

Jerusalem – Figures and Trends

The Jerusalem Institute for Israel Studies Data To Mark Jerusalem Day, (5776) 2016

Every year, on Jerusalem Day, the Jerusalem Institute for Israel Studies puts out a statistical yearbook dedicated to Jerusalem. The Yearbook is produced in partnership with the Jerusalem Municipality and it is presented to Israel's President, Jerusalem's Mayor, policy professionals, researchers, and the general public.

The Yearbook contains a wealth of official data and comprehensive information, which many policy professionals find indispensable and which play a crucial role in shaping Israeli government policy toward Jerusalem. Moreover, the Yearbook aims to inspire a conversation surrounding key issues of concern for Jerusalem: migration, tourism, metropolitan policy, etc.

The Jerusalem Statistical Yearbook adopts three perspectives:

1. An internal perspective compares Jerusalem's residential populations on a municipal level in regard to socio-economic, geographical, gender, ethnic, age, and other criteria.
2. An inter-city comparison compares Jerusalem to other cities in Israel.
3. A macro-scale study compares Jerusalem to national regional data. It focuses on high-profile, high-priority issues in which Jerusalem acts as a microcosm reflecting Israeli society as a whole.

These perspectives are only made possible thanks to JIIS's ability to carry out large-scale analyses that synthesize information from a wide range of sources. This scope affords a broad, accurate and comprehensive picture of the current state of Jerusalem. It also allows Jerusalem to shed light on other regions of Israel and increase our understanding of the country as a whole.

Data in the Jerusalem Statistical Yearbook has been synthesized from a broad range of autonomous sources that normally remain unconnected: Central Bureau of Statistics, Jerusalem Municipality, Israeli police, numerous government offices and more. A noteworthy example for the Yearbook's unique synthesis of information is its employment chapter, which incorporates several sources, including but not limited to, CBS's labor force survey and data from the National Insurance Institute.

The following press-release offers key data points and salient developments relating to each.

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2014, End of Year Demographic Data

Jerusalem houses the largest and most diverse population of any other city in Israel, with a population size twice that of Tel Aviv, the second most populous Israeli city.

Jerusalem is home to sizable communities of secular, traditional, religious and Ultra-Orthodox Jews and different communities of Arabs, which are each large in comparison to any other Israeli city.

In recent years, Jerusalem's Arab population has been increasing at a slightly decelerated rate, whereas Jerusalem's Jewish population has somewhat increased its rate of growth. The past decade has seen as lowly declining fertility rate among the Arab population, and a slowly increasing fertility rate among the Jewish population, which may serve as a partial explanation of this fact. (Total fertility rate is a predictive measure for the number of children a woman will bear in her lifetime).

If these trends continue, the notion that the Arab population will continue to increase its share in Jerusalem's population relative to the Jewish population will cease to hold true. This change will affect projections for future physical and social infrastructure requirements for Jerusalem's main population groups.

Migration to and from Jerusalem has attracted public and media attention, and the most recent data is encouraging: Jerusalem's migration balance in 2014 was the least negative it has been in the preceding five years. It is known that residential construction starts affect the migration balance and the accelerated rate of construction in Jerusalem may continue to push Jerusalem's migration in the positive direction. Notably, 40% of those who leave Jerusalem move to metropolitan Jerusalem, and a large percentage of them are Ultra-Orthodox. Former residents who move out to metropolitan Jerusalem continue to maintain strong ties with Jerusalem and continue to bolster the city's economy, employment, trade, culture and recreational opportunities.

- At the end of 2014, Jerusalem had a population of 849,800 residents: 533,900 (63%) Jewish and non-Arab, and 315,900 (37%) Arab.
- Jerusalem's population increased by 2.4% in 2014 – greater than the annual average increase since 2010. By comparison, Israel experienced a lower growth rate of 2.0% the same year.
- Jerusalem's Arab population grew by 2.7% in 2014, the same as its average growth rate since 2010 (2.7%), but lower than its average in the previous decade (3.1%).
- Jerusalem's Jewish population grew by 2.2% in 2014 – greater than its average growth rate since 2010 (1.4%) and its average growth rate in the preceding decade (1.2%).

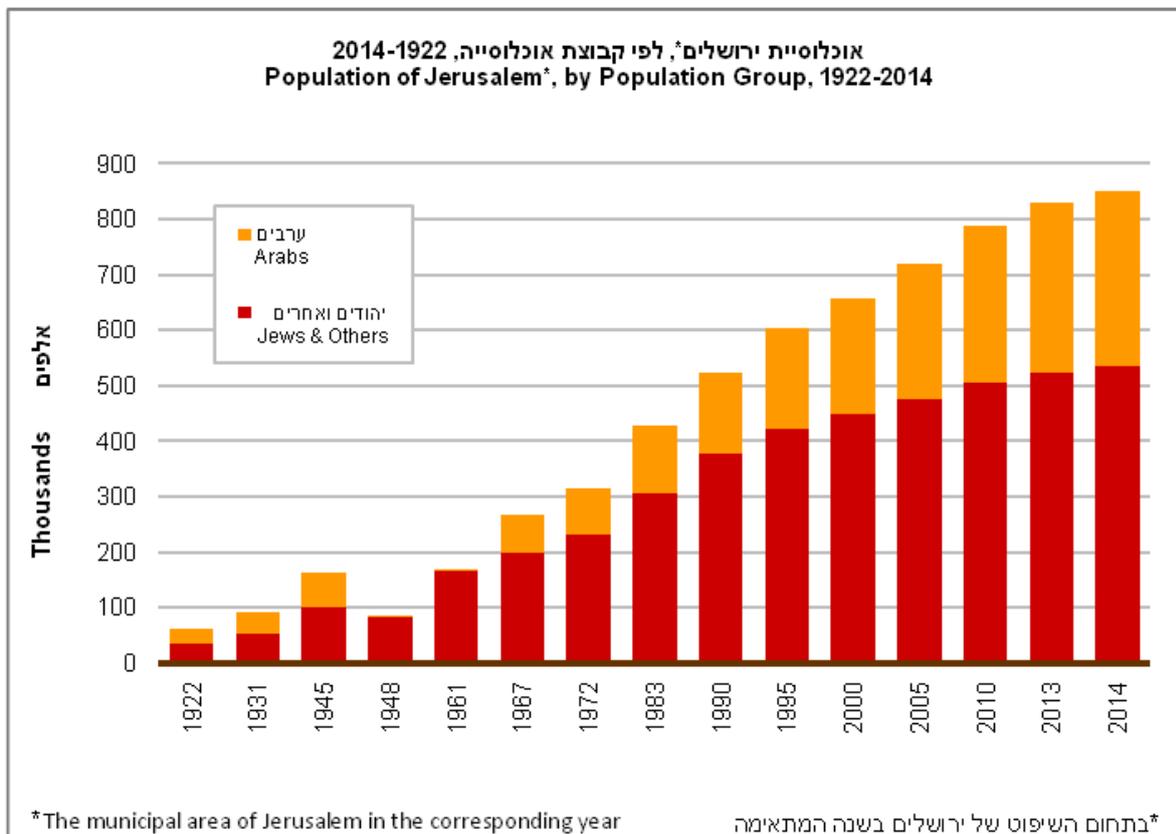
- Distribution by Religion: 520,710 Jewish (61%), 303,420 (36%) Muslim, 15,580 (2%) Christian (of them 12,320 Christian-Arab), 9,880 Unaffiliated (1%).
- During 2014, Jerusalem's population grew by 2.4% (19,900 individuals): the Jewish population increased by 2.2% (11,100 individuals) and the Arab population grew by 2.7% (8,300 individuals). This data indicates that the Arab population of Jerusalem continues to grow at a faster rate than the Jewish population comparatively, although its rate of population increase has scaled down over the years.
- Jerusalem's population grew in 2014 (2.4%) at a faster rate than Haifa (1.4%), Tel Aviv (1.7%) and Israel's national rate of growth that year (2.0%).
- Jerusalem's Jewish population grew by 2.2% in 2014, compared with its national growth rate of 1.9%.
- Jerusalem's Arab population grew by 2.7% in 2014 (it has since decreased to 2.5% in 2013). While the growth rate of the Arab population in Jerusalem and Israel as a whole has generally sloped downwards, it still remains higher in Jerusalem compared with the national average (2.2% in 2014).

Geographical Distribution of the Population

- In 2014, there were 521,890 Jewish and Arab residents living in the areas added to Jerusalem in 1967. Together they accounted for 61% of Jerusalem's total resident count.
- In 2014, neighborhoods built on areas added to Jerusalem in 1967 housed some 201,170 Jewish and other non-Arab residents (40%), and 313,350 Arab (60%) residents.
- In 2014, 39% of Jerusalem's Jewish population resided in neighborhoods built in areas brought under Jerusalem's jurisdiction in 1967. In 2014, 99% of Jerusalem's Arab population resided in areas brought under Jerusalem's jurisdiction in 1967.
- Jerusalem's most populous Jewish neighborhoods are Ramot Alon (43,280 residents), Pisgat Ze'ev (40,750 residents), and Gilo (29,920 residents).
- Jerusalem's largest Arab neighborhoods are Beit Hanina (35,810 residents), the Muslim Quarter of the Old City (28,180 residents), and Ras Al-Amud (24,640 residents).

The Population of Jerusalem's Satellite Neighborhoods, 1985-2014

	1985	1992	2000	2006	2014
Pisgat Ze'ev	14,800	29,400	36,500	41,900	40,800
Neve Yaakov			20,300	20,200	20,700
Ramat	20,100	38,100	37,900	41,400	43,300
Gilo	23,900	30,400	27,600	27,100	29,900
East Talpiyot	11,800	15,200	12,800	12,200	13,900



Median Age- half the population is younger and half is older than the median age:

- Jerusalem's median age: 23.7 (The national median age in Israel is 29.7)
- The median age of Jerusalem's Jewish population: 25.8 (nationally: 31.9)
- The median age of Jerusalem's Arab population: 20.7 (nationally: 22.3)
- The demographic with the most advanced median age in Jerusalem was the population of non-Arab Christians, who are also the smallest group (3,260 residents with a median age of 42.1).

The median age of Jerusalem's Jewish neighborhoods with a majority of observant, traditional or secular residents:

- Neighborhoods with the youngest median ages: Har Homa (23), South-East Pisgat Ze'ev (26), Givat Mordechai (22) and Givat Masua (27).
- Neighborhoods with the most oldest median ages: Kiryat Wolfson (63), Talbiya (46) and Yemin Moshe (45).

Median age of neighborhoods with a majority of Haredi residents:

- Neighborhoods with the youngest median ages: Ramot Alon (North-East) – 14 years. Several neighborhoods had a median age of 15: Ramat Eshkol (West), Me'ah Shearim, Batei Ungerin, Ramot Alon (Central), (Southern) Kiryat Mattersdorf – Romema Illit. Several others had a median age of 16: Maalot Dafna (West), Shmuel Hanavi (East), Romema, Old Beit Israel and (East) Neve Yaakov.
- Neighborhoods with a mixed population of Haredi and National-Religious communities exhibited a comparatively high median age, as for example South Ramot Alon (24).

Neighborhoods with a majority of Arab residents:

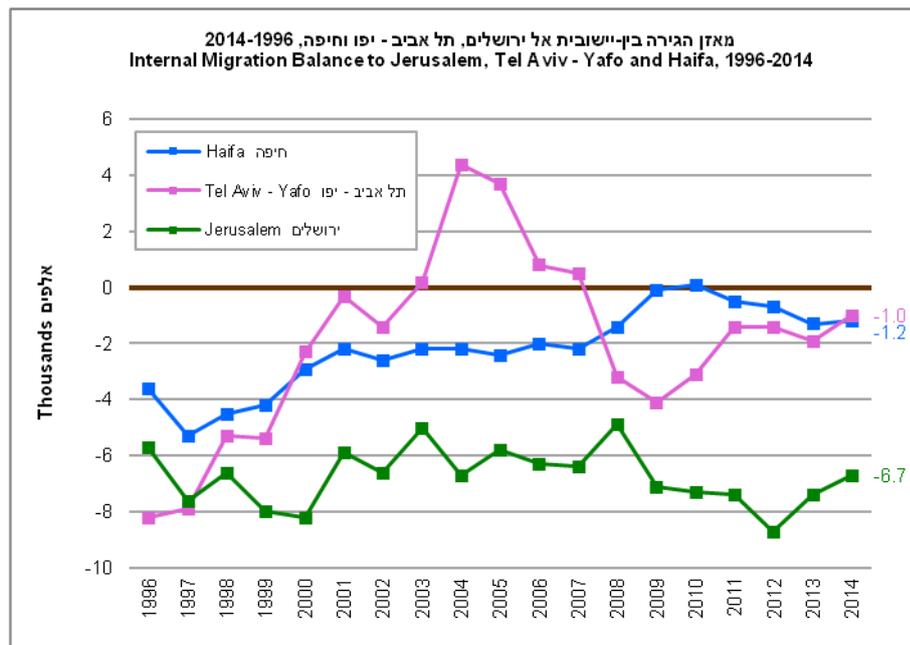
- Neighborhoods with the youngest median ages: Shuafat Refugee Camp (17), Anata (18), Jabel Mukaber (18), Kfar Akeb and Atarot (18), Zur Baher (18) and Isawiya (19).
- Neighborhoods with the oldest median ages: The Christian Quarter (32), Bab a-Zahara – Masudiya (28), The Armenian Quarter (27), WadiJoz and Sheikh Jarrah (24).

Young Adults ages 20-34: (based on CBS data)

- Neighborhoods with the highest percentage of young adults were Nahalt Shiva (42%), Nahalt Ahim and Zikron Tuviya (42-43%) and the area surrounding Independence Park and Ma'alot street (39%).
- Neighborhoods with the lowest percentage of young adults were Kiryat Wolfson (13%), Ramat Beit HaKerem (14%), Southern Beit HaKerem (15%), Nayot (15%), and Givat Masua (15%).

2014 Migration Trends

- Jerusalem gained 10,400 new residents and lost 17,100 residents in 2014, for a net negative migration balance of -6,700. Still, this balance was less negative than the 3-year average for 2011-2013 (-7,800).
- In 2014, Jerusalem lost 31.3 residents for every thousand Jewish and non-Arab residents. Again, this negative migration balance was less negative compared with the 33.4-36.4 per thousand residents who left the city between 2011 and 2013.

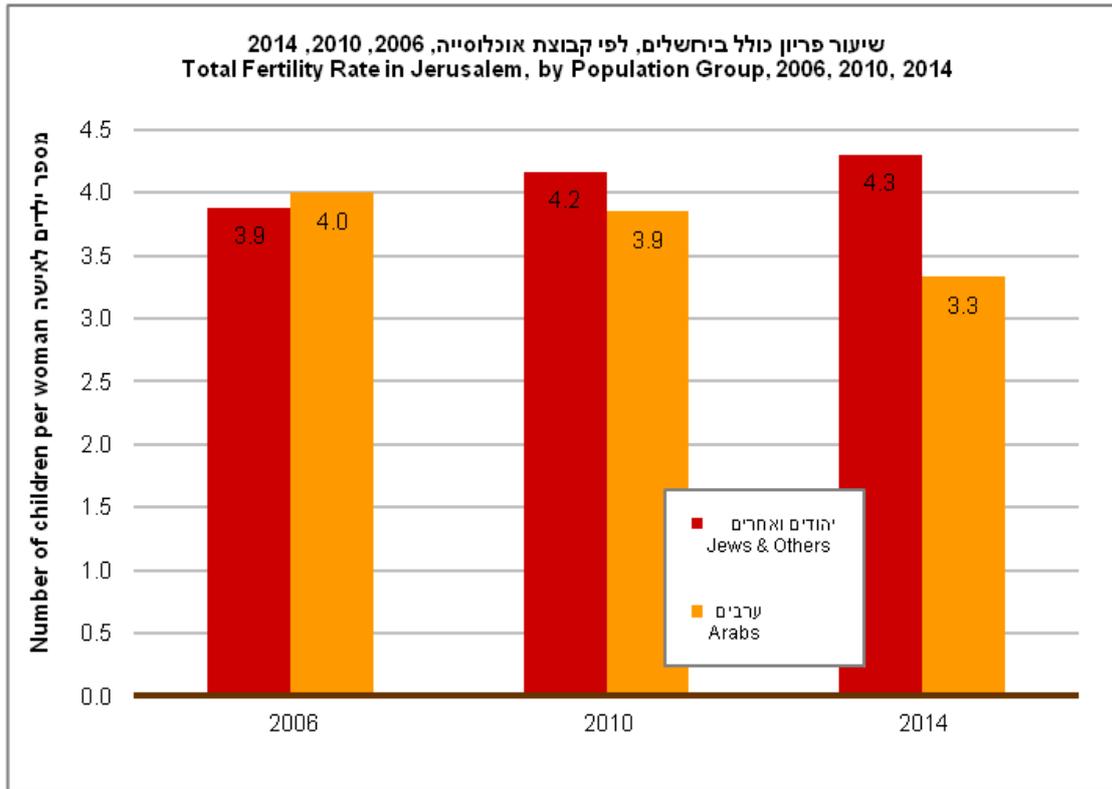


2014 Olim

- Jerusalem welcomed 2,771 new Olim in 2014, similar to the number of Olim who settled in Tel Aviv (2,721) and higher than the number of Olim who moved to Haifa (1,686). Some 12% of Olim in 2014 settled in Jerusalem.
- Jerusalem generally does not attract Olim with limited resources. Understandably, in past years, when most Olim emigrated from the former Soviet Union, only about 7% of them chose to settle in Jerusalem. Since 2002, the proportion of Olim whose first move to Jerusalem has sharply increased, probably because of the greater representation of Olim from Western Europe and the United States.
- In 2014, Jerusalem was home to 69,310 residents who immigrated to Israel since 1990 – representing 8% of Jerusalem's population and 13% of Jerusalem's Jewish population.

2014 Births

- In 2014, Jerusalem had a total fertility rate of 3.9, which was significantly higher than the fertility rates of Tel Aviv, Haifa, and Israel (2.2, 2.3, and 3.1 respectively). The fertility rate represents the number of children a woman is expected to bear in her lifetime.
- Total fertility rate among Jerusalem's Jewish women was 4.3 (compared with Israel's national average of 3.0) and it was higher than the total fertility rate of Jerusalem's Arab women – 3.3 (3.2 nationally). Both Haredi and National-Religious women contribute to this high fertility rate.
- Recent years have seen an increase in the fertility rates of Jewish women in Jerusalem and Israel, alongside a decrease in the fertility rate of Muslim women. The total fertility rate of Jerusalem's Jewish population increased from 3.9 in 2006, to 4.2 in 2010, to 4.3 in 2014. Meanwhile, the total fertility rate of Jerusalem's Arab population has decreased from 4.0 in 2006, to 3.9 in 2010, to 3.3 in 2014.
- 23,300 babies were born in Jerusalem in 2014 – 65% of them were born into Jewish families, and 35% into Arab families, similar to the distribution of the city's population (63% and 37%, respectively). Jerusalem's population generally displays higher birth rates than other Israeli cities, particularly among the Jewish Ultra-Orthodox and Arab-Muslim demographics.



Living Happily in Jerusalem

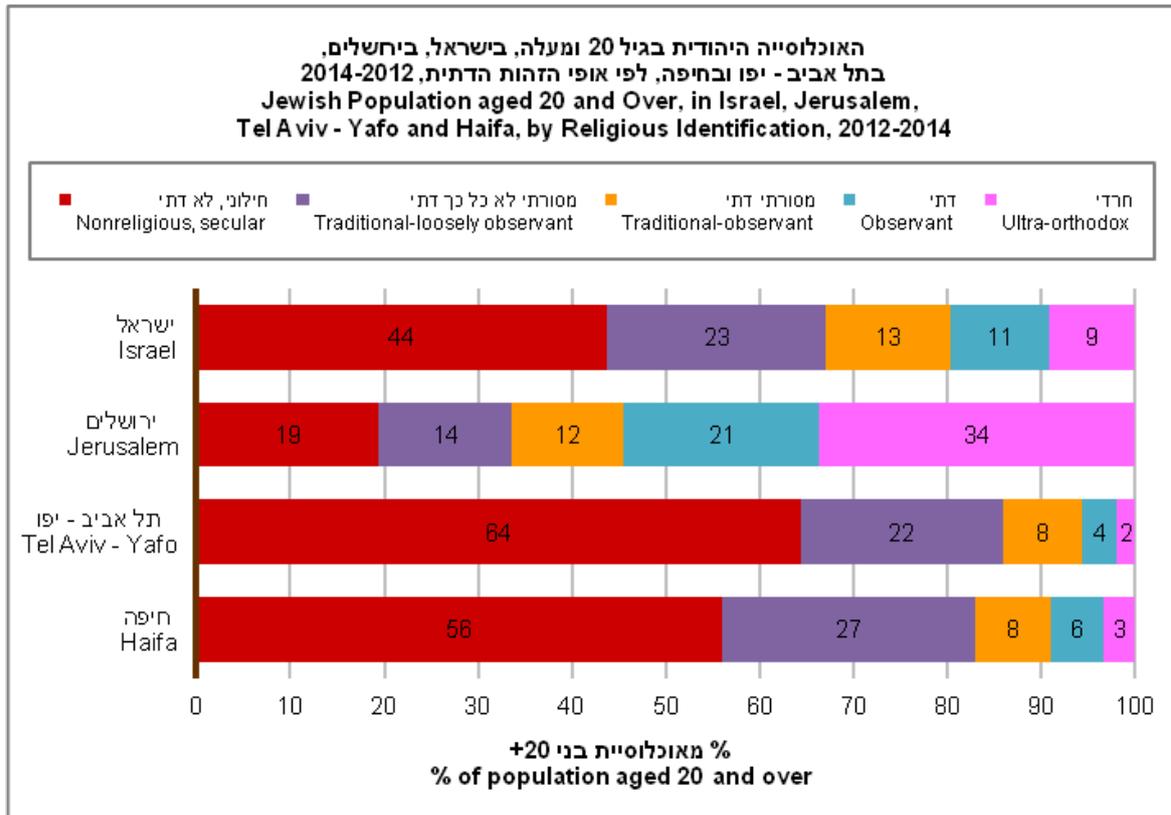
- 79% of Jerusalem's residents were pleased or extremely pleased with their place of residence. Overall, 83% of Israelis, 84% of Haifa's residents, and 89% of Tel Aviv's residents gave similar answers (2012-2014 averages).
- 80% of Jerusalem's residents said they were pleased or very pleased with their apartment, compared with 85% of respondents in Israel and Haifa, and 87% of respondents in Tel Aviv.

Secular and Religious Observance among Jews

The following data provides averages for 2012-2014 pertaining to Jews ages 20 and over, segmented according to their self-proclaimed religious affiliation. The figures are based on adaptations of CBS data.

- The percentage of Ultra-Orthodox (34%) and religious (33%) residents among Jerusalem's Jewish population is significantly higher than their percentage in the country (9% and 24%, respectively). It is also higher than their relative representation in Israel's other major cities. In both Tel Aviv and Haifa, the Ultra-Orthodox population accounts for only 2-3% of the total population, and the religious population make up another 12% and 14%, respectively.

- The percentage of secular or traditional but non-observant individuals in Jerusalem was a mere 33%. Their proportion in the general population was 67% nationally, 86% in Tel Aviv, and 83% in Haifa.



Tourism

International tourists are spending fewer nights at Jerusalem’s hotels, while Israelis are staying longer. Still, the decline in tourism in the city has had a strong negative impact. The majority of international tourists visiting Jerusalem travel independently, without a group, and they have become the focus of Jerusalem’s official tourism policy. Nevertheless, Jerusalem continues to attract religious tourists who generally travel in organized groups, and independent travelers still represent a smaller share of Jerusalem’s tourism industry compared to Tel Aviv and the country.

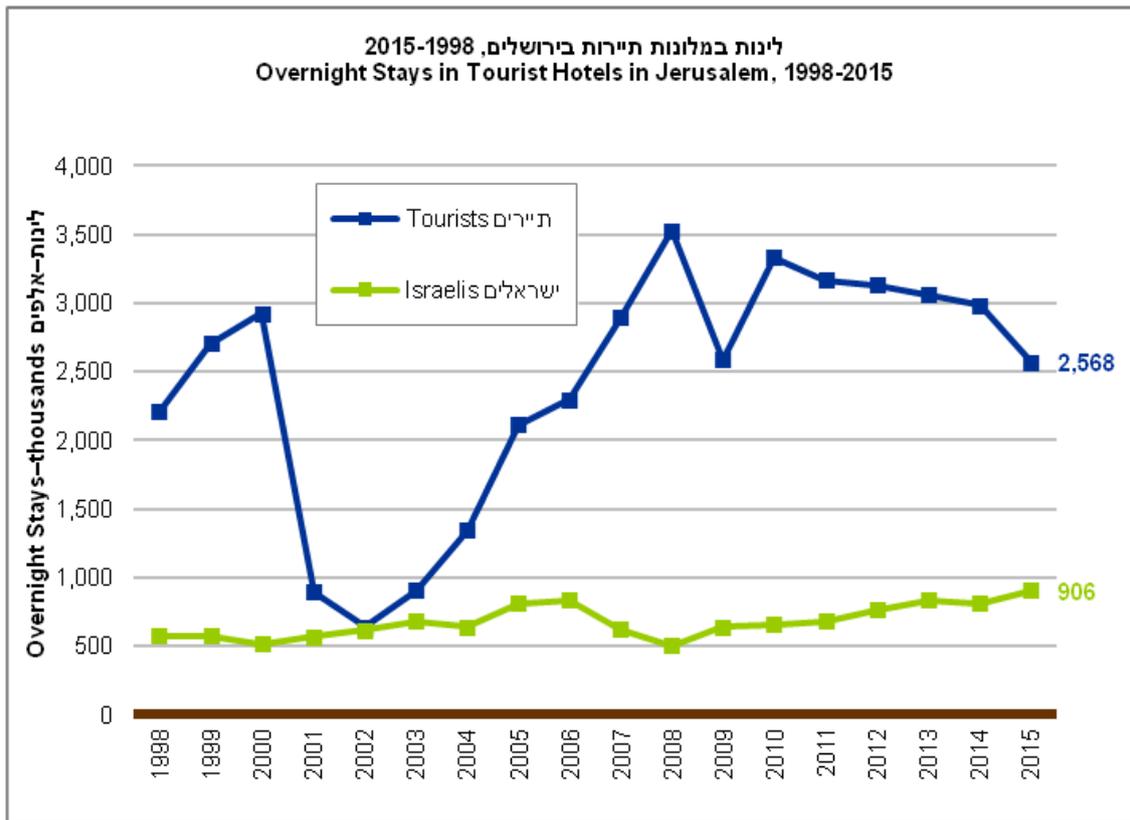
Most international tourists arriving in Israel pay Jerusalem a visit during their stay, but nearly a third of them do not spend a night in the city. The same was true of Tel Aviv, where also one third of tourists did not spend the night there. Jerusalem’s most popular tourist attractions are located in the Old City.

- 2014 revenue from overnight stays in Jerusalem’s hotel industry was 1,739,921 thousand NIS, of which 89% was generated by hotels in West Jerusalem. 2014 hotel revenue in Tel Aviv was slightly lower than in

Jerusalem, totaling 1,704,541 thousand NIS, and significantly lower in Haifa, where it totaled 250,292 thousand NIS.

- Jerusalem's hotels accommodated 1,333,300 guests in 2014, of which 66% were international tourists and 34% were local.
- Jerusalem's hotels accommodated 3,797,200 overnight stays, amounting to 17% of all hotel overnight stays in Israel.
- International tourists were responsible for 79% of overnight hotel stays in Jerusalem, and 77% of overnight stays in Tel Aviv. Notably, international tourists are responsible for only 42% of all overnight hotel stays in Israel, and only 45% of hotel stays in Haifa.
- In 2014, the number of overnight hotel stays in Jerusalem had reached 3,797,200, which represents a 2.5% decline compared to 2013 figures. The 4.7% decrease in West Jerusalem, was offset by a steep 14% increase in East Jerusalem.
- Of Jerusalem's international visitors, American tourists were responsible for a sizable proportion of overnight hotel stays – 45%. Generally, their share in overnight stays in Israel was 35%, 31% in Tel Aviv, and 39% in Haifa.
- Of Jerusalem's international visitors, the proportion of overnight stays accounted for by European tourists reached 34% in Jerusalem, 48% in Israel, 52% in Tel Aviv, and 41% in Haifa.
- The average length of stay at Jerusalem's hotels was 2.8. The average for international visitors was 3.4 nights, similar to the average over the past two years, but higher than the average length of stay of 3.3 nights recorded between 2007 and 2011. The average length of stay for Israeli visitors is 1.7 nights.
- In 2015, Jerusalem saw a decline in the number of overnight hotel stays to 3,474,000, of which 74% were accommodations for International visitors.

(Source: Data provided by the CBS and the Ministry of Tourism)



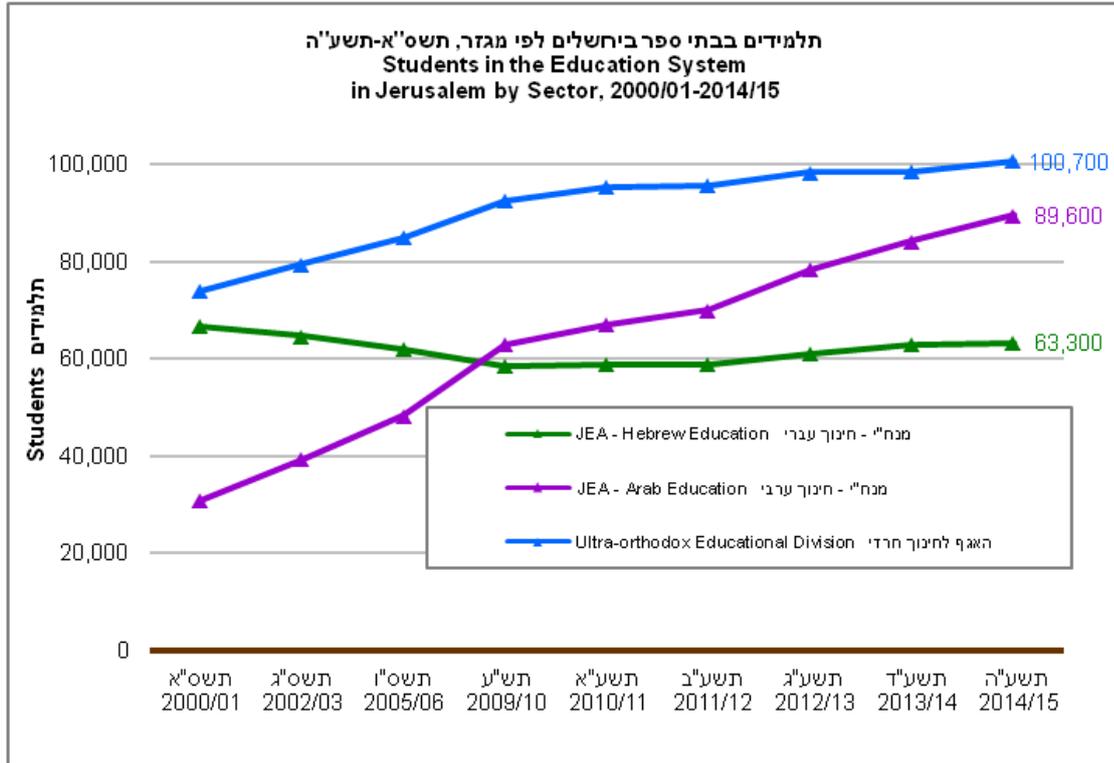
Jerusalem’s Educational System 2014/2015

Jerusalem is not only the most populous city in Israel, but also operates the largest, most diverse education system, serving nearly a quarter of a million students. Jerusalem’s education system has three main branches: Secular and Religious Jewish, Ultra-Orthodox and Arab. Each of these encompasses numerous institutions of unparalleled size to any other in the country.

The education branch serving the most students is the Ultra-Orthodox, followed by the Arab branch, and then the Secular and Religious Jewish branch.

All three branches are of considerable size, and each demands its own resources and funding, inevitably leading to conflicts over the distribution of resources. Given that the allocation of buildings and other educational resources to schools has the power to transform the character of a neighborhood and to affect which groups are attracted to the city, contentious over such issues are expected to persist.

- Jerusalem’s multifaceted, unique and culturally diverse population is reflected in its educational system.
- Jerusalem’s education system is the largest and most complex in Israel.
- It serves 274,600 students (including 21,000 students enrolled in private Arab schools).



Jewish Education

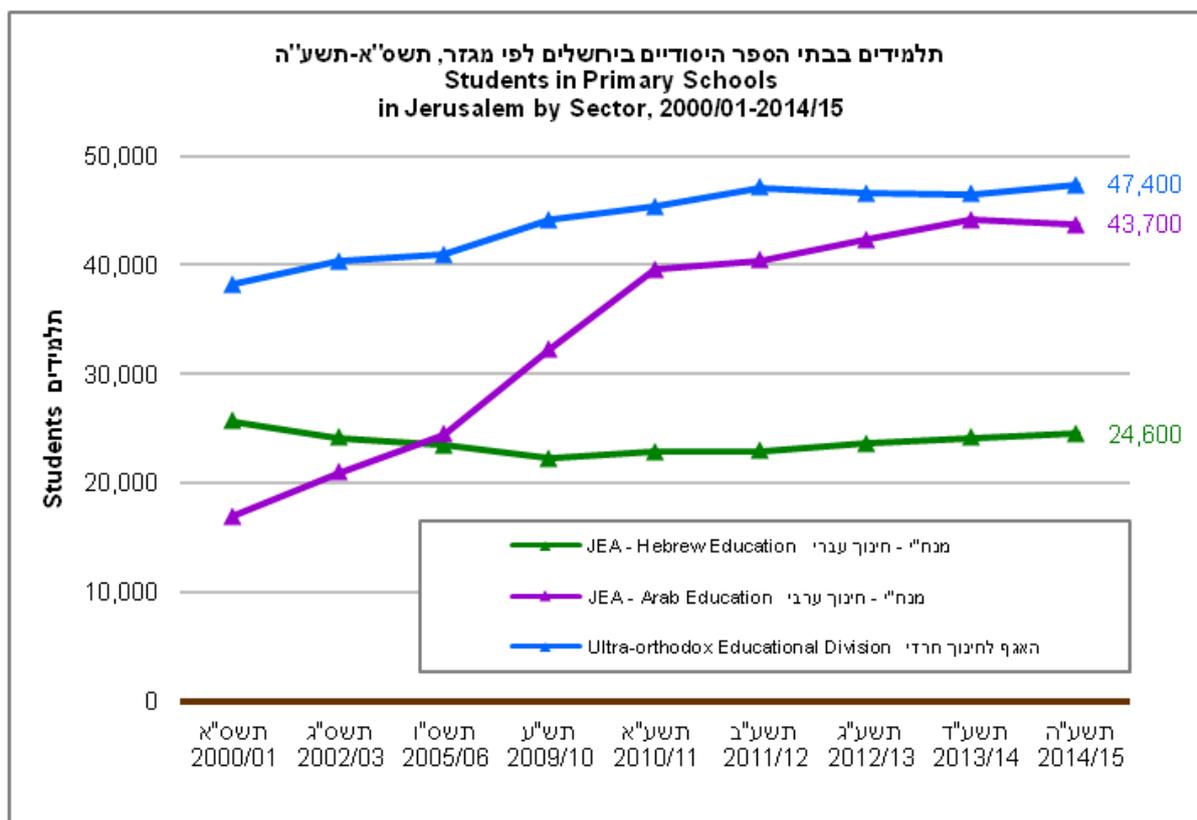
- Jerusalem's Jewish educational system served 164,000 students in the 2014-2015 school year. 63,300 students (39%) were enrolled in the public secular and the public religious schooling system (*mamlachti, mamlachti-dati*) and another 100,700 students were enrolled in programs run by Jerusalem's Division for Ultra-Orthodox Education (61%).

Primary School (1st through 6th Grades)

- Up until a few years ago, public Jewish secular and religious school enrollment was declining year-over-year relative to Ultra-Orthodox school enrollment, but it has since stabilized. In the 1997/98 school year, the secular and religious schooling system served 49% of Jewish students and the Ultra-Orthodox system served the remaining 51%. By 2008/9, the secular and religious system served only 39% and the Ultra-Orthodox system served the remaining 61%. The relative distribution has remained at the 39%/61% split to date.
- The number of students enrolled in public religious schools has been steadily increasing for over a decade, and in 2014/15 their numbers exceeded enrollment in their non-religious counterparts (12,200 compared to 11,400). The number of students in the general non-religious schools has been increasing slightly since 2011/12, following 15 years of steady decline.

1st-6th Grade Students in Public Secular and Public Religious Schools, 1997-2015

	Public Secular Schools	Public Religious Schools
1997/98	16,100	10,700
2001/02	13,900	9,800
2010/11	11,000	10,900
2011/12	11,100	11,000
2012/13	11,300	11,500
2013/14	11,300	11,900
2014/15	11,400	12,200



School Performance

In 2013/14, Jerusalem had 6,746 students enrolled in 12th grade in its Jewish school system.

This number includes only those Ultra-Orthodox programs that prepare their students for Bagrut (national matriculation exams).

The percentage of 12th graders who take the Bagrut (national matriculation exams)

- Public secular schools - 96%.
- Public religious schools - 96%.
- Ultra-Orthodox – 43% (The percentage of 12th grade students enrolled in schools that prepare students for the matriculation exams).

The percentage of 12th graders who pass their matriculation exams

- Public religious schools - 75%. Compared with 74% in 2012/13.
- Public secular schools - 72%. Compared with 68% in 2012/13.
- Both the public secular schools and the public religious schools have steadily increased their matriculation rates over the past decade.
- Ultra-Orthodox schools – 10% (Lower than the national matriculation rate of 16%).

Arab Education

- The Arab educational system (excluding private schools) served 89,600 students in 2014/15.
- In the decade between 2004/5 to 2014/15, the number of students enrolled in municipal Arab schools as well as recognized, but unofficial schools has doubled from 42,100 to 89,600.
- The number of students enrolled in the Arab schooling system has doubled over the past decade. This increase is partly explained by the increase in enrollment in public, official schools, as well as the number of private schools which have received recognition from Israel's Ministry of Education and have become unofficial, recognized schools.

Matriculation Exam Achievements

- Municipal Arab schools (excluding unofficial, or unrecognized schools) offer the *Tawjihi*, the Palestinian matriculation exams of East Jerusalem and Jordan. In 2014/15, 92% of 12th graders in municipal Arab schools attempted the exams, and 54% matriculated.

(Source: Annual Education Summary published by the Jerusalem Municipality and data from the Ministry of Education)

Economic Data (Business and Employment Data)

As with every other aspect of city life in Jerusalem, employment is also heavily influenced by the city's demographics. A study of Jerusalem's economics, indicates that the socio-economic hierarchy is led by the general, non-Ultra-Orthodox Jewish population, followed by the Ultra-Orthodox, with the Arab population trailing behind.

Workforce participation rates in Jerusalem are lower than the national average, particularly because of the low participation of Arab women and Ultra-Orthodox men.

While generally advanced education is positively correlated with higher employment rates, some populations in Jerusalem deviate from this truism: Arab men exhibit very high workforce participation rates across all education levels. Arab women exhibit markedly low participation rates for those who lack any academic education, but their workforce participation rates dramatically increases with higher education. Among Jewish men and women, the general correlation between advanced education and employment holds true.

It is possible that irregular employment data found among Arab men is connected to the unusually high proportion of Arab men who are employed in non-professional, low-skill labor that does not require an academic education.

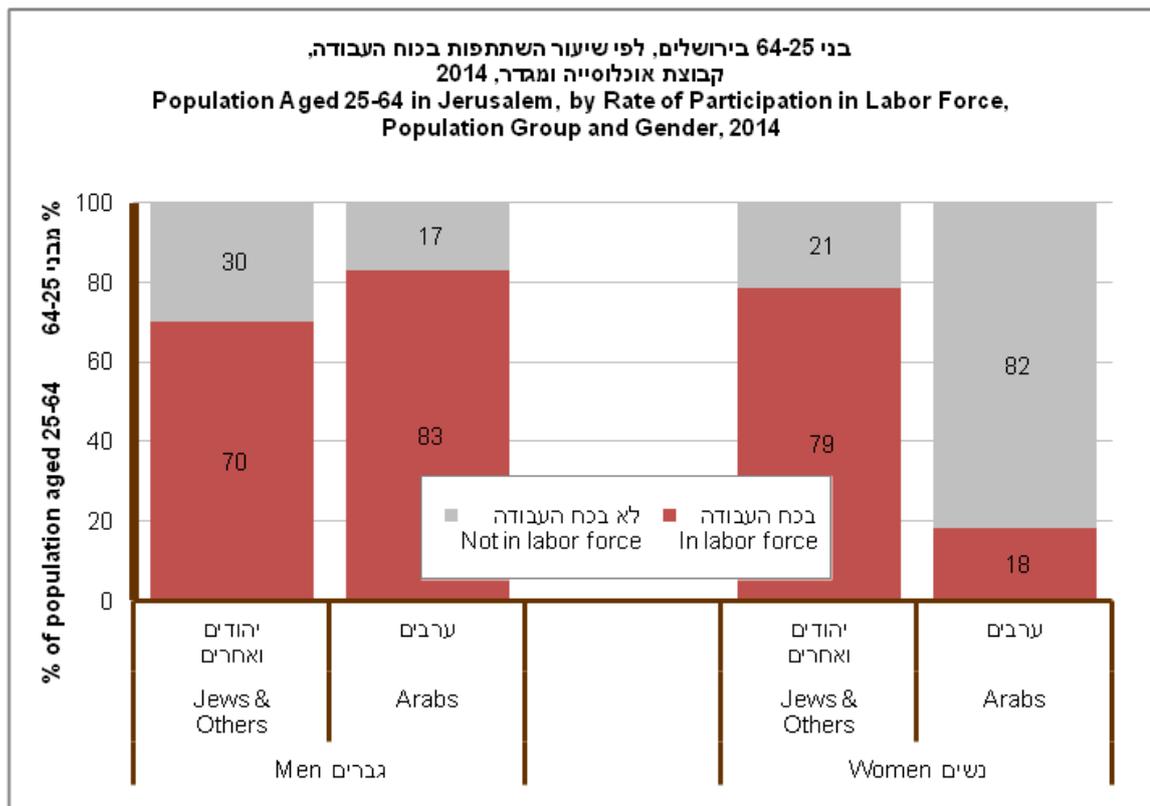
Interestingly, the average hourly wage in Jerusalem is higher for women than for men. Furthermore, figures of average monthly wages reveal that Jerusalem leads the country in gender-equality. Unfortunately, this parity is due to the low average wage among men rather than higher wages for women.

Boosting Jerusalem's employment figures will require an increase in professional education among Ultra-Orthodox men and Arab women, and this recommendation is true not only for Jerusalem but more generally throughout Israel.

Employment 2014

New methods for data collection and new definitions for workforce participation enacted in 2012 preclude any comparisons of 2012-2014 data with data from previous years.

- In 2014, workforce participation (individuals employed or seeking employment age 15 and over) was 53% in Jerusalem, compared with 66% nationally. Jerusalem's lower workforce participation rate is mostly explained by the low participation rates among Ultra-Orthodox men and Arab women. It might also be affected by the relatively high percentage of 15-to-20 year-olds who are enrolled in school or Yeshivot or serving in the army, and therefore neither working nor seeking work.
- Workforce participation rates vary greatly by age group. In 2014, workforce participation rates in Jerusalem among the main working ages of 25 to 64, was 66% -- a rate significantly higher than the participation rate among the population of individuals aged 15 or older (53%). Still, it was considerably lower than the national rate (80%), or the rates in Tel Aviv (90%) and Haifa (84%).



- The workforce participation rate among Jerusalem's Jewish population among the primary working ages of 25 to 64 was 74%, compared with 50% among Jerusalem's Arab population.

Employment by Sex and Religious Affiliation

- Within the primary working ages of 25 to 64, the workforce participation rate among Jerusalem's male population was 75%, compared with a national rate of 86%.
- Within the primary working ages of 25 to 64, the workforce participation rate among Jerusalem's female population was 57%, compared with 75% nationally.
- The workforce participation rate among Jerusalem's population of Jewish women was 79%, and exceeded the participation rate among Jerusalem's male population which stood at a mere 70%. Nationally, women have a lower workforce participation rate than men – 83% compared with 87%.
- The workforce participation rate among Jerusalem's population of Arab women is exceedingly low (18%) and substantially lower than among Arab men (83%). The same general pattern is true throughout Israel, where Arab women have a workforce participation rate of 36%, compared with 80% among Arab men.
- A comparison of workforce participation rates between Arab men and Jewish men reveals a complete contrast between the situation in Jerusalem versus Israel as a whole. In Jerusalem, the workforce participation rate among Arab men is greater than the rate among Jewish men (83% compared with 70%), but nationally the participation rate of Arab men is lower (80% compared with 87%).

Workforce Participation Rates among Primary Working Ages (25-64) In Israel and Jerusalem, by Sex and Population Segment, 2014

	Israel			Jerusalem		
	Total	Jewish	Arab	Total	Jewish	Arab
Total	80%	85%	58%	66%	75%	50%
Men	86%	87%	80%	75%	70%	83%
Women	75%	83%	36%	57%	79%	18%

- In 2014, Jerusalem had 302,800 employed individuals (ages 15 and over), accounting for approximately 8.5% of Israel's employed population. In comparison, Tel Aviv had 407,300 employed individuals (11.5% of Israel's working population), and Haifa had 170,800 (approximately 5% of Israel's working population). Notably, Jerusalem's population accounted for 10% of Israel's population, Tel Aviv accounted for 5% and Haifa accounted for 3.5%.

- 40% of Jerusalem's workforce was employed in the public sector – including local government, security, education, welfare and healthcare (compared with 33% nationally and 22% in Tel Aviv); 2% worked in the banking, insurance and financial industry (compared with 3.5% nationally, and 10% in Tel Aviv); 6% worked in professional, scientific and technical services (7% nationally, and 14% in Tel Aviv).
- Fewer of Jerusalem's residents commute out of town for work - 88% of Jerusalem's working residents worked in Jerusalem, compared with 70% of Haifa's working residents who were employed in Haifa, and 62% of Tel Aviv's working residents who were employed in Tel Aviv.
- Of those who were employed in Jerusalem, 75% were residents of Jerusalem and a mere 1% were residents of Tel Aviv. In Tel Aviv, 37% of those who worked in Tel Aviv were residents of Tel Aviv, and only 1% were residents of Jerusalem. In Haifa, 55% of those who worked in Haifa were residents of Haifa.
- In general, workforce participation rates increase with level of education, but in Jerusalem the highest participation rates among primary working ages was found to be highest among those with a Master's degree, followed by those with a Doctorate, a Bachelor's and post-secondary diplomas.

Workforce Participation Rates in Jerusalem by Highest Earned Diploma (among primary working ages: 25-64), 2014

Degree	Workforce Participation Rate
High School diploma	68%
Post-secondary diploma	79%
Bachelor's	81%
Master's	93%
Doctorate	90%

- Type of schooling has a marked influence on workforce participation rates. The highest participation rates were seen among graduates of institutions of higher education: academic (84%), non-academic post-secondary (85%), and teaching colleges (70%). Those with a high-school diploma had a participation rate of 62%. Those without a high school education had exceedingly low participation rates of 48%. Graduates of Ultra-Orthodox yeshivot had the lowest rate of workforce participation at 36%.

Source: CBS labor force data

2014 Business (VAT Collecting Businesses)

- In 2014, 37,500 businesses operated in Jerusalem, accounting for 7% of businesses in Israel. Tel Aviv had 69,200 businesses (13% of businesses in Israel) and Haifa had 21,000 (4% of businesses in Israel).
- In 2014, about half of businesses operating in Jerusalem employed workers (19,700 businesses, accounting for 53% of businesses in Jerusalem). Of them, 66% were small businesses which employed 1 to 4 workers (13,100 businesses).
- In 2014, 3,400 new businesses were opened in Jerusalem and 2,800 businesses closed, for a net positive increase of 600 businesses. In 2014, Tel Aviv saw a net of +900 new businesses open, and Haifa saw +300 new businesses open.

Opening, Closing and Net Change in Number of Businesses Operating in Jerusalem, 2009-2014

Year	Business Openings	Business Closings	Net Change
2009	2,900	2,500	+400
2010	3,200	2,700	+500
2011	3,200	2,600	+600
2012	3,200	2,900	+300
2013	3,300	2,550	+750
2014	3,400	2,800	+600

Net Change in Business Openings and Closings, a Comparison of Israel, Jerusalem and Tel Aviv, 2009-2014

Year	Israel	Jerusalem	Tel Aviv
2009	+9,000	+400	+1,500
2010	+12,500	+500	+1,900
2011	+12,200	+600	+2,100
2012	+10,100	+300	+900
2013	+8,700	+750	+800
2014	+10,450	+600	+900

Source: CBS

Business Survival

- 57% of businesses which opened in Jerusalem in 2010 continued to operate in 2014. This rate of business survival was lower than in Tel Aviv (62%), but on par with the national average (58%).
- The highest business survival rates (of businesses that lasted 4 years) were found in the educational industry (73%), financial and insurance sector (71%), professional, scientific and technical sector (69%) and the sector of local and public governance (69%). These sectors generally enjoyed high survival rates throughout Israel (65%, 72%, 67% and 71%, respectively) and more particularly in Tel Aviv (73%, 70%, 68% and 76%, respectively).

Survival of Businesses Established in 2010, a Comparison of Israel, Jerusalem, Tel Aviv, and Haifa 2011-2014

Year	Israel	Jerusalem	Tel Aviv	Haifa
2011	88%	88%	90%	88%
2012	75%	74%	78%	75%
2013	65%	64%	69%	66%
2014	58%	57%	62%	60%

Source: CBS adjusted data

2013/14 Higher Education

- Jerusalem's Institutions of higher education served 38,500 students, which accounted for 14.6% of students in Israel. 54% or 20,600 of Jerusalem's students were enrolled at the Hebrew University of Jerusalem. 12,200 students were enrolled in eight academic colleges (32%) and 5,700 were enrolled in five teaching colleges (15%).
- Of the 38,500 students enrolled in academic institutions in Jerusalem, 72% were pursuing a bachelor's degree, 21% were pursuing a master's degree, and 6% were pursuing a doctorate. Fewer than 1% were pursuing a teaching certificate.
- In 2013/2014, 20,600 students were enrolled at the Hebrew University of Jerusalem. 56% of them were studying toward their bachelor's, 32% toward their master's, and 11% toward their doctorate. Fewer than 1% were studying toward a teaching certificate.
- The distribution of students enrolled at the Hebrew University of Jerusalem, by faculty: 27% in the social sciences, 21% in the humanities, 20% in mathematics and the natural sciences, 17% in the faculty of medicine and auxiliary medical professions, 9% in the school of agriculture, 6% in law, and 1% in engineering and architecture.

2014 Housing and Construction

The increase in new residential construction continued in 2014, but the total area of new construction in square meters indicates that the increase in construction has scaled down.

Meanwhile, Jerusalem's younger satellite neighborhoods as well as older neighborhoods have seen the completion of substantial housing projects.

Relatively few small housing units of 1-to-3 rooms have been built in Jerusalem, and Jerusalem follows the national trend in this regard, but a relatively larger number of 4-room apartments are being built in Jerusalem compared to the national average.

More homes sold in Jerusalem are being bought to serve as a primary residence compared to Tel Aviv and Haifa, where buyers are mostly buying investment properties. Also, a high percentage of internationals who purchase property in Israel, purchase in Jerusalem. Approximately half of international buyers purchase property in either Jerusalem or Tel Aviv.

- In 2014, the construction of 2,447 housing units was completed in Jerusalem. 2014 was the first year recently to show an increase in the number of housing units completed, following several years of decline.
- The number of housing units completed in Jerusalem in 2014 accounted for 5.5% of the units completed in Israel, while Jerusalem's residential population accounts for 10% of Israel's population.
- Of the apartments completed in 2014 in Jerusalem, approximately 12% were built in Nayot, 9% in Romema, 6% in the City Center, 6% in Gilo, and 5% in Har Homa.
- Approximately 17% of new construction was in HarHoma, 11% in Bakaa and Abu Tur, 13% in Neve Yaakov and 9% in Romema.
- The number of small apartments being built in Jerusalem is relatively small, similar to the national trend. One- to three-room apartments accounted for only 15% of housing units completed in 2014 (8% nationally). However, in contrast to the national trend, the proportion of medium-sized, four-room apartments is relatively large – 61% of completed units in 2014 in Jerusalem were 4-room apartments compared with 37% in Israel. The number of larger, 5-room apartments completed in Jerusalem is relatively small (24% compared to 55% nationally).
- The average price of 3.5-4 room apartments in Jerusalem in the last quarter of 2015 (October-December) was 1,947,500 NIS, which was higher than the average in Israel (1,397,500 NIS) and lower than the average in Tel Aviv (2,865,400 NIS).
- The average rent cost of a 3.5-4 room apartment in Jerusalem in 2015 was 4,650 NIS, which was higher than the national average (4,095 NIS) and the

average in Haifa (3,097 NIS), but lower than the average in Tel Aviv (6,539 NIS).

Apartment Size (2015)

- The average apartment size in Jerusalem was 81 sq m.
- The smallest average apartment sizes in Jewish neighborhoods were found in Bar Yohai St. of Katamon Tet with an average of 48 sq m.; Madregot st. in Nahlaot – 49 sq m.; Shelo st. in Nahlaot – 51 sq m.
- The largest average apartment sizes were found in Horesh rd. in Ramot (145 sq m), Avraham Raful st. in Pisgat Zeev (128 sq m), Malha (127 sq m) and Ramat Motza and Motza Tahtit (119 sq m).
- The smallest average apartment size in Arab neighborhoods were found in the Muslim Quarter – 45 sq m; Christian Quarter (46 sq m); Armenian Quarter (61 sq m); Silwan (62 sq m).
- The largest average apartments were found in Beit Hanina (96 sq m); Kfar Akeb (91 sq m); and New Anata (87 sq m).