



## Press Release

# Jerusalem from 1967 to the Present: Residential Segregation, Integration in Other Spheres of Life

**Over the Years Jerusalem Has Taken the Form of Generally Homogenous Arab,  
Haredi, and Jewish Neighborhoods Coexisting Side by Side as in a Mosaic,  
with Integration Occurring in Shared Public Spaces**

The question of Jerusalem is one of global dimension, affecting religions, cultures, and peoples throughout the world. Jerusalem is a multi-layered city, and its various interrelated facets combine to create a special and singular city. It integrates day-to-day life with eternal life, merging a value-laden history with contemporary political passion. In one moment Jerusalem is a network of sewage systems and traffic routes, whose population seeks to live in peace, and in another it is the focal point of a fervent and violent struggle. In one moment it is a city whose problems are entirely materialistic and financial, and in another it is an exalted holy city. It all depends on the onlooker's perspective. Some opt to live in a multi-faceted world of religious, political, and symbolic significance, while others seek to avoid weighty symbolism and opt to live in the simple, observable present.

Over the years Jerusalem has taken the form of homogenous neighborhoods: an Arab sector, a Haredi Jewish sector, and a general Jewish sector. These exist alongside one another as in a mosaic, interspersed with shared public spaces: commercial zones, cultural centers, and business districts. The result is a city that is residentially segregated, but integrated in its other spheres of life.

### Part I: History through Statistics

- Jerusalem has had a Jewish majority since the mid-nineteenth century. At the start of the British Mandate era, Jerusalem was the most important and populous city in Eretz Israel, but during the 1930s Tel Aviv came to outrank Jerusalem in terms of both economic importance and population size.
- The city's population declined after the War of Independence, from 100,000 at the end of 1946 to 83,000 in November 1948 (the civilian population, which did not include enlisted personnel stationed in the city, numbered only 70,000. Tel Aviv's population at the time was 245,000.) The division of Jerusalem dealt a blow to its regional standing. The city was disconnected from its



natural environs in Judea and Samaria and, to a large extent, from the state's center of gravity as well. In its vicinity there remained only a sparsely populated and poorly resourced enclave of small localities situated along the corridor linking the city to Beit Shemesh.

- During 1948-1967, the population on Jerusalem's Israeli side grew much faster than the population on the Jordanian side. While the government of Israel adopted policies aimed at strengthening West Jerusalem, the Kingdom of Jordan preferred to focus on and encourage migration to Amman, its capital.
- At the end of 1967, Jerusalem's population numbered 266,300. Since then it has grown rapidly, reaching 865,700 by the end of 2015 – more than a threefold increase.
- Alongside its population growth, Jerusalem also spread territorially. As a result, Jewish residential neighborhoods and Arab residential neighborhoods became geographically adjacent.
- Jerusalem's municipal jurisdiction:
  - June 5, 1967: 38.1 sq. km.
  - June 28, 1967: 108.0 sq. km.
  - 2017: 125.1 sq. km.
- During the five decades that have passed since 1967, the city's Arab population has grown faster than its Jewish population. The Jewish population increased from 197,700 in 1967 to 542,000 in 2015, whereas the Arab population increased from 68,600 in 1967 to 323,700 in 2015. Over this period the Jewish population grew by 174% while the Arab population grew by 372%, twice the rate of the former. The relatively slow Jewish population growth rate resulted in a decrease of the Jewish proportion of the city's population, from 74% in 1967 to 63% in 2015. Simultaneously the Arab proportion of the population increased from 26% to 37%.

**The proportional increase of the Arab population is at odds with the population targets that Israeli governments have set over the years. For example, the 1968 Master Plan for Jerusalem projected a population of**



**400,000 in 1985, with a Jewish population of 295,000 (74%) and an Arab population of 105,000 (26%), but this target was not reached.**

- During the years immediately following the city's unification, between 1967 and 1972, the Jewish and Arab populations grew at comparable rates. These were the years in which Jerusalem's attractiveness for the Jewish population peaked. Jews began to populate the city's new neighborhoods, and the 1970s witnessed rapid Jewish population growth. In 1973 the Jewish population growth rate peaked, at 6%, after which it declined, fluctuating between 2% and 3% each year. The figure peaked again during 1990-1991 with the mass immigration from the former Soviet Union, reaching 4%- 5%. The rate then declined, however, and remained around 1% from 1995 onward. In recent years we have again seen an increase, to 1.4% in 2013, 2.2% in 2014, and 1.5% in 2015.
- The growth rate of Jerusalem's Arab population was in decline from 1967 until the late 1980s. The figure peaked in the early 1970s, when the annual growth rate exceeded 5%. In the mid-1970s, the rate dropped to about 3.5%, then continued declining during the 1980s, reaching its lowest value – only 2% – in 1989. After that Jerusalem's Arab population growth rate increased steadily, peaking in 1995 at 4.5%. During the following decade the rate gradually declined to 3.1%, and since 2009 it has continued to drop, reaching 2.5% in 2015.

## **Part II: Jerusalem Today, Statistical Overview**

- At the end of 2015, Jerusalem's population numbered 865,700, an increase of 1.9% from the previous year (compared with a 2% increase for Israel as a whole). By the end of 2016, the city's population reached 883,000 (provisional assessment).

**Jerusalem is Israel's most populous city. Of Israel's total population, 10% reside in Jerusalem, whose population is twice the size of the second-largest city, Tel Aviv – Yafo.**

- Among Jerusalem's population, 63% are Jews (and others), totaling 542,000 residents, and 37% are Arabs, numbering 323,700. The relative proportion of the Arab population is steadily increasing; a decade ago, in 2005, it accounted for 34%.



**The Arab population of Jerusalem outnumbers the population of Israel's largest Arab city – Nazareth – by a factor of almost four (3.9).**

- During 2010-2015 the average annual growth rate of Jerusalem's Jewish population stood at 1.5%, compared with 1.2% for the years 2000-2010. Among Jerusalem's Arab population, the average annual growth rate during 2010-2015 was 2.7%, compared with 3.1% for 2000-2010.
- The largest age group among Jerusalem's population is that of children aged 0-4, who comprise 13% of the city's total population. Children aged 5-9 constitute 11%. Among the Jewish population, the difference in size between these age groups (13% for children aged 0-4, and 10% for those aged 5-9) is greater than among the Arab population, where each age group constitutes 12%.

**The difference in relative proportion of these age groups means that natural increase is higher among the Jewish population than the Arab population. The rate of natural increase (births minus deaths) for the Jewish population was 23.6 per thousand, compared with 22.5 for the Arab population.**

- In 2015 Jerusalem recorded a total of 23,600 (live) births, accounting for 13% of the births in Israel.
- In 2015 a total of 10,300 persons moved to Jerusalem (migrated to the city) from other localities in Israel. In the same year, 18,100 left the city. Thus Jerusalem had a negative migration balance, at -7,800.

**Since 1992 the city's migration balance has remained stable, at -6,000 to -8,000 most years. Jerusalem, like most major cities within and outside of Israel, cannot accommodate its population growth and therefore has an overall negative migration balance.**

- The largest number of migrants to Jerusalem come from the region of Judea and Samaria, at 2,740. The region of Judea and Samaria also received the largest number of migrants from Jerusalem, at 4,940.

**The region of Judea and Samaria and the Jerusalem District constitute the city's adjacent metropolitan environs, and migrants to this region maintain**



**strong ties with Jerusalem in various spheres of life (employment, education including higher education, shopping, culture, and leisure).**

- The largest age group among migrants to city as well as migrants from the city was that of 20-29 year olds. Among migrants to the city, this age group comprised 4,020 persons, or 38% of the total, and among migrants from the city, it numbered 6,570, or 35%. Within this age range, the dominant group among both incoming and outgoing migrants was that of 25-29 year olds.

**Migrants are nearly always characterized by an age range that includes 20-35 year olds and their children.**

- The localities from which the largest number of migrants moved to Jerusalem are (in descending order): Bnei Brak, Tel Aviv – Yafo, Beit Shemesh, Modi'in Illit, Ma'ale Adumim, Beitar Illit, Giv'at Ze'ev, Haifa, Ashdod, Mevasseret Zion, Netanya, and Petah Tikva.

The localities to which the largest numbers of migrants moved are (in descending order): Beit Shemesh, Tel Aviv – Yafo, Modi'in Illit, Giv'at Ze'ev, Beitar Illit, Bnei Brak, Modi'in-Maccabim-Reut, Ma'ale Adumim, Mevasseret Zion, Haifa, Ramat Gan, Netanya, Petah Tikva, Ashdod, and Rehovot.

**The localities to which residents move, as well as the localities from which they move, are characterized by diversity and include secular, religiously observant, and Haredi population groups.**

- In 2015, 46.5% of Jerusalem's residents lived below the poverty line. Among Jews the figure was 26.6%, while among Arabs it was 78.5%.

**Among Jews as well as Arabs, the poverty rate declined by approximately two percentage points.**

- Among Jerusalem's population of peak working ages (25-64), 67% participated in the labor force (were employed or actively sought employment). Among Jews the figure stood at 77% and among Arabs at 51%. The labor force participation rate among Jewish men (74%) was lower than the figure for Arab men (82%), whereas the rate among Jewish women (79%) was significantly higher than the figure for Arab women (21%).

**The labor force participation rate among Jewish men in Jerusalem is lower than the average for Israel because of the relatively low rate among Haredi**



**men (56%). Among Arab women in Jerusalem the rate is particularly low. Among Jewish men in Jerusalem the percentage of those seeking employment is relatively high (7% of the labor force).**

- Jerusalem has a total of 38,300 active businesses, accounting for 7% of all active businesses in Israel. In 2015 a total of 3,440 new businesses opened in the city, while 2,520 closed.
- In 2016 the construction of 3,120 housing units was completed, thus continuing a growing trend. In the same year, construction was initiated on 2,050 apartments – a significant decrease compared with 2015, when construction was initiated on 3,100 apartments.
- In 2015 the number of private vehicles registered in Jerusalem rose sharply, by 6.2%, reaching 170,860. The total number of vehicles registered in the city (including trucks, motorcycles, minivans, taxis, busses, and special vehicles) was 211,400.

**The average age of private vehicles in Jerusalem (8.6 years) was higher than the average for Israel (6.6). The average mileage for private vehicles was 15,700 km.**

- In 2015 a total of 1,354 persons were injured in 813 road accidents. This is slightly higher than the figure for the previous year, although the overall trend for many years has been downward.

**By comparison, 2,826 persons were injured in 2000 and 1,645 in 2010.**

- In 2015 Jerusalem's hotels had 2,568,300 overnight stays by foreign tourists and 905,800 overnight stays by Israelis.

Every year on Jerusalem Day, the Jerusalem Institute for Policy Research, in cooperation with the Jerusalem Municipality, produces *The Statistical Yearbook of Jerusalem*, which is presented to the president of Israel, the mayor of Jerusalem, policymakers and decision makers, researchers, interested parties, and the general public.

As an official, consistent, and comprehensive source of information, the *Yearbook* provides a vital foundation for decision making on the part of many government



bodies and for policymaking with respect to Jerusalem. Likewise, the *Yearbook* brings core issues – such as migration, tourism, metropolitan Jerusalem, and other crucial topics – into public discourse.

*The Statistical Yearbook of Jerusalem* embodies three perspectives:

1. An internal perspective on the city of Jerusalem through comparative analyses across diverse population groups, using a variety of criteria to examine socio-economic, geographic, gender, ethnic, age, and other factors.
2. A cross-locality perspective, comparing Jerusalem with other cities.
3. A countrywide perspective based on regional and national macro-level data, with attention to urgent issues and current affairs. In many of these cases, Jerusalem serves as a microcosm of Israeli society.

It would not be possible to offer these perspectives were it not for the capacity of the Jerusalem Institute for Policy Research to process and analyze a vast range of databases and information sources. By doing so we are able, firstly, to provide a broad, credible, and comprehensive picture of Jerusalem, and secondly, to shed light on regional and national issues as they relate to Jerusalem.

The data contained in *The Statistical Yearbook of Jerusalem* are based on a wide-ranging and inclusive set of information sources on Jerusalem, which are usually regarded autonomously rather than in combination. Our *Yearbook* integrates these sources into a common language that tells a fuller story than any single source can. The main sources of information on which the *Yearbook* relies include the Central Bureau of Statistics, the Jerusalem Municipality, the Israel Police, and various government ministries, among others. Our employment statistics, for example, draw on a combination of sources, salient among which are the Labor Force Survey of the Central Bureau of Statistics and data of the National Insurance Institute.

As the fiftieth anniversary of Jerusalem Day approached, we were unable to resist the opportunity to add a chapter that offers a historical glimpse at data from 1967 (or more recently, depending on existing databases) through today. This press release is therefore divided into two parts: first, a retrospective view comparing 1967 and today's reality, and second, an overall statistical picture.



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