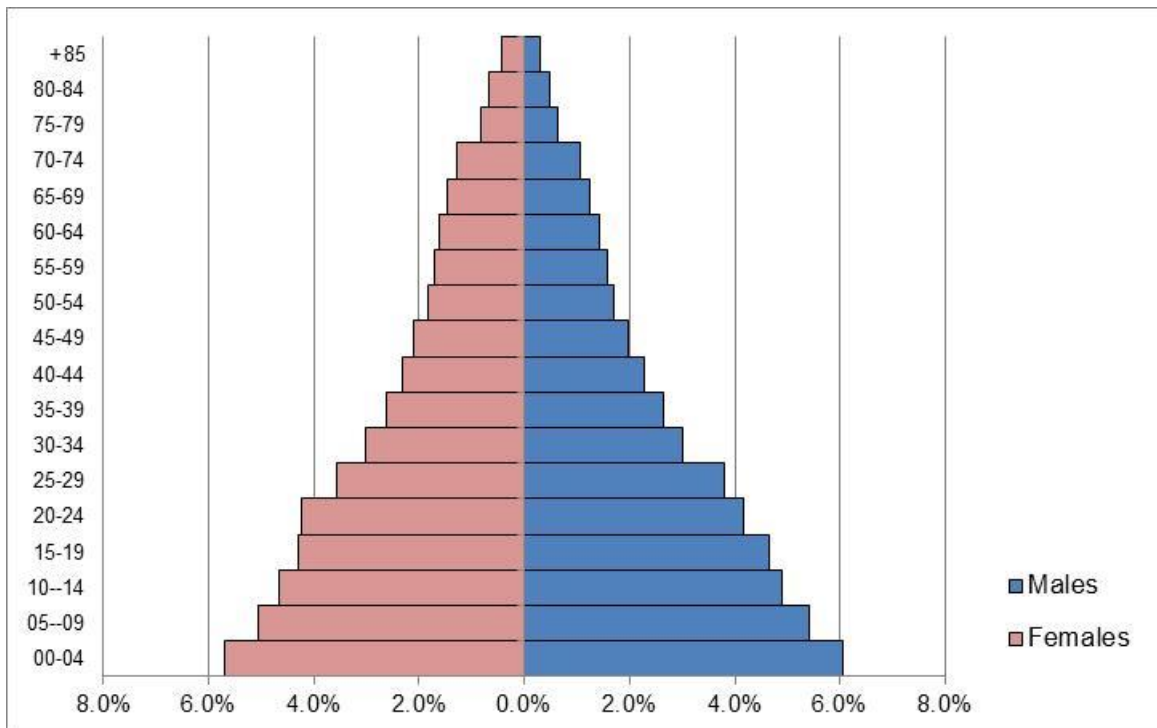


Diagram 3 - Age Pyramid - Jerusalem



Internal Migration

As mentioned, there were approximately 8,000 fewer residents in Jerusalem in 2020. Approximately 11,300 new residents entered the city from other localities, compared with 19,300 residents who left.

Bet Shemesh, Bene Beraq and Tel Aviv-Yafo were the principal localities from which there was internal migration to Jerusalem. Bet Shemesh, Tel Aviv-Yafo and Betar Illit were the principal localities to which persons moved when they left Jerusalem.

Table A - Persons Entering Jerusalem (Internal Migration), by Main Localities, 2020

Locality	Entered Jerusalem (Thousands)	Entered Jerusalem (Percentages)
Total	11.3	100.0%
Bet Shemesh	0.7	6.6%
Bene Beraq	0.7	6.4%
Tel Aviv-Yafo	0.7	5.9%
Betar Illit	0.5	4.0%
Ma'ale Adumim	0.4	3.8%
Ashdod	0.4	3.8%
Giv'at Ze'ev	0.4	3.2%
Haifa	0.3	2.7%
Modi'in Illit	0.3	2.5%
Mevasseret Ziyon	0.2	2.0%
Other localities	6.7	59.1%

Table B - Persons Departing From Jerusalem (Internal Migration), by Main Localities, 2020

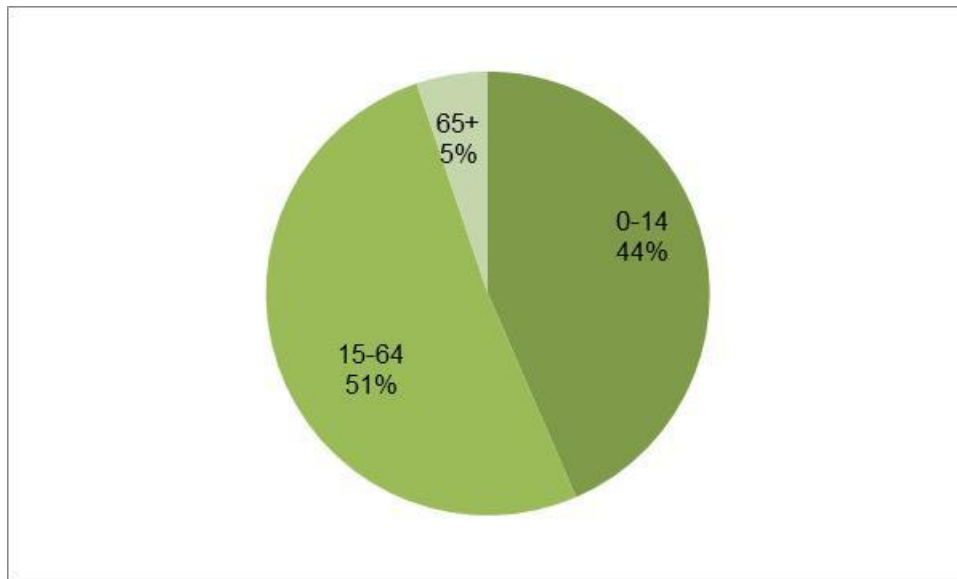
Locality	Departed from Jerusalem (Thousands)	Departed from Jerusalem (Percentages)
Total	19.3	100.0%
Bet Shemesh	2.7	13.9%
Tel Aviv-Yafo	1.6	8.4%
Betar Illit	0.9	4.4%
Lod	0.8	3.9%
Giv'at Ze'ev	0.7	3.8%
Bene Beraq	0.6	3.0%
Modi'in–Makkabbim–Reut	0.6	2.9%
Mevasseret Ziyon	0.5	2.8%
Modi'in Illit	0.4	1.9%
Ramat Gan	0.4	1.9%
Other localities	10.1	53.1%

The Ultra-Orthodox Population in Jerusalem⁵

At the end of 2020, the percentage of ultra-Orthodox Jews in the Jerusalem population is 29.6%. The percentage of the ultra-Orthodox in the Jewish population is 49.5%.

Age distribution in the ultra-Orthodox population: 43.5% aged 0-14, 51.3% aged 15-64 and 5.2% aged 65 and over.

Diagram 4 - The Ultra-Orthodox Population in Jerusalem, by Age Group



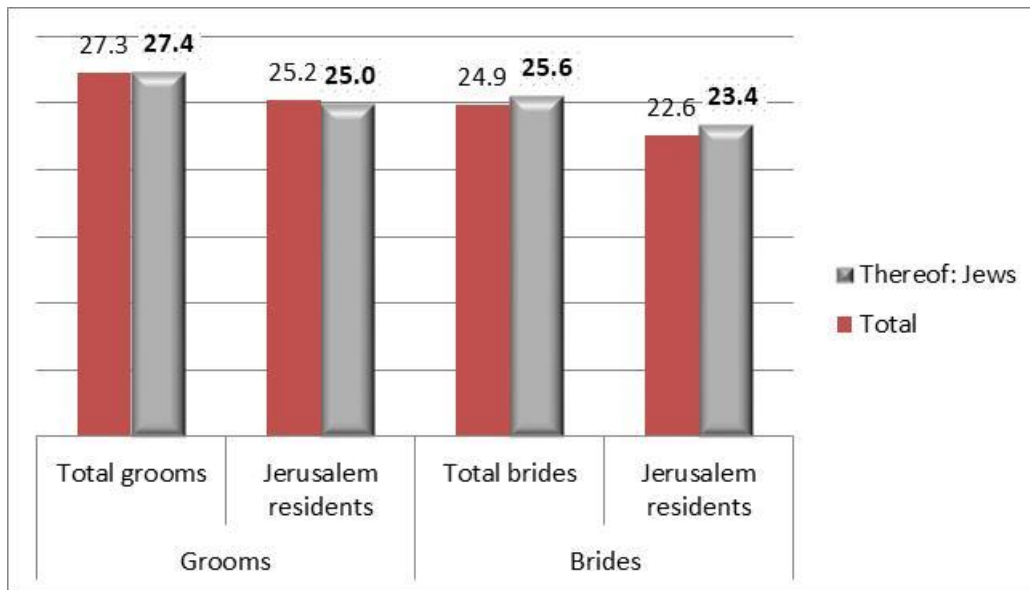
Marriage

In 2019, 6,469 Jerusalem resident grooms and 6,738 Jerusalem resident brides were married in Israel. The average age of grooms and brides marrying for the first time and residing in Jerusalem⁶ was lower than the nationwide median age of grooms and brides marrying for the first time. This was due to the large percentage of Moslem population in Jerusalem compared to their percentage in the population of the entire country, and the large percentage of ultra-Orthodox population in Jerusalem among the Jewish population compared to their percentage in the Jewish population of the entire country. These two populations are characterized by early marriage patterns.

⁵ The data of the ultra-Orthodox population were calculated using a machine-learning model developed by the CBS and based on data from the Labour Force Survey. The data refer to the entire Jewish population.

⁶ Persons marrying whose residential city as recorded in the Population and Immigration Authority on the date of marriage is Jerusalem.

Diagram 5 - The Average Age of Grooms and Brides Marrying for the First Time and Residing in Jerusalem Compared with the Total Population, by Religion, 2019



Births and Fertility

Births

In 2019, approximately 25,439 infants were born to Jerusalem residents. Of those infants, 16,406 were born to women of the Jews and Others population (approximately 64%), and 9,033 to Arab women (approximately 36%). The infants born to Jerusalem residents comprised 14% of the total infants born in Israel in that year, which was more than Jerusalem's share in the population of the country (approximately 10%).

Fertility

In 2019, the total fertility rate (average number of births per woman during her lifetime) of women in Jerusalem was 3.88 children per women. This rate was higher than the national average (3.01). The total fertility rate of Jewish and Other women in Jerusalem was an average of 4.33 children per woman, higher than the national average for Jewish and Other women (2.97). Similarly, the average number of children for Moslem women in Jerusalem (3.26) was higher than the national average for Moslem women (3.16 children).

Table C - Total Fertility Rate of Jerusalem Women Compared with the National Average, 2019

Residents	Jerusalem	National Average
Total	3.88	3.01
Jewish and Other women	4.33	2.97
Thereof: Jewish women	4.42	3.09
Arab women	3.19	2.98
Thereof: Moslem women	3.26	3.16

The fertility level is affected, inter alia, by the age at which the woman began to give birth. In 2019, the average age of a mother in Jerusalem at the first birth was about three years lower than the national average (24.8 compared with 27.7, respectively).

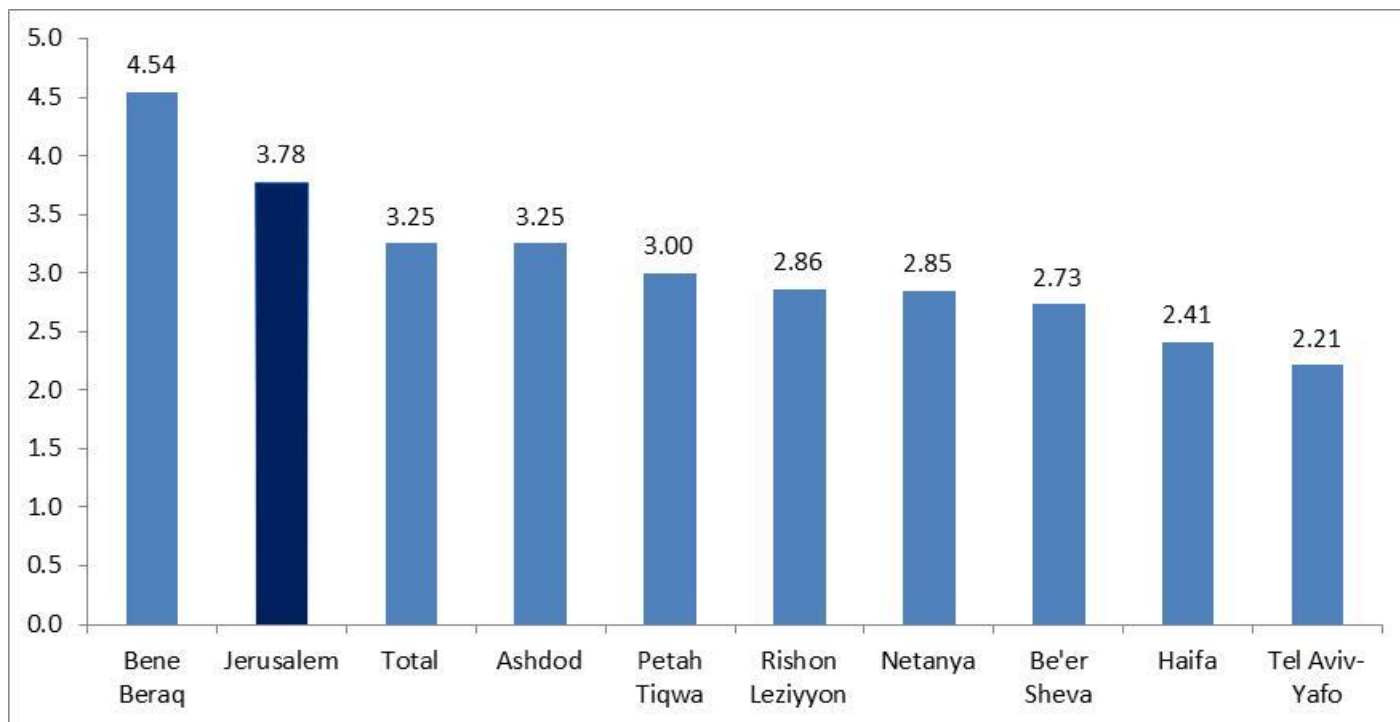
Table D - Average Age of a Mother at First Birth Among Jerusalem Women Compared with the National Average, 2019

Residents	Jerusalem	National Average	Age Difference Between Jerusalem Mothers and the National Average
Total	24.8	27.7	-2.9
Jewish and Other women	25.8	28.7	-2.9
Thereof: Jewish women	25.7	28.6	-2.9
Arab women	23.1	24.7	-1.6
Thereof: Moslem women	23.0	24.3	-1.3

Households and Families⁷

In 2020 there were approximately 240,600 households in Jerusalem – approximately 9% of all households in Israel. A Jerusalem household has an average of 3.78 persons (compared with the national average of 3.25 persons), and is larger than the households in the other large cities, except for Bene Beraq.

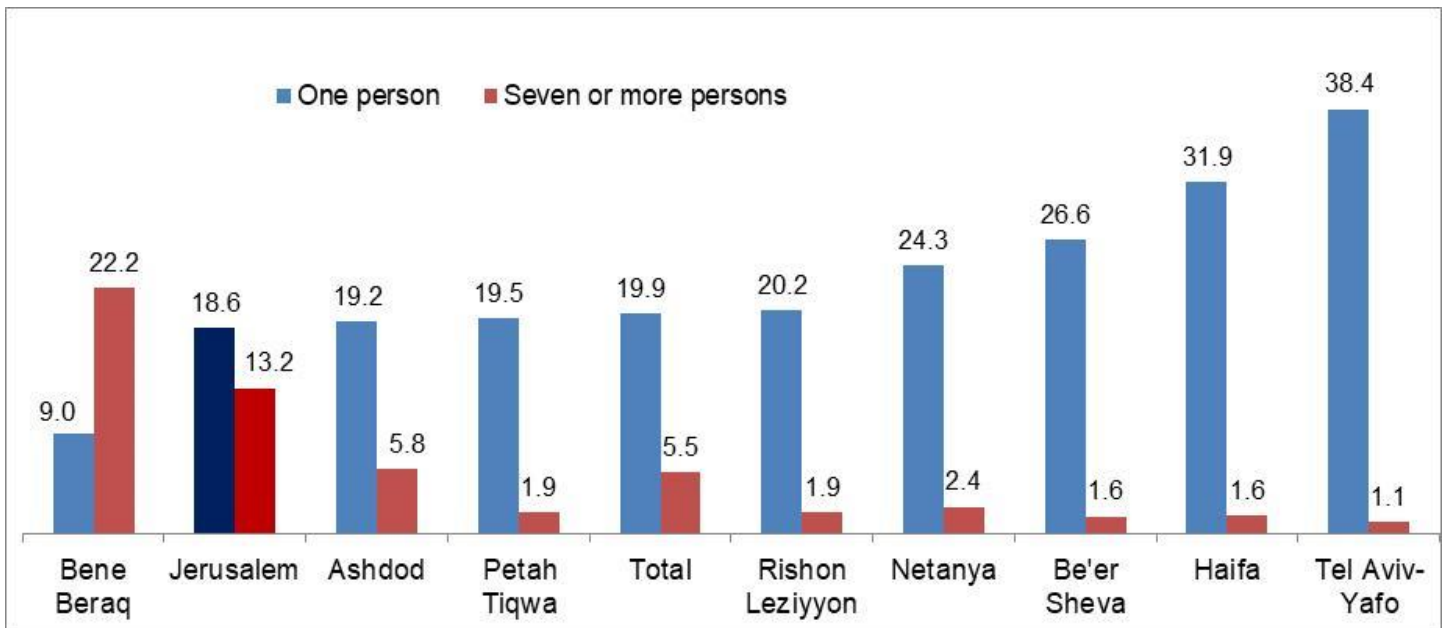
**Diagram 6 - Average Size of Households in the Large Cities in Israel
(with 200,000 or More Residents), 2020**



⁷ 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 household is a household that contains at least one family. A family household can include: one family, one family with "other persons", or two families or more. 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).

The average size of a household in the Jewish population in Jerusalem was 3.33 persons per household (national average – 3.07 persons). The average size of a household in the Arab population in Jerusalem was 4.87 persons per household (national average – 4.35 persons). Among the large cities, Jerusalem had a high percentage of households with seven or more persons (approximately 13%).

Diagram 7 - Percentage of Households with One Person or Seven or More Persons in the Large Cities in Israel (with 200,000 or More Residents), 2020



Approximately 79% of the households in Jerusalem were family households that included at least one family in the household. Approximately 21% were non-family households (among these, approximately 88% were households in which one person lived alone).

Approximately 67% of the families in Jerusalem had a traditional structure, i.e., a couple with children (of any age), compared with the national average of approximately 62%.

Approximately 12% of the families were lone-parent families with children of any age, similar to the national percentage. Approximately half of them (about 7% of all families in Jerusalem) were lone-parent families with at least one child up to age 17.

Data from the 2019 Social Survey, Persons Aged 20 and Over

Long-Term Residence and Religiosity of Jerusalem Residents

Population of Persons with Long-Term Residence in Jerusalem, Compared with Other Cities

Nearly two-thirds (63%) of Jerusalem residents aged 20 and over have lived in the city since their birth, compared with 32% on the national average.

Four out of five Jerusalem residents (81%) have lived in the city for more than twenty years (71% of the Jews and 96% of the Arabs), compared with 58% among the total population who have lived in the same locality more than twenty years (42% in Tel Aviv-Yafo and 58% in Haifa).

Of the adult population in Jerusalem, 11% is a new population, who have lived in Jerusalem for less than 10 years, compared with 41% in Tel Aviv-Yafo and 26% among those aged 20 and over in all localities in Israel.

Most of the Residents in Jerusalem are Ultra-Orthodox or Religious⁸

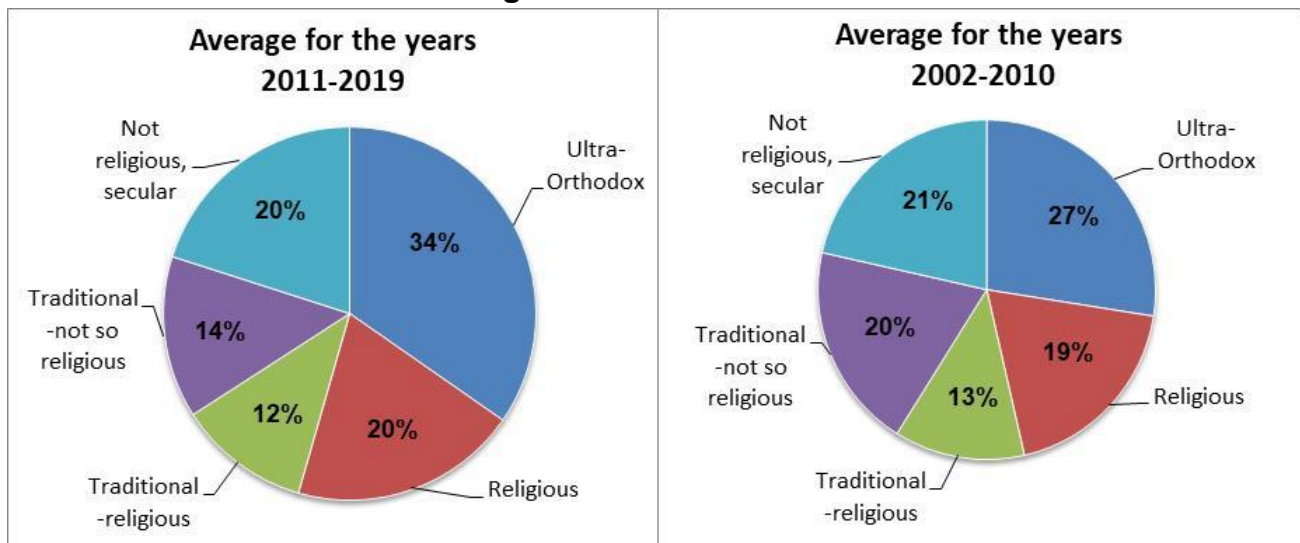
Of the Jews aged 20 and over in Jerusalem (2019): 35.2% defined themselves as ultra-Orthodox, 20.1% as religious, 10.8% as traditional-religious, 13.7% as traditional-not so religious, and 19.6% as secular.

In comparison, in Israel's Jewish population overall, 10.1% defined themselves as ultra-Orthodox, 11.2% as religious, 13.3% as traditional-religious, 22.1% as traditional-not so religious, and 43.1% as secular.

Since 2002, the share of the ultra-Orthodox population has increased, and the share of the traditional-not so-religious population has decreased (Diagram 8). The other groups maintained their proportion in the city's population.

⁸ The level of religiosity is based on the self-definition of those aged 20 and over who responded to the survey, according to the five categories listed.

Diagram 8 - How has the Level of Religiosity of Jews Aged 20 and Over in Jerusalem Changed in the Last 18 Years?



Economic Welfare and Satisfaction

Economic Welfare

Of Jerusalem residents, 55% were **satisfied with their financial state** (69% of the Jews and 34% of the Arabs), compared to 63% in the population overall.

Of Jerusalem residents, 45% reported that they have **difficulty covering the household's monthly expenses**: 22% of the Jews, compared with 81% of the Arabs (30% among the total population).

36% of Jerusalem residents reported feeling poor in the past year, 7% of the Jews, compared with 82% of the Arabs (12% among the total population).

Of Jerusalem residents, 89% were **satisfied with their lives** (which was similar to the percentage in the population overall – 89%): 93% of the Jews and 82% of the Arabs.

Of Jerusalem residents, 86% were **satisfied with their work** (91% in the population overall).

Satisfaction With Area of Residence

Of Jerusalem residents, 73% were satisfied with their area of residence (87% of Jews compared with 51% of Arabs). In rest of the country, 86% were satisfied with their area of residence.

The percentage of Jerusalem residents satisfied with the **level of cleanliness** in their area of residence was 35% (44% of Jews and 21% of Arabs), compared with 57% on national average.

The percentage of residents satisfied with the level of cleanliness in Jerusalem was also lower than that in the other large cities.

The percentage of residents in Jerusalem satisfied with the **amount of parks and green areas** in their area of residence was 39% (59% of the Jews and 6% of the Arabs), compared with 59% in the population overall. The percentage of satisfied persons in Jerusalem was also lower than that in the other large cities.

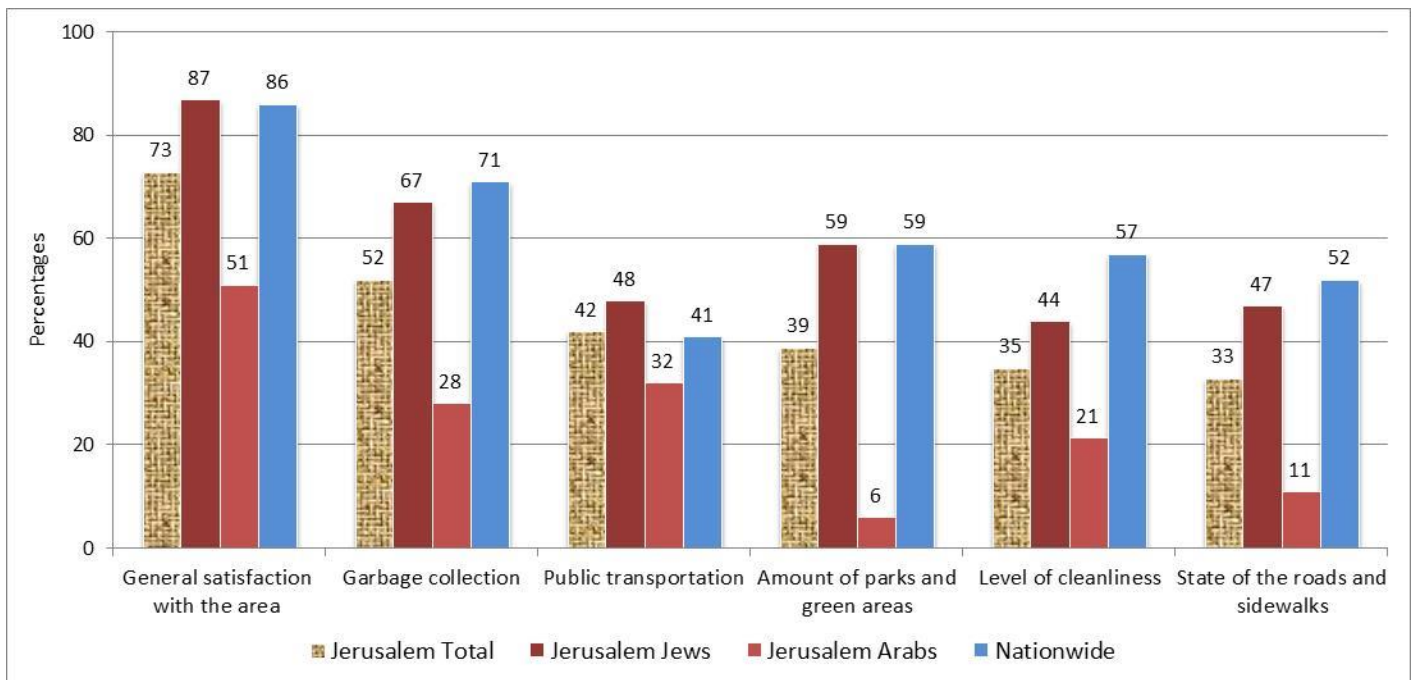
The percentage of Jerusalem residents satisfied with the **public transportation** in their area of residence was 42% (48% of Jews and 32% of Arabs), in the population overall – 41%.

Among Jerusalem residents, 29% were bothered by **air pollution** in their area of residence, Jews and Arabs in the same percentage (33% in the population overall).

Among Jerusalem residents, 52% of Jerusalem residents were satisfied with **garbage collection** services in their area of residence: 67% of Jews and 28% of Arabs (71% in the population overall).

Of Jerusalem residents, 33% were satisfied with the **state of the roads and sidewalks** in their area of residence: 47% of Jews, compared with 11% of Arabs (52% in the population overall).

Diagram 9 - Satisfaction of Persons Aged 20 and Over from Various Factors in the Area of Residence, in Jerusalem and Throughout the Country, by Population Group, Percentages, 2019



Of persons aged 20 and over in Jerusalem, 70% (55% of Jews in the city) report that there are **not enough parking spaces** in their area of residence. Among the large cities, reports of a shortage of parking in the residential area are high among residents of Jerusalem (70%) and Tel Aviv-Yafo (63%), compared with 51% of the national total.

Of Jerusalem residents, 30% are bothered by **noise** coming from outside the dwelling: 35% of Jews and 22% of Arabs (29% in the general population).

What locality would you want to live in? (In the absence of a financial limit)

Of all persons aged 20 and over, 11% would like **to live in Jerusalem**. Most of them (7%) are residents of Jerusalem, and the rest (4%) live outside the city.

Of Jerusalemites aged 20 and over, 41% would like to live in the city, Jews and Arabs at a similar rate; 55% would like to live in another locality, i.e., outside Jerusalem.

Attitudes Towards Family

Desirable Number of Children in the Family

Most residents of large cities agree that the desired number of children per family is up to three children (74% of Tel Aviv-Yafo residents and 70% of Haifa residents). In Jerusalem, only 34% think so: 24% of Jews and 51% of Arabs; 23% of Jerusalem residents think that four children per family is a proper number, and 34% believe that a desirable number of children per family is five or more children.

Age of Starting a Family for a Man

Of Jerusalemites aged 20 and over, 81% believe that the correct age for a man to start a family is up to 29: 76% of Jews, 90% of Arabs; 98% of the ultra-Orthodox, 55% of the secular, compared with 26% of Tel Aviv-Yafo residents and 54% of the general population.

Age of Starting a Family for a Woman

Of Jerusalemites aged 20 and over, 92% believe that the correct age for a woman to start a family is up to 29 (87% of Jews believe so), compared with 51% of Tel Aviv-Yafo residents and 78% of the general population.

Work and Family Balance

Of Jerusalemite employed persons who have children up to the age of 17, 60% **have difficulty functioning in the family** due to a commitment to work frequently or occasionally: 66% of men and 50% of women; 48% of Jews and 80% of Arabs; full-time employees (62%) more than part-time employees (54%). In contrast, the figure in the general population is 34%.

Of Jerusalemite employed persons who have children up to the age of 17, 46% have **difficulty functioning at work** due to commitment to the family frequently or occasionally: 49% of men and 40% of women; 31% of the Jews and 70% of the Arabs in the city. In contrast, the figure in the general population is 23%.

Spending Time with Family Members

Spending Time with Spouse⁹

Of Jerusalemites, 21% report that they **do not devote enough time to their spouses**, compared to 31% of the general population; 24% of men report that they do not devote enough time to their spouse, and 19% of women report that they do not devote enough time to their spouse; 31% of employed persons report that they do not devote enough time to their spouse; 29% of the Jews in the city.

Spending Time with Children

Of those aged 20 and over in Jerusalem who have children, 24%, report that **they do not spend enough time with children** (compared with 29% of the general population). Jerusalemite employed people feel this way more than those who are not in the labour force: 31% compared to 18%, respectively; men at a higher rate than women: 30% versus 20%, respectively; 31% of Jews.

Spending Time with Extended Family (Parents, Grandparents, Siblings, Grandchildren, etc.)

Of Jerusalemites, 36% feel that they do not spend enough time **with the extended family**: Men feel this way at a higher percentage than women: 38% compared with 34%, respectively; 37% of Jews, 35% of Arabs. Of employed persons, 40% report that they do not devote enough time to the extended family compared to 32% of those who are not in the labour force.

⁹ Among those who have a spouse.

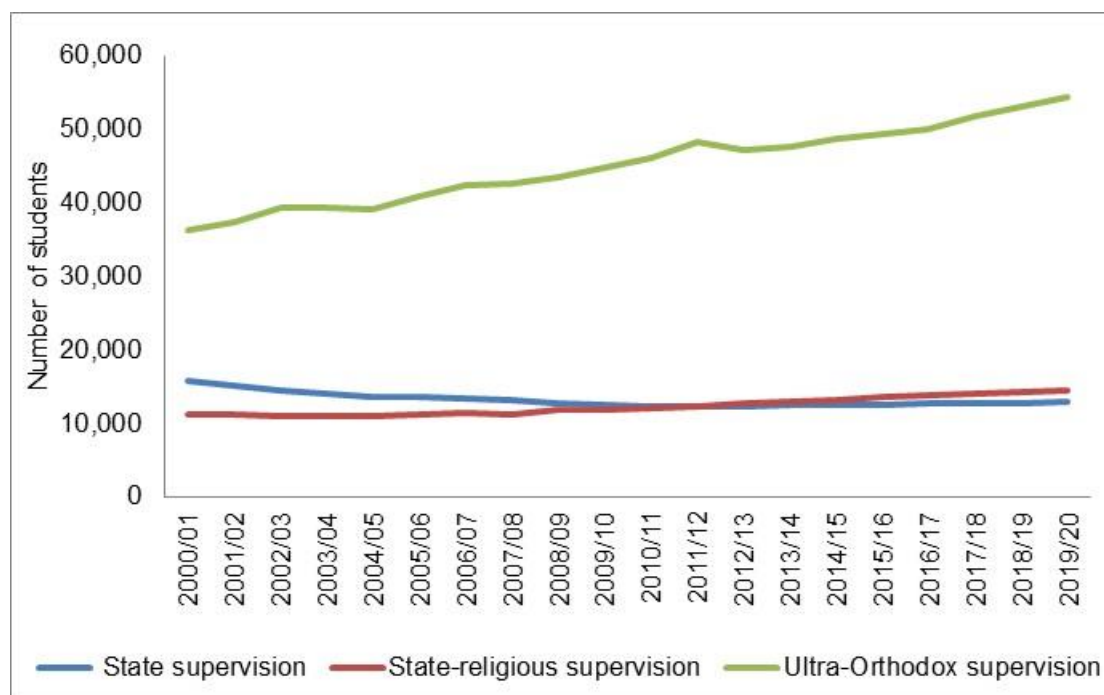
Education

Primary Schools

During the 2019/20 school year, 211,500 students¹⁰ attended school in Jerusalem; of them, 131,800 attended primary school.

In that year, 81,964 students attended primary schools in Jerusalem under Hebrew education,¹¹ and of these students, approximately 54,500 studied under ultra-Orthodox supervision, approximately 14,500 under state-religious supervision, and approximately 13,000 under state supervision.¹² In recent years, the number of students under ultra-Orthodox supervision continues to rise (see Diagram 10).

Diagram 10 - Students Attending Primary Schools in Jerusalem Under Hebrew Education, by Supervision (2000/01-2019/20)



¹⁰ Data for many educational institutions in East Jerusalem is unavailable.

¹¹ Hebrew education: Educational institutions in which the language of instruction is Hebrew.

¹² Supervision in Hebrew education: The education system is divided into three types of supervision, in accordance with the affiliation with religious education. In primary education – State, State-Religious and Ultra-Orthodox; in secondary education – General, Administration for Religious Education (ARE), and Ultra-Orthodox.

During the 2019/20 school year, the percentage of students under ultra-Orthodox supervision (66.5%) was similar to 66.3% in the previous year (Table E).

Table E - Students in the Jerusalem Primary Schools, by Supervision, 2000/01–2019/20 (Hebrew Education)

School year	Total Absolute numbers	Total %	State supervision	State-religious supervision	Ultra-Orthodox supervision
2000/01	63,185	100.0	24.9	17.8	57.3
2001/02	63,473	100.0	23.8	17.5	58.7
2002/03	64,837	100.0	22.3	17.0	60.8
2003/04	64,250	100.0	21.7	17.0	61.3
2004/05	63,906	100.0	21.4	17.3	61.3
2005/06	65,437	100.0	20.6	17.1	62.3
2006/07	66,843	100.0	19.9	16.9	63.3
2007/08	66,968	100.0	19.6	16.8	63.6
2008/09	67,892	100.0	18.6	17.4	64.1
2009/10	69,285	100.0	18.1	17.2	64.7
2010/11	70,511	100.0	17.5	17.2	65.3
2011/12	72,897	100.0	16.9	16.9	66.2
2012/13	72,041	100.0	17.1	17.5	65.4
2013/14	72,870	100.0	17.0	17.7	65.3
2014/15	74,218	100.0	16.7	17.8	65.5
2015/16	75,244	100.0	16.6	17.9	65.5
2016/17	76,625	100.0	16.6	18.1	65.4
2017/18	78,570	100.0	16.2	17.9	66.0
2018/19	79,950	100.0	15.9	17.8	66.3
2019/20	81,964	100.0	15.8	17.7	66.5

Dropout Rate of Students¹³ Residing in Jerusalem from Schools Under the Supervision of the Ministry of Education, During 2018/19 and in Transition to 2019/20

The dropout rate of students who live in Jerusalem and attend grades 7-12 in the schools supervised by the Ministry of Education is higher than the national dropout rate (6.0% versus 2.3%, respectively).

Diagram 11 shows that the dropout rate of boys is higher than that of girls in both Hebrew and Arab education. Among girls in grades 7-12, the dropout rate in Arab education is four times higher than that of Hebrew education (6.1% versus 1.3%, respectively).

Among boys, the gap is smaller, but here too the dropout rate of boys in Arab education is higher than that of boys in Hebrew education (12.3% versus 6.2%, respectively).

Diagram 11 - Dropout Rate of Students Residing in Jerusalem and Attend Grades 7-12 in Hebrew and Arab Education by Sex, During 2018/19 and in Transition to 2019/20

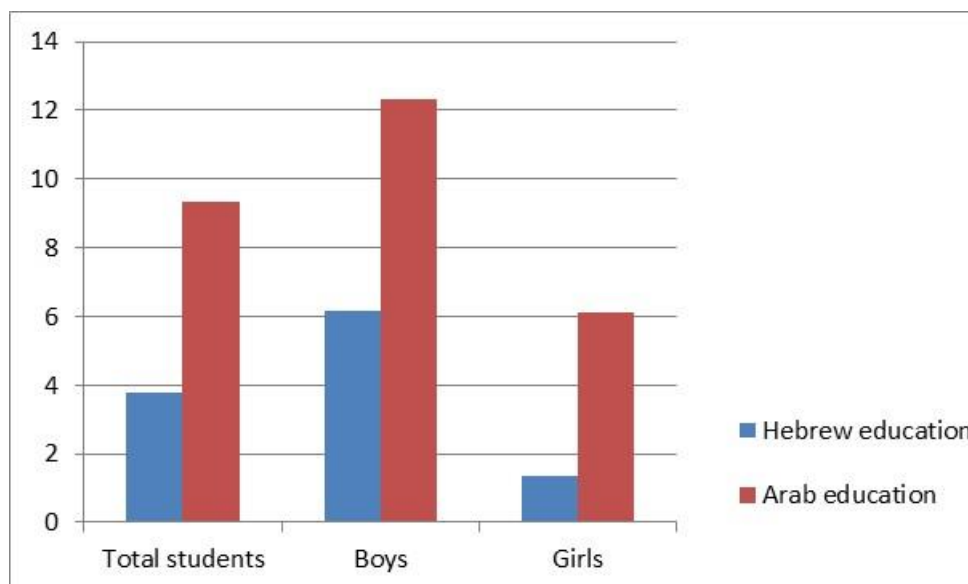
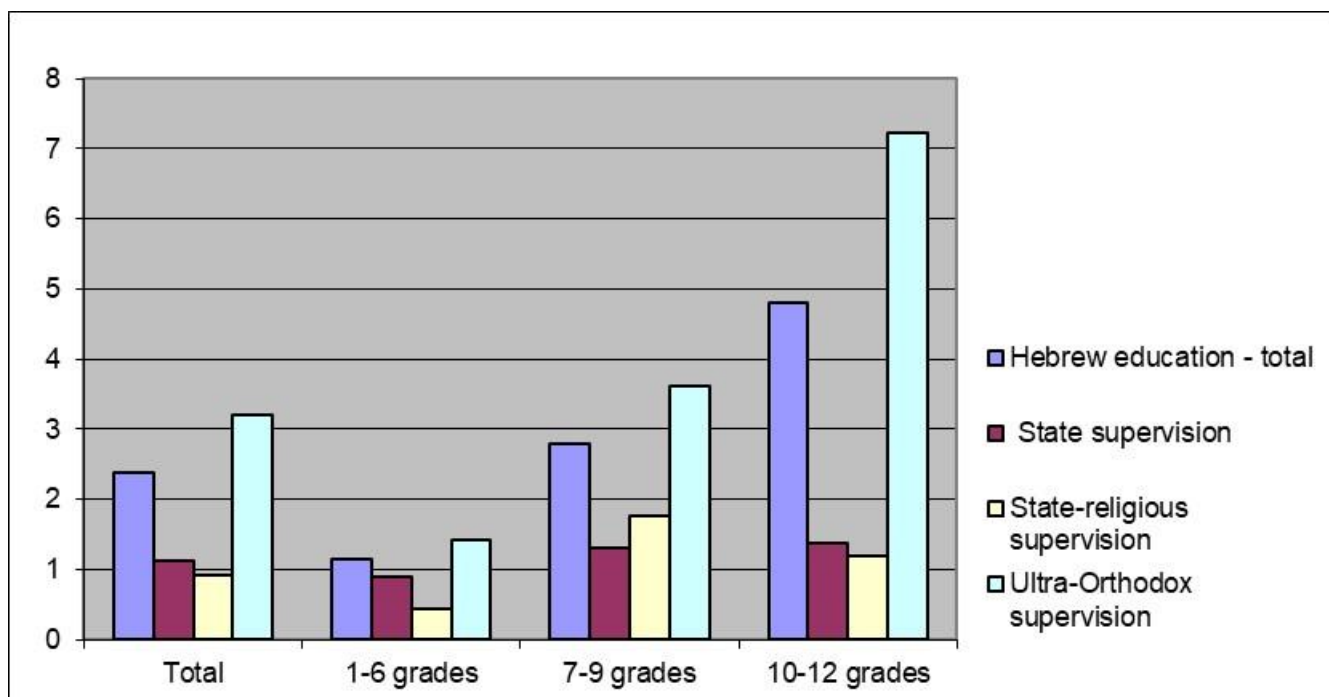


Diagram 12 shows that at all grade levels, the percentage of students dropping out under ultra-Orthodox supervision (from schools supervised by the Ministry of Education) is the highest. The significant increase in the percentage of students dropping out under ultra-Orthodox supervision can be explained by the fact that many students studying under this supervision go to study in Yeshivot.

¹³ Dropout student - A student is considered to have dropped out if he left studies during the 2018/19 school year or in transition to the 2019/20 school year. **Not defined as dropouts:** pupils who left studies during the 2018/19 school year but returned in 2019/20, pupils who left studies and stayed abroad for at least 100 days in a row, as well as pupils who moved from one school to another.

In 2018/19 and in the transition to 2019/20, 45.2% of the total number of pupils who dropped out of grades 7-12 under ultra-Orthodox supervision went to study in Yeshivot. This factor reduces the dropout rate among ultra-Orthodox students to 3.0%.

Diagram 12 - Dropout Rate of Students Residing in Jerusalem and Attend Grades 7-12 in Hebrew Education by Supervision and Grade, During 2018/19 and in Transition to 2019/20



Matriculation Exam Data (Hebrew Education)

In 2018/19, the percentage of matriculation examinees among 12th grade pupils in Hebrew education who lived in Jerusalem remained unchanged from the previous year (59% and 60%, respectively), and continues to be lower than that of all 12th grade pupils in Israel (84%).

The percentage of those entitled to a matriculation certificate¹⁴ in Jerusalem out of all 12th grade pupils in the city remained unchanged from the previous year – 38%, compared with 67% among the total Hebrew education in Israel.

The percentage of those entitled to a matriculation certificate among 12th grade pupils enrolled in the general supervision in Jerusalem was 76%, compared with 80% among those studying in general supervision at the national level. The percentage of those entitled under state-religious supervision in Jerusalem rose by 3 percentage points and reached 82%, similar to 83% at the national level. Under ultra-Orthodox supervision, the percentage of eligibility was 7%, compared to 14% at the national level.

¹⁴ Students who fulfilled all the requirements for eligibility for a matriculation certificate.

Of those who took the matriculation exams in the Hebrew educational system, 65% of those in Jerusalem earned a matriculation certificate, compared with 80% on average nationwide.

The percentage of those with a matriculation certificate meeting university entrance requirements¹⁵ was 86% of those with a matriculation certificate in Jerusalem, compared with 88% in the Hebrew education system nationwide.

Labour (Persons Aged 15 and Over)¹⁶

The percentage of participants in the labour force in Jerusalem in 2020 was 49.7%, compared with 61.8% on the national average. In the Jewish population of Jerusalem, the percentage of participants in the labour force in 2020 reached 56.9%, compared with 66.4% of the Jewish population in general. In the Arab population, the percentage of participants in the labour force in Jerusalem was 36.4% (41.0% of the total Arab population in Israel).

The unemployment rate in Jerusalem in 2020 reached 5.1% (the national level was 4.3%). The unemployment rate in Jerusalem among the Jewish population in 2020 was 5.8% (compared with 4.5% among the Jewish population in Israel). The percentage of unemployed persons in Jerusalem among the Arab population was 3.4% (3.5% among the total Arab population in Israel).

Characteristics of Employed Persons

Of the total 344,000 employed persons in Jerusalem, 17.8% worked in education (compared with 12.7% in the population nationwide), 16.2% in human health and social work activities (12.0% in the population nationwide), 11.8% in local administration, public administration and defence, and compulsory social security (10.7% in the population nationwide), 9.3% in wholesale and retail trade and repair of motor vehicles and motorcycles (10.8% in the population nationwide), 6.7% in professional, scientific, and technical activities (7.9% in the population nationwide), 5.0% in construction (5.2% in the population nationwide), and the rest worked in other industries.¹⁷

Of Jerusalem residents who were employed, 88.4% worked in Jerusalem, compared to 72.8% of Haifa residents who worked in their city, 64.3% of Tel Aviv-Yafo residents, 64.3% of Ashdod residents, 44.3% of Petah Tiqwa residents, and 36.7% of the residents of Rishon LeZiyon.

¹⁵ University threshold requirements include, in addition to entitlement for a matriculation certificate, a passing grade at the level of three study units in mathematics and four study units in English.

¹⁶ For details see [Labour Force Survey 2019](#)

¹⁷ According to the [Standard Industrial Classification of All Economic Activities 2011](#).

Households and Employed Persons

In 2020, 75.7% of the households in Jerusalem were households with employed persons, compared with the national average of 78.1%; 76.3% of the households in the Jewish population in Jerusalem were households with employed persons, and in the Arab population – 74.2%.

Among the households with children, 9.8% of the households in Jerusalem in 2020 were without a participant in the labour force, compared with 5.7% on the average in the Israeli urban localities.

Housing Density

The housing density in Jerusalem was higher than that of the other large cities, except for Bene Beraq. The average number of persons per room in 2020 was 1.14 in Jerusalem, compared with 1.23 in Bene Beraq, 0.85 in Ashdod, 0.76 in Petah Tiqwa, 0.75 in Netanya, 0.74 in Be'er Sheva, 0.73 in Rishon LeZiyyon, 0.72 in Tel Aviv-Yafo, and 0.70 in Haifa (the national average was 0.86).

Welfare

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

In 2019, approximately 112,500 residents of Jerusalem were registered¹⁸ at the Ministry of Labor, Social Affairs, and Social Services. The rate of registration among the entire population of Jerusalem was 120.1 per 1,000 persons, and it was similar to the rate of registration among the entire population of Israel (124.0 per 1,000 persons).

The percentage of Jews and Others who were residents of Jerusalem and registered in the social services departments was 61.3%, and the percentage of Arab residents of Jerusalem was 38.7%.

The majority of registered Jerusalem residents were women – 54.1%, and 45.9% were men.

Of the registered residents of Jerusalem, 28.8% were aged 0–14, 17.7% were aged 15–24, 34.6% were aged 25–64, 6.2% were aged 65–74 and 12.8% were aged 75 and over.

Half of the registered residents of Jerusalem aged 15 and over were married (49.4%), 31.5% were never-married, 10.2% were widowed and 8.8% were divorced.

¹⁸ Registered in the social services departments – A family or individual who has applied or been referred to the social services departments of the Ministry of Labor, Social Affairs and Social Services and a treatment file has been opened for them. The file can be defined for a family or for an individual. The family's file lists all of the family members, at least one of whom has a need for intervention. The need for intervention of family members listed in the file who have no need for intervention is recorded as "normal".

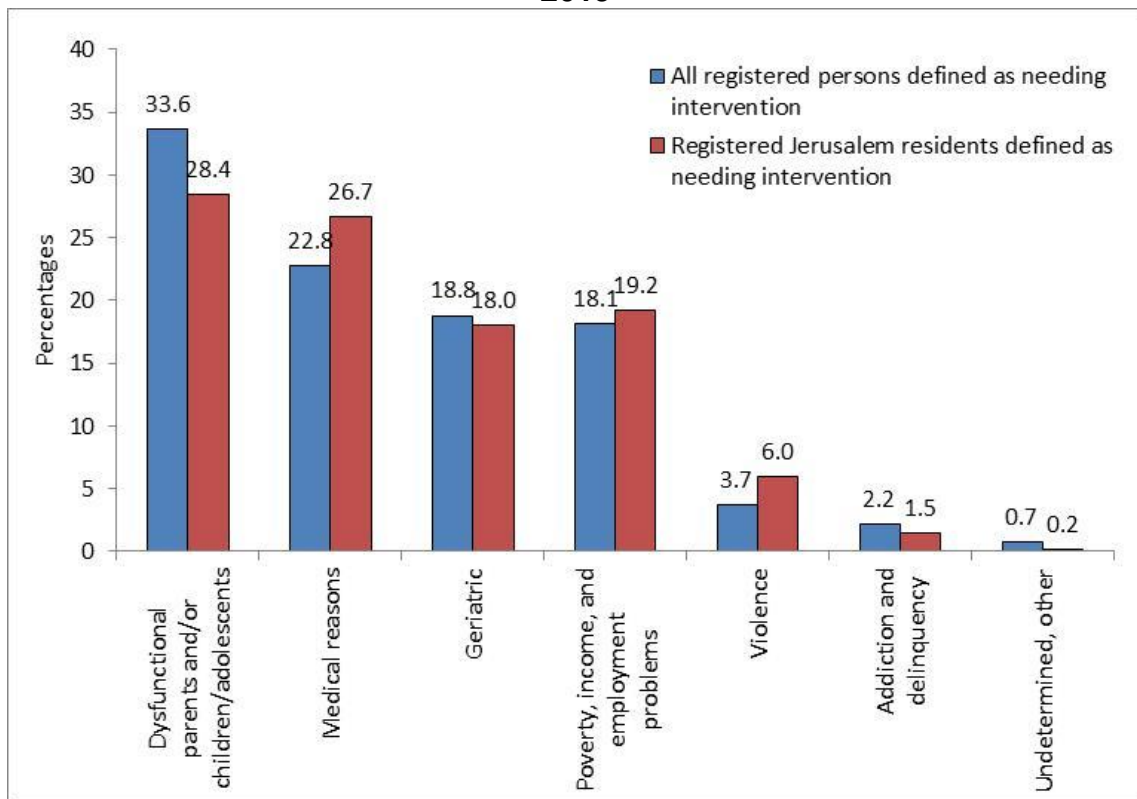
Out of 112,500 registered Jerusalem residents, 64,100 were defined as needing intervention.¹⁹ The percentage defined as having a need for intervention among all registered Jerusalem residents (57.0%) was low compared with this percentage among all registered Israeli residents (67.9%).

Among registered Jerusalem residents defined as needing intervention, the most common types of needs were dysfunctional parents or children/adolescents (28.4%) and medical reasons and disability (26.7%). The third most common type of need was poverty, income, and employment problems (19.2%), followed by geriatric (18.0%), violence (6.0%) and addiction and delinquency (1.5%).

There are differences between residents of Jerusalem who are defined as needing intervention and all those defined as needing intervention in Israel, compared by type of need. The following types of need were substantially more common among Jerusalem residents defined as needing intervention than among all those nationwide: Medical reasons and disability (26.7% versus 22.8%, respectively) and violence (6.0% versus 3.7%, respectively). In contrast, the types of needs that were substantially less common among Jerusalem residents defined as needing intervention than among all those in Israel were dysfunctional parents or children/adolescents (28.4% versus 33.6%, respectively) and addiction and delinquency (1.5% versus 2.2%, respectively).

¹⁹ 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 why the individual applied, or was referred to, the social-services departments. The social worker treating the family lists, for each individual in the treatment file, his or her primary need for intervention and the family's primary need for intervention, from a list of 58 needs (including "normal"). The social worker can also list a secondary need for intervention for an individual or his or her family.

Diagram 13 - Persons Registered at the Ministry of Labor, Social Affairs, and Social Services – A Comparison between All Registered Persons Defined as Needing Intervention and Registered Jerusalem Residents Defined as Needing Intervention, by Type of Need, 2019



Residents of Israel Who Were Judged in Criminal, Year of Judgment - 2018

The number of persons judged in criminal trials in 2018 who were Jerusalem residents was 2,600. Of them, 2,200 persons were convicted (85.9%).

The rate of persons convicted among Jerusalem residents aged 12 or over was 3.2 per 1,000 persons (similar to the rate among all residents of Israel – 3.1 per 1,000 persons).

Of Jerusalem residents who were convicted, 36.9% were Jews and Others and 62.4% were Arabs.

The percentage of juveniles among all persons convicted who are residents of Jerusalem was substantially higher than the percentage of juveniles among all convicted persons in Israel (10.8% versus 5.7%, respectively).

Among the population of Jews and Others who are Jerusalem residents convicted of a crime, the percentage of juveniles (8.2%) was substantially higher than the percentage among all Jews and Others (3.7%). Also among the Arabs convicted, the percentage of juveniles residing in Jerusalem was higher (12.4%) than the percentage among all Arabs convicted in Israel (7.6%).

Of the 2,200 persons convicted who are Jerusalem residents, 105 were women (4.8%). This percentage was lower than the percentage of women among all those convicted in Israel (6.3%). In addition, the percentage of men was 95.2% compared with 93.7%, respectively.

An examination of adults convicted in a criminal case according to the most serious offense group shows that offenses against public order were most common both among all convicted adults (36.6%) and among convicted adult Jerusalem residents (28.2%), although among all convicted adult Jerusalem residents these offences were less common. State security offenses were also less common among convicted Jerusalem residents than among all convicted persons in Israel (5.1% versus 11.1%, respectively) and so were licencing offenses (3.3% versus 5.5%, respectively).

In contrast, the following groups of offences were more common among convicted adults residing in Jerusalem than among all convicted adults: Property offenses (21.8% versus 13.3%, respectively) and offenses against a person's life and bodily harm (17.8% versus 12.9%, respectively).

Data From the Crime Victimization Survey 2019, Persons Aged 20 and Over

Sense of Personal Security

Feel Safe Walking Alone in the Neighbourhood After Dark

Of Jerusalem residents aged 20 and over, 81.3% felt a sense of personal security to a great or very great extent. This percentage was a little lower than the nationwide percentage (85.7%). The percentage among men was much higher than the percentage among women (88.7% versus 74.0%, respectively). A breakdown by age group found a similar percentage among young people aged 20-34 and among adults aged 34 or over (80.7% and 82.0%, respectively).

Fear of Being a Victim of Violence in Their Neighbourhood

Of Jerusalem residents aged 20 and over, 87.1% are afraid of being hurt by violence in their area of residence to a small extent or not at all, a percentage slightly lower than the national average (89.7%). The percentage among men and women was similar (86.7% and 87.3%, respectively). The percentage among young people aged 20-34 was 89.0%, while among adults over the age of 34 it was 85.8%.

Generally Feel Safe in the Neighbourhood

Of Jerusalem residents aged 20 and over, 90.0% feel safe in general to a great or very great extent, a percentage slightly lower than the national average (91.5%). The percentage among men and women was similar (91.3% and 88.9%, respectively). A breakdown by age group found a similar percentage among young people aged 20-34 and among adults aged 34 or over (91.0% and 89.4%, respectively).

Fear of Being Harmed by Cyber-Crime as a Result of Internet Use

Of Jerusalem residents aged 20 and over, 81.6% are afraid of being harmed by cyber-crime as a result of using the Internet to a small extent or not at all, a percentage slightly higher than the national average (78.0%). The percentage among men was lower than the percentage among women (78.8% versus 84.2%, respectively). The percentage among young people aged 20-34 was 79.3%, whereas among adults over the age of 34 it was 83.2%.

Change in Sense of Personal Security Compared to Previous Year

Of Jerusalem residents aged 20 and over, 9.8% indicated that there was a positive change in their sense of personal security compared with the previous year, similar to the national average (8.3%). Of Jerusalem residents aged 20 and over, 6.7% indicated that there was a change for the worse, similar to the national average of 7.2%.

Harm from Property Offences (Dwelling or Vehicle)²⁰

About 11,400 households (4.7%) were harmed during 2019 by offenses against their dwelling, similar to the national average of 4.6%.

About 6,500 households (2.7%) were harmed during 2019 by offenses against their vehicles, similar to the national average of 2.4%.

Frequency of Suffering From Noise in the Neighbourhood, After 11:00 PM

Of Jerusalem residents, 27.5% indicated that they suffered from noise at least once a month, slightly lower than the national average of 30.4%. In a division by the frequencies of the various instances (less than once a month, once or twice a month and every day or almost every day) there were no discrepancies between the instances of Jerusalem residents compared with the national average.

²⁰ Offenses against a residential dwelling (breaking into or theft from a dwelling) and against a vehicle (breaking into or theft of a car).

Construction

Construction Begun

The construction begun in Jerusalem in 2020 was approximately 4.8% of all construction begun in Israel

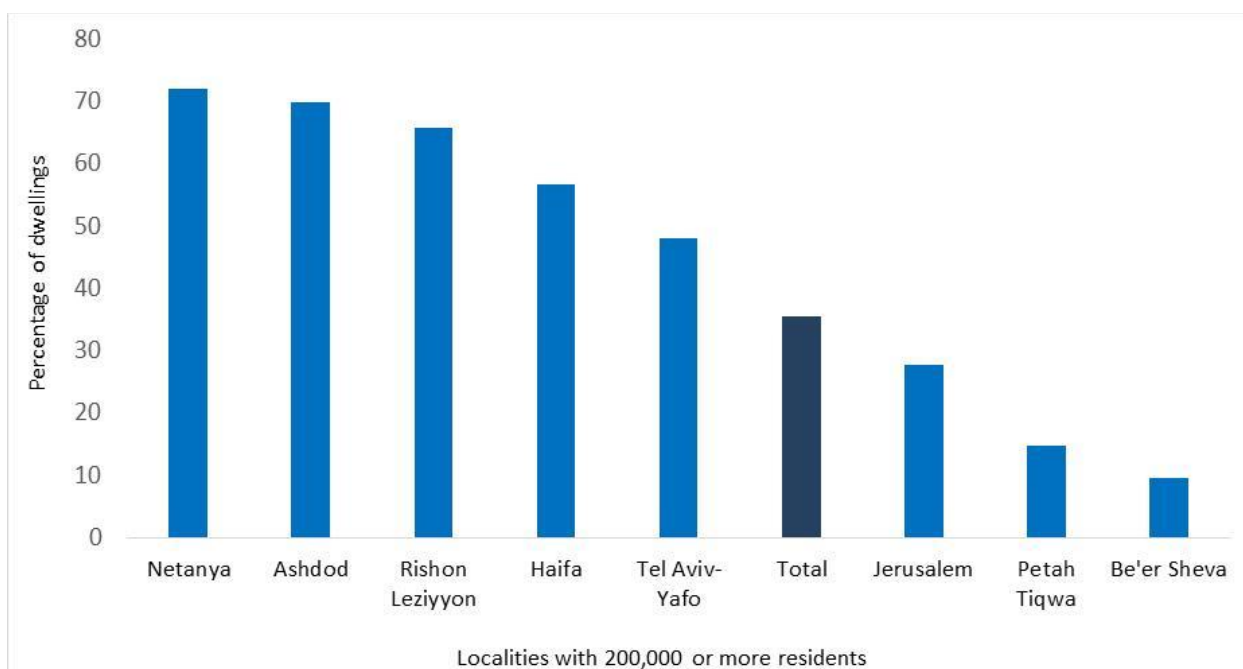
In 2020 construction began on approximately 2,460 dwellings in Jerusalem, a decrease of about 19.8% compared with 2019. For the sake of comparison, there was a general decrease of 3.5% nationwide.

Of the dwellings that began construction in 2020, 13.4% were within the framework of urban renewal, similar to the national average.

Approximately 59.6% of the total number of dwellings in new buildings that began construction in 2020 in Jerusalem were built in buildings with 20 or more dwellings, two-thirds of them in buildings with 50 or more dwellings.

Of the dwellings in new buildings that began construction in 2020, 27.7% were built in high-rise buildings (10 storeys and more), slightly lower than the national average (35.6%). It can be seen that out of the large cities (with a population of 200,000 or more), the cities of Netanya, Ashdod, Rishon LeZiyyon, Haifa and Tel Aviv-Yafo have a higher frequency of high-rise construction (Diagram 14).

Diagram 14 - Percentage of Dwellings in High-Rise Buildings (10 Storeys or More), in the Large Cities (with 200,000 or More Residents), 2020*

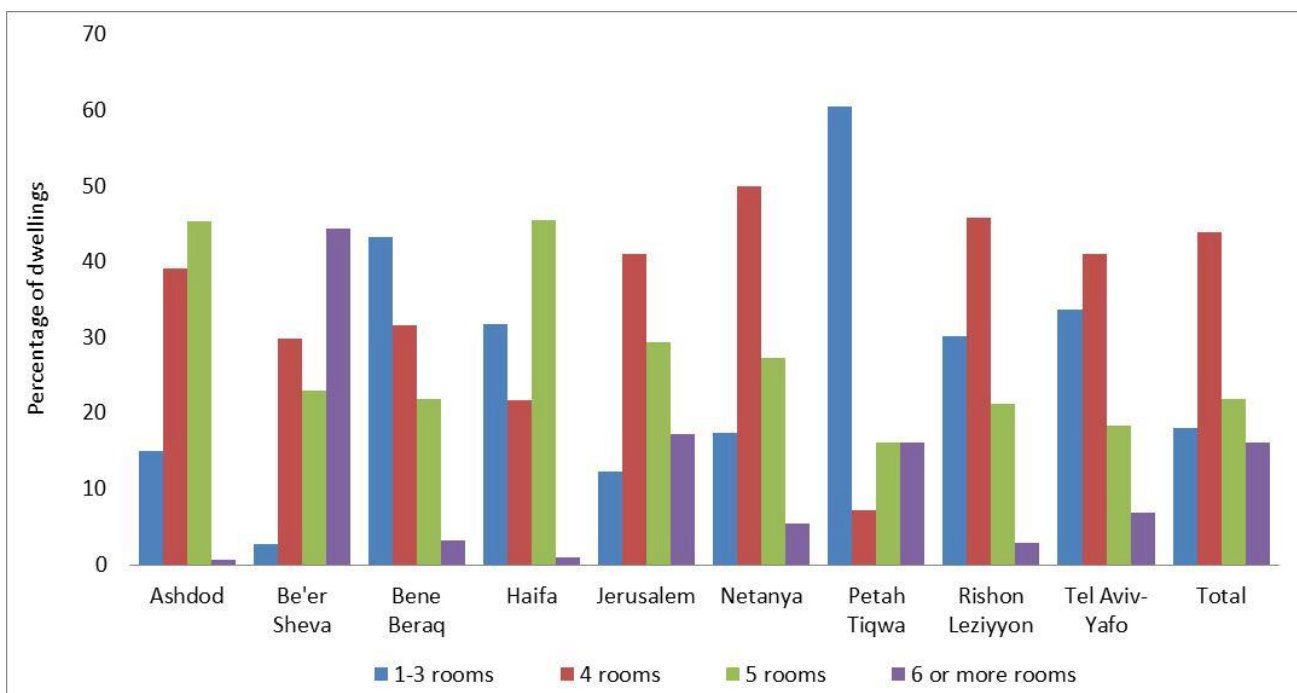


* In Bene Braq, no construction on a high-rise building was made at all in 2020, and therefore it does not appear in this diagram.

Of the dwellings built in new buildings in Jerusalem, 87.7% are 4 rooms or more, slightly higher than the national average; 41.1% of the dwellings built in Jerusalem are 4 rooms, 29.4% are 5 rooms and 17.2% of the dwellings are 6 rooms or more.

Similar to Jerusalem, 4-room dwellings are more common in Rishon LeZiyyon, Netanya and Tel Aviv-Yafo. In contrast, in Ashdod and Haifa, 5-room dwellings are more common, while in Be'er Sheva, 44.4% of the dwellings are 6 rooms or more (Diagram 15).

Diagram 15 – The Number of Rooms in Dwellings in New Buildings that have Begun Construction, in the Large Cities (with 200,000 or More Residents, Percentages), 2020



Construction Completed

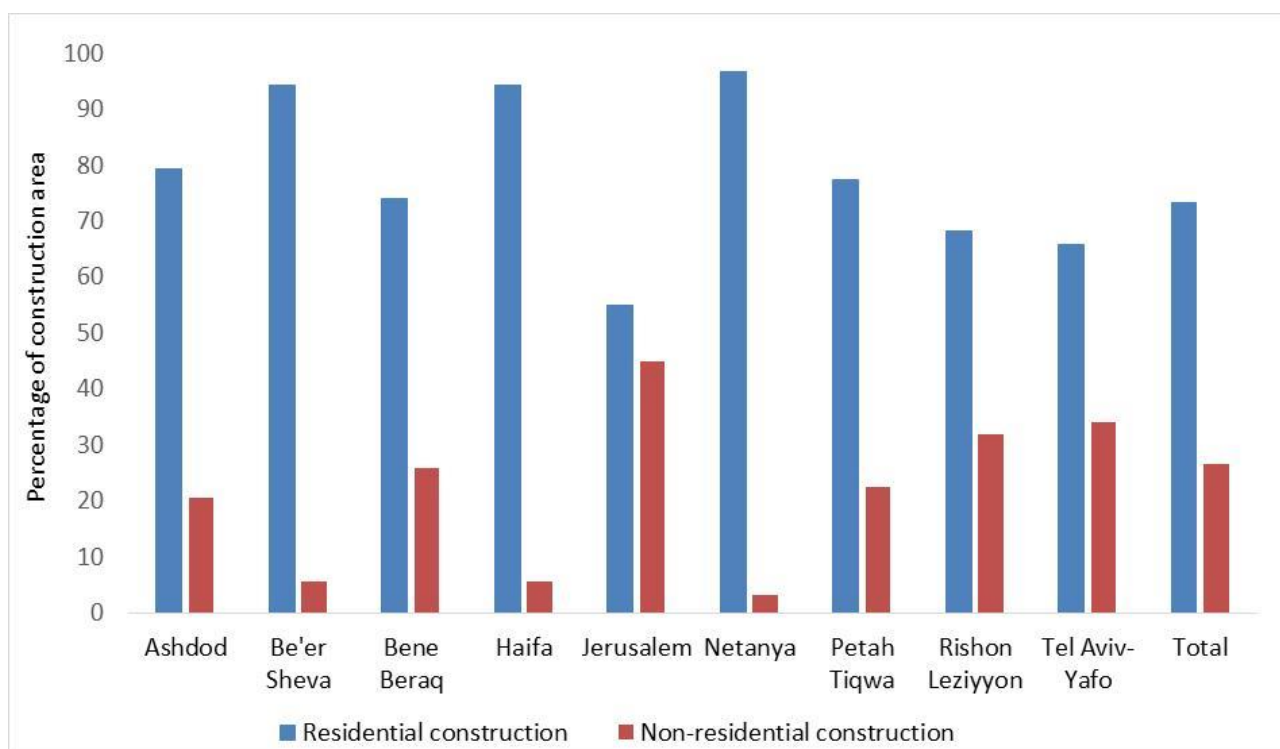
In 2020, construction of about 2,210 dwellings was completed, a decrease of about 20.8% compared with 2019. In that year, the duration of building a dwelling in Jerusalem was almost two and a half years, slightly above the national average.

Construction Area

In 2020, the area of construction begun in Jerusalem for all purposes was 1.0 million square meters, compared with 1.3 million square meters in 2019 – a decrease of about 18.0%.

The percentage of residential construction in the large cities is higher than the percentage of non-residential construction, but differences in the disparities between the two categories are observed. In Jerusalem, the disparity between the percentage of residential construction and the percentage of non-residential construction is the smallest (54.9% and 45.1%, respectively). Of the non-residential construction begun, about two-thirds were for commerce and offices (39.8% and 26.1%, respectively).

Diagram 16 - Residential and Non-Residential Construction Area in Buildings That Have Begun Construction, in the Large Cities (with 200,000 or More Residents), Percentages, 2020



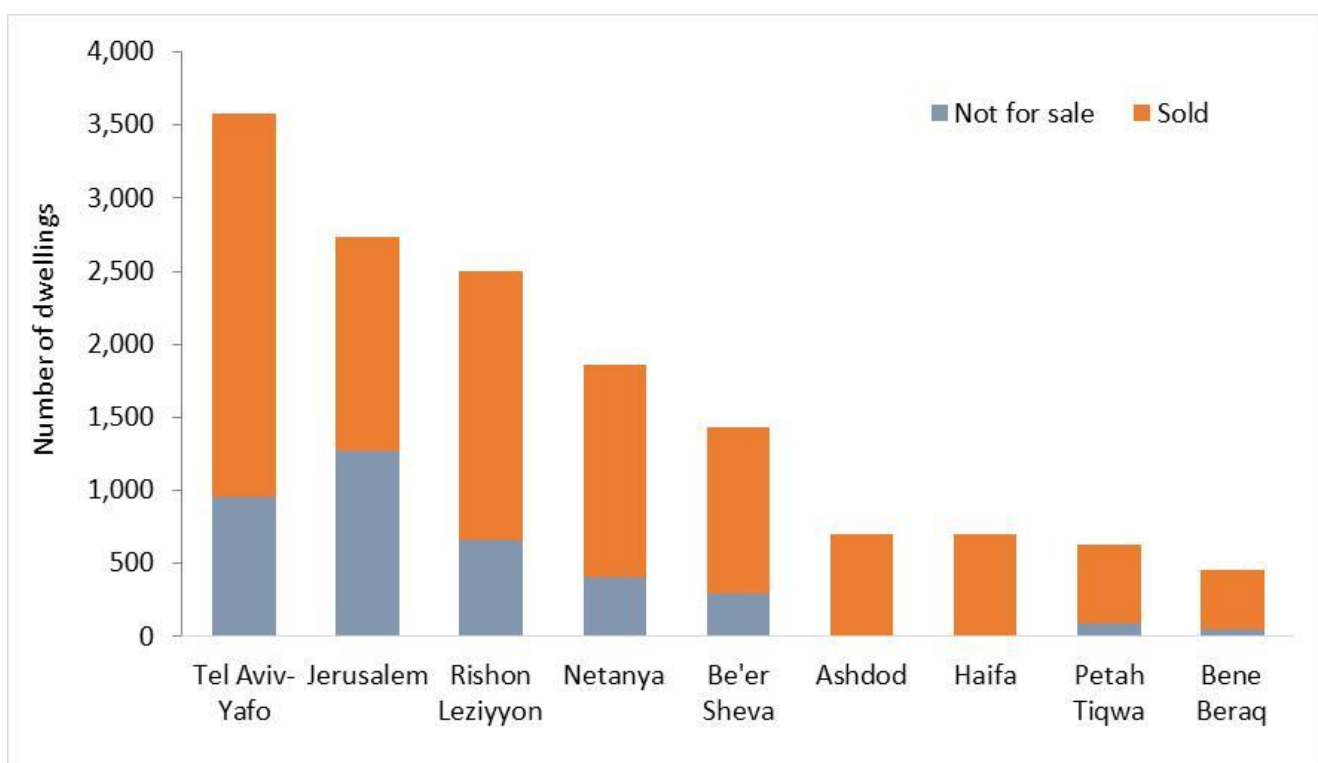
In completed construction, the division by purpose in Jerusalem was 78.2% area for residential construction and 21.8% non-residential area, similar to the national average.

Quantity of New Dwellings Demanded

In 2020, the quantity demanded of new dwellings ²¹in Jerusalem was 2,740 dwellings, an increase of 10.2% compared with 2019. For the sake of comparison, in the entire country there was an increase of 3.3%. The quantity demanded in Jerusalem consists of about 53.5% of new dwellings sold and about 46.5% of dwellings not for sale that began construction.

In 2020, about 1,470 new dwellings were sold, an increase of about 3.8% compared with 2019.

Diagram 17 - Quantity Demanded of New Dwellings (New Dwellings Sold and New Dwellings not for Sale that have Begun Construction) in the Large Cities (with 200,000 or More Residents), 2020



²¹ New dwellings that were sold and dwellings not for sale, that have begun construction.

Transportation

In 2020, there were approximately 351,000 persons licenced to drive and approximately 266,000 vehicles²² in Jerusalem, i.e., approximately 1.3 licenced drivers per vehicle. Approximately 40% of the licenced drivers registered in Jerusalem were women. (In the entire country, the percentage of women among the population of licenced drivers was 44%).

Over the past decade, the number of vehicles registered in Jerusalem has increased by about 52%. (Nationwide, the increase in the number of vehicles was approximately 37%).

Of the large cities with more than 200,000 residents, the highest percentage of persons licenced to drive buses out of all persons licenced to drive in that city was in Jerusalem (3.5%). The highest percentage of those licenced to drive a taxi was in Be'er Sheva (4.1%), followed by Jerusalem (3.9%).

Of these cities, the lowest percentage of those licenced to drive out of all those aged 16 and over in the same city was recorded in Bene Braq (31%) and the highest was recorded in Kefar Sava (82%); in Jerusalem, 57% were registered.

Road Accidents

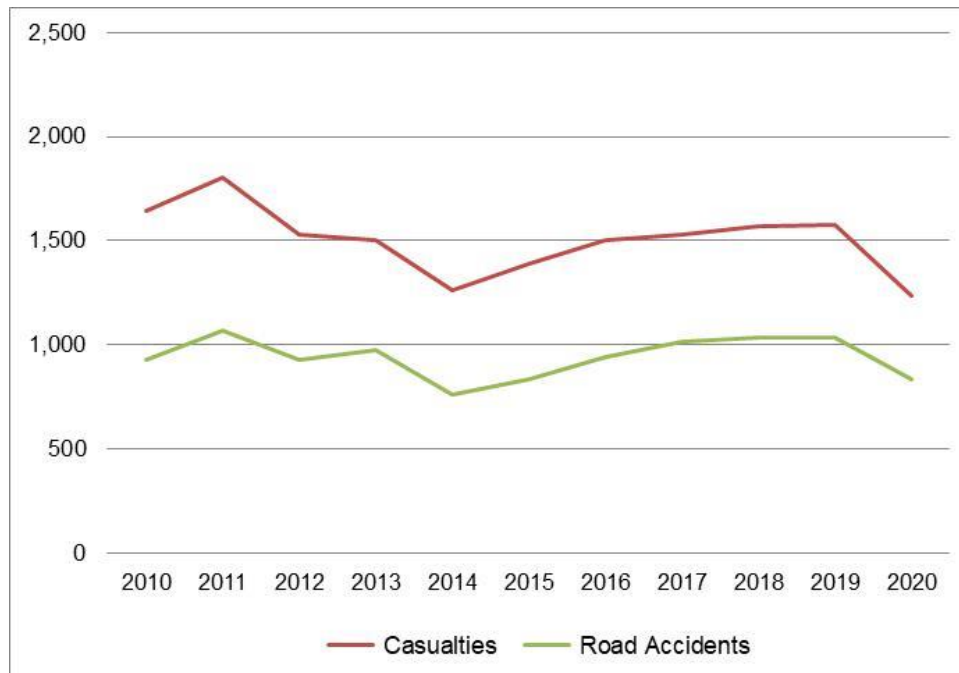
In 2020, the Israel Police investigated 835 road accidents with casualties²³ that occurred in Jerusalem, in which 1,236 people were injured (a decrease of approximately 19.2% in the number of accidents and 21.8% in the number of casualties, compared with 2019). Among the casualties in accidents that occurred in Jerusalem, 77.8% were Jerusalem residents (961 persons).

In comparison, in Tel Aviv-Yafo – 1,561 people were injured in road accidents with casualties, in Haifa – 593, in Petah Tiqwa – 410, in Be'er Sheva – 392, in Ashdod – 337, in Rishon LeZiyon – 308, and in Netanya – 299.

²² Vehicles owned by Jerusalem residents or companies registered in Jerusalem.

²³ Road accident with casualties of the Expanded R.A. type (hereinafter: road accident with casualties).

Diagram 18 - Casualties and Road Accidents with Casualties of the Expanded RA Type that Occurred in Jerusalem, 2020-2010



Of the casualties in Jerusalem, 16 were persons killed (compared with 18 persons killed in 2019), of those, 8 were killed as pedestrians. For comparison, in Tel Aviv-Yafo 13 persons were killed - 7 of them as pedestrians, and in Haifa 7 persons were killed – 5 of them as pedestrians.

In Jerusalem, 11.6% of all casualties were children aged 0-14, compared with 4.3% in Tel Aviv-Yafo and 6.9% in Haifa. (The percentage of children in Jerusalem is approximately 33%.)

In 2020, 1,307 Jerusalem residents were injured in road accidents with casualties throughout the country, a decrease of 25.3% compared with 2019. About 73.5% of them were injured inside Jerusalem, about 21% on non-urban roads, about 2% in Tel Aviv-Yafo and the rest were isolated casualties in other communities.

There were 1,408 vehicles involved in road accidents with casualties that occurred in Jerusalem in 2020 (a decrease of about 19% compared with 2019). Approximately 65% were private vehicles, 14% motorcycles, 8% trucks, 5% buses and minibuses, 2% bicycles,²⁴ and 6% other vehicles.

²⁴ Not including electric bicycles.

The CBS database is based on an administrative file received monthly from the Israel Police. The file records the accidents that were reported to the Police, and for which an accident file was opened in the Israel Police. An additional administrative file from hospitals is received monthly from the National Center for Trauma and Emergency Medicine Research at the Gertner Institute. The file includes information on casualties in road accidents that were hospitalized and on their severity of injury (MAIS index).

Until 2018, the severity of injury of casualties in road accidents was based on police data alone. International guidelines recommend using the MAIS scale to determine the severity of the injury in road accidents. In accordance to this, as of 2018, the Israel Police file is linked with the trauma registration system file in the CBS, to improve the quality of the data on injury severity. In this way a more complete and exact picture of the "severity of the casualty" is obtained, based on the medical severity of the injury (according to the MAIS index).

From 2018 onwards, road accident data are classified into two new groups (slightly different from the previous classification):

Road accident with casualties of the "Expanded R.A." type: There are cases of road accidents classified by the Police as an "R.A." type or road accidents classified by the Police as "General With Casualties", but according to the hospitals' data there was at least one seriously injured casualty. This casualty is classified in the CBS as a seriously injured casualty and therefore the accident is classified by the CBS as a road accident of "Expanded R.A." type.

Road accidents of the "General With Slight Casualties" type: This refers to a road accident that was classified by the police as "General With Casualties" type and according to the hospital data **all** the casualties were slight.

Additionally, the data on road accidents with casualties that occurred in Israel, include the Judea and Samaria Area (in previous years the data were published separately).