

3 Sources of Population Growth

Sources of Population Growth

Births

Mortality

Natural increase

Aliya (Jewish immigration)

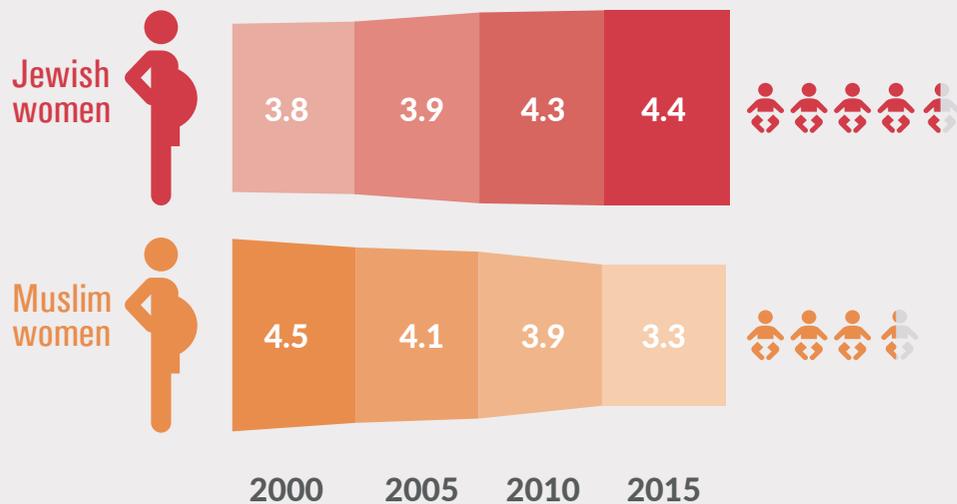
Internal migration

Migration in metropolitan Jerusalem

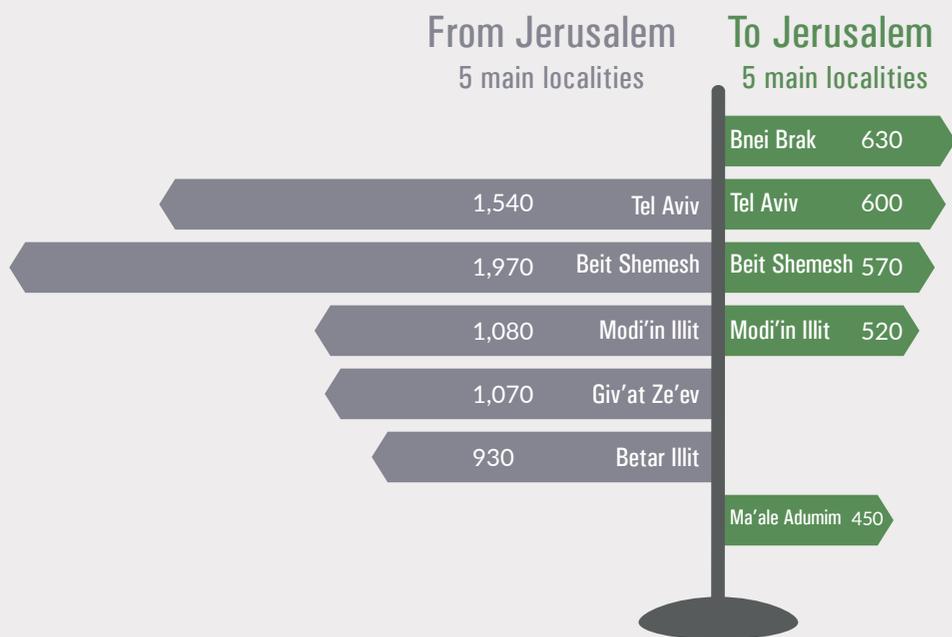


Sources of Population Growth

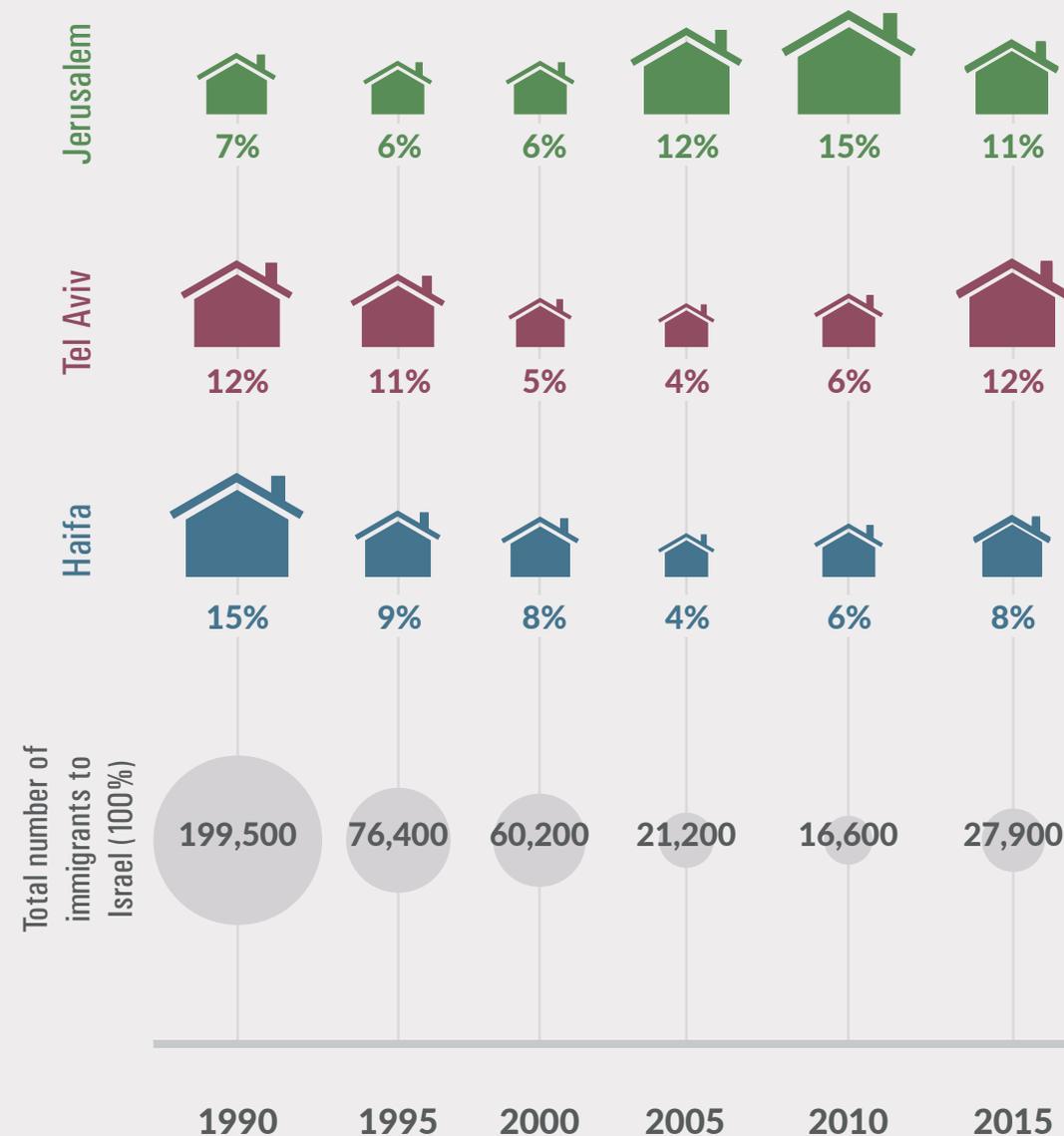
Fertility Rate of Women in Jerusalem, 2000–2015



Migration to and from Jerusalem, 2015



First Place of Residence of Immigrants (Olim), 1990–2015



Sources of population growth

In 2015 Jerusalem recorded a natural increase of 19,900 persons, a total of 3,100 new immigrants who had taken up residence in the city, and a negative migration balance of -7,800.

Three factors contribute to population growth:

Natural increase

The difference between the number of births and the number of deaths;

Aliya (Jewish immigration)

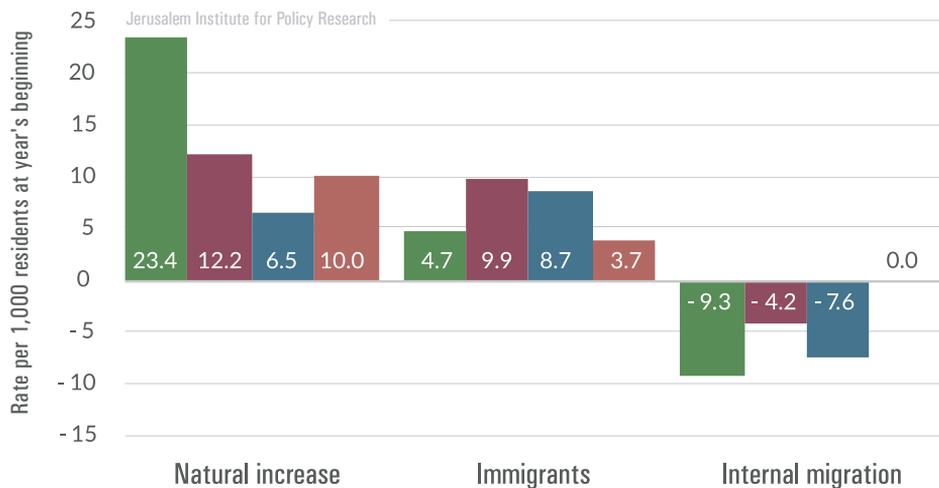
New immigrants who choose Jerusalem as their first place of residence in Israel.

Internal migration

The difference between the number of new residents moving to Jerusalem from other Localities in Israel and the number of those leaving Jerusalem for other localities in Israel;

Sources of Population Growth in Jerusalem, Tel Aviv, Haifa and Rishon LeZion, 2015

■ Jerusalem ■ Tel Aviv ■ Haifa ■ Rishon LeZion



Births

During 2015 a total of 23,600 infants were born to Jerusalem residents: 15,400 (65%) to Jewish families and 8,200 (35%) to Arab families. Jerusalem is characterized by high birthrates. In 2015 the birthrate in Jerusalem was 27.5 births per 1,000 persons, which is higher than the average for Israel, at 21.3 births per 1,000 persons.

The birthrate of the Jewish population in Jerusalem was higher than that of the Arab population. In 2015 the birthrate within the Jewish population of Jerusalem was 28.6 births per 1,000 persons (compared with 20.7 births per 1,000 persons within the overall Jewish population of Israel). Within the Arab population of Jerusalem the birthrate was 25.3 births per 1,000 persons (compared with 23.6 births per 1,000 persons among Israel's Arab population). From 1967 to 2011 the birthrate of Jerusalem's Arab population was higher than that of the Jewish population. Since 2012, however, this trend has been reversed, with the birthrate of the Jewish population exceeding that of the Arab population in Jerusalem.

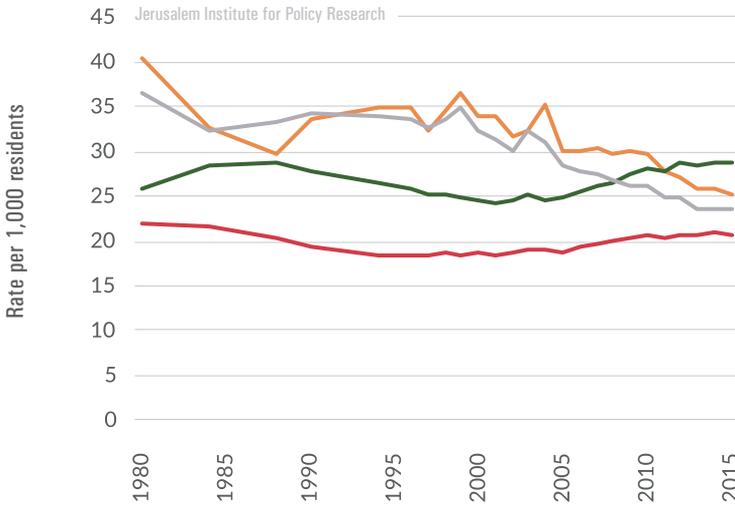
From the 1970s through 2010 there was a gradual decline in the birthrate within the Jewish population of Jerusalem. The average birthrate of the Jewish population dropped from 27.7 births per 1,000 persons during the years 1973–1989 to 25.7 during the years 1990–1999. During the years 2000–2009 the average birthrate remained comparable, at 25.3. In recent years, however, the birthrate

has increased among the Jewish population, with an average of 28.4 for the years 2010–2015. This is even higher than the average birthrate recorded for the 1970s. The increased fertility rates among the Jewish population result from a relative increase in the size of the religiously observant and ultra-orthodox population groups and from an increase in the recorded fertility rates within these groups.

Between the early 1970s and 2015 there was a sharp decline in the birthrate of Jerusalem's Arab population. During 1973–1979, the average birthrate within this sector was 42.5 births per 1,000 persons. The figure fell to 32.9 during the years 1980–1989 and rose slightly to 34.1 in the period 1990–1999. Since the turn of the century, however, there has again been a decline in the Arab birthrate in Jerusalem: for 2000–2009 the average birthrate was 31.7, and for 2010–2015 it fell to 27.0. The declining birthrate of the Arab population is related to an increase in the overall level of education and increased participation in the labor force on the part of Arab women.

Births in Israel and in Jerusalem by Population Group, 1980 – 2015

Arabs – Jerusalem Arabs – Israel Jews – Jerusalem Jews – Israel



Birthrates are a function of age structures and fertility patterns. Fertility patterns are influenced primarily by cultural characteristics, education level, and the labor force participation rate of women.

Birthrates in Jerusalem vary by neighborhood, in accordance with the age structure and characteristics of each population. The Jewish neighborhoods that recorded the highest birthrates in 2015 were ultra-orthodox neighborhoods or areas with large ultra-orthodox populations: Mea She’arim and Batei Ungarin (53 births per 1,000 persons), Ahva (52), Kerem Avraham (49), and northwest Qiryat HaYovel – Brazil and Olsvanger Streets (48).

The neighborhoods that recorded the lowest birthrates were the following: the City Center – King George and Hillel Streets (9 births per 1,000 persons), the southern French Hill (9), Nayot, Neve Granot, and Neve Sha’anun (10), Arnona and southern Talpiot (11), and Giv’at Masuah (11).

Among Arab neighborhoods the highest birthrates were recorded in Jabel Mukaber (32), Kafr ‘Akab and ‘Atarot (32), Umm Tuba (31), and Shu’afat Refugee Camp (31). The neighborhoods that recorded the lowest birthrates were the Christian Quarter of the Old City (14), Wadi al-Joz and Sheikh Jarrah (19), and Beit Safafa (20).

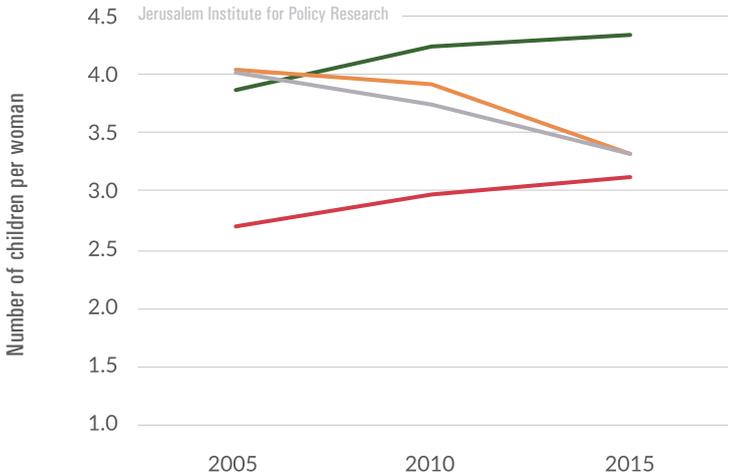
In 2015 the overall fertility rate (the number of births expected during a woman’s lifetime) in Jerusalem was 3.9, significantly higher than the rates for Israel (3.1), Tel Aviv (2.2), and Haifa (2.4).

The overall fertility rate of Jewish women in Jerusalem for 2015 was 4.4 (3.1 for Israel at large), higher than the overall fertility rate among the Arab women of Jerusalem, at 3.2 (3.1 for Israel at large). The principal contributing factor to the high overall fertility rate among Jewish women is the high fertility rate among ultra-orthodox women and the relatively high fertility rate among religiously observant women. Among the Muslim women of Jerusalem, the overall fertility rate was 3.3 children, equivalent to the overall fertility rate among Muslim women in Israel.

Over the past decade there has been an increase in the fertility rates of Jewish women, both in Jerusalem and in Israel, while fertility rates among Muslim women have declined. In 2005, the overall fertility rate of Jewish women in Jerusalem was 4.0, rising to 4.4 in 2015. Fertility rates among Jewish women in Israel at large also rose during these years, from 2.8 to 3.1. A reverse trend is evident within the Muslim population, where the rate declined during these years from 4.1 to 3.3 in Jerusalem and from 4.0 to 3.3 in Israel generally.

Total Fertility Rate in Israel and in Jerusalem by Religion, 2005, 2010, 2015

■ Jews - Jerusalem ■ Muslims - Jerusalem ■ Muslims - Israel ■ Jews - Israel



Mortality

In 2015 Jerusalem recorded 3,600 deaths, of whom 75% were Jewish residents and 25% were Arab residents. The mortality rate for Jerusalem, 4.3 deaths per 1,000 persons, was lower than the figure for Israel (5.3), Tel Aviv (7.7), or Haifa (9.4). The disparity is attributable to Jerusalem's relatively young population.

The mortality rate among Jerusalem's Jewish population is significantly higher than the rate among its Arab population. In 2015 the mortality rate of the Jewish population was 4.9 deaths per 1,000 persons, compared with figures of 5.9 for Israel's total Jewish population, 7.9 for Tel Aviv, and 9.4 for Haifa.

The mortality rate among Jerusalem's Arab population, at 2.8, was comparable to the figure for the Arab of Israel population generally, at 2.9.

Over the years the mortality rate of Jerusalem's Jewish population has declined steadily, whereas that of the Arab population has dropped sharply and rapidly. The average mortality rate among the Jewish population fell from 6.4 deaths per 1,000 persons during the years 1973-1979 to 5.9 during the years 1980-1989, to 5.5 during the years 1990-1999, to 5.2 during 2000-2009, and to 5.1 during 2010-2015.

Among the Arab population the average mortality rate dropped from 6.4 deaths per 1,000 persons during the years 1973-1979,⁸ to 4.5 during the years 1980-1989, to 3.5 during 1990-1999, to 2.8 during 2000-2009, and it continued to decline during the years 2010-2015, reaching 2.6.

One of the principal explanations for the significant decline in the mortality rate among the Arab population is a sharp decline in the infant mortality rate. During the years 1972-1979, the average infant mortality rate among the Arab population of Jerusalem was 45.2 (deaths per 1,000 live births). The rate fell to 17.2 in the period 1980-1989, to 10.7 in 1990-1999, to 6.8 in 2000-2009, and to 5.7 during the years 2010-2015.

⁸ It should be noted that during these years the mortality rates for Jerusalem's Arab population dropped from 7.3 deaths per 1,000 persons in 1973 to 5.3 deaths in 1979. Within the Jewish population mortality rates dropped from 6.8 to 6.0 during those years.

During 2013–2015 the average infant mortality rate among the Jewish population of Jerusalem was 2.3, comparable to the rate for the Jewish population of Israel at large (2.2). The infant mortality rate among Jerusalem’s Arab population was 5.5, lower than the figure for Israel’s Arab population, at 6.2. The higher infant mortality rate among the Arab population is primarily a result of birth defects and genetic diseases⁹ that occur relatively frequently within the Muslim population because of inbreeding and premature births.

The decreased mortality rates within the Arab population of Jerusalem are the result of improvements in sanitation, healthcare, and preventive medicine during the 1970s and 1980s, as well as improvements stemming from implementation of the National Health Insurance Law beginning in the mid–1990s. Another reason for the relatively low mortality rates is that the Arab population is young. Within the Arab population, seniors aged 65 and older accounted for 4%, whereas among the Jewish population they constituted 12%. Seniors aged 75 and above constituted 1% of the Arab population, compared with 6% of the Jewish population.

The highest mortality rates were recorded in the older, longstanding neighborhoods of Jerusalem, where the population comprises mostly general Jewish residents (secular, traditional, and religiously observant) and the percentage of seniors is relatively high. The neighborhoods that recorded the highest mortality rates were Qiryat Wolfson (22 deaths per 1,000 persons), the City Center – King George, Hillel, Bezalel, and Shmuel HaNagid Streets (18), Tabiya (17), and Ohel Moshe and Mazkeret Moshe (16).

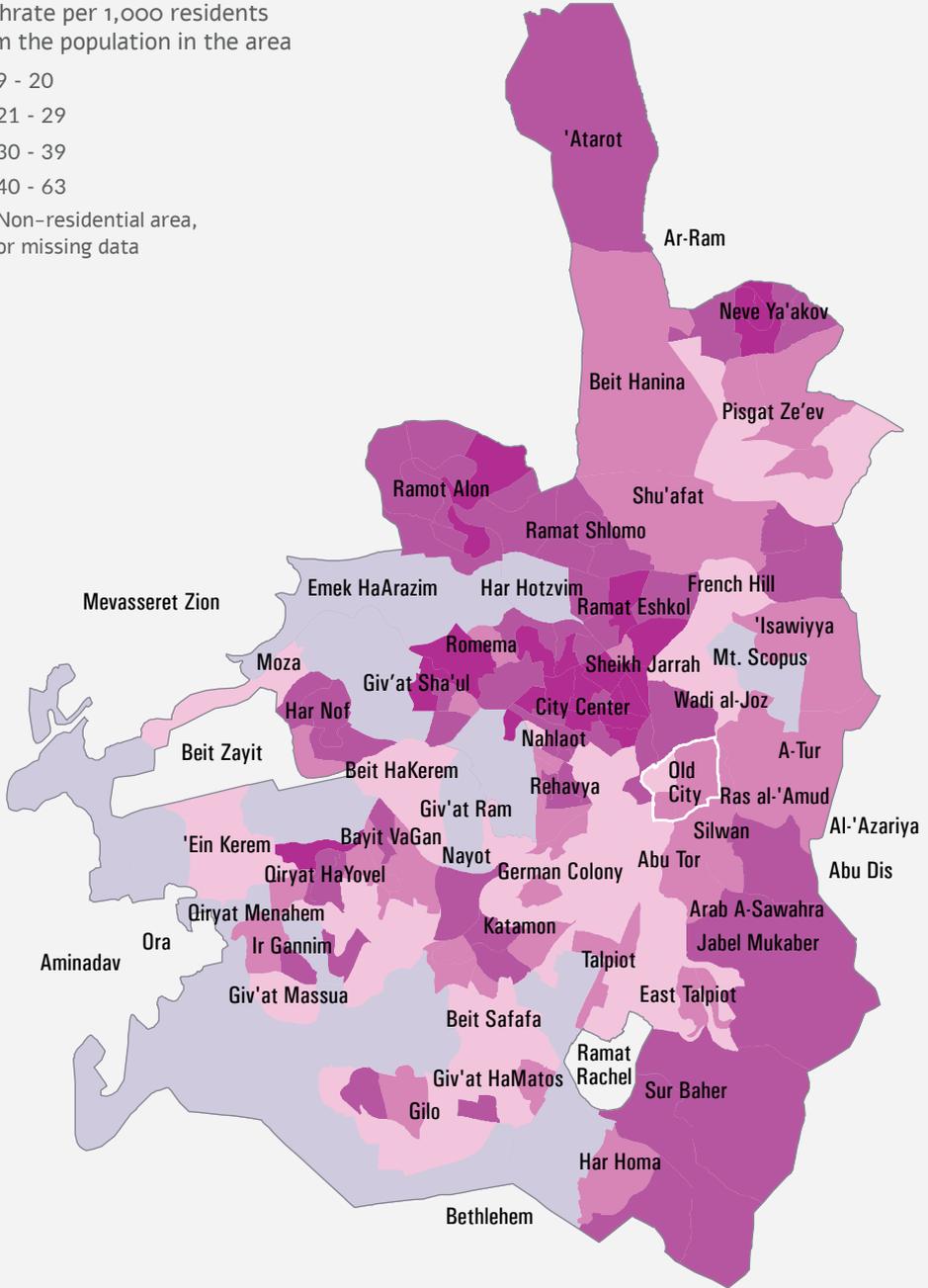
Within the Arab population, too, the highest mortality rates were recorded in longstanding neighborhoods with older age groups. The mortality rates recorded in Arab neighborhoods were significantly lower than those of Jewish neighborhoods. The Arab neighborhoods that recorded the highest mortality rates were the Christian Quarter of the Old City (8), the Armenian Quarter of the Old City (5), the Muslim Quarter of the Old City (4), and Wadi al-Joz and Sheikh Jarrah (4).

⁹ See the report on infant mortality and prenatal mortality in Israel for 2008–2011, Ministry of Health, available in Hebrew.

Live Births in Jerusalem, 2015

Birthrate per 1,000 residents from the population in the area

- 9 - 20
- 21 - 29
- 30 - 39
- 40 - 63
- Non-residential area, or missing data

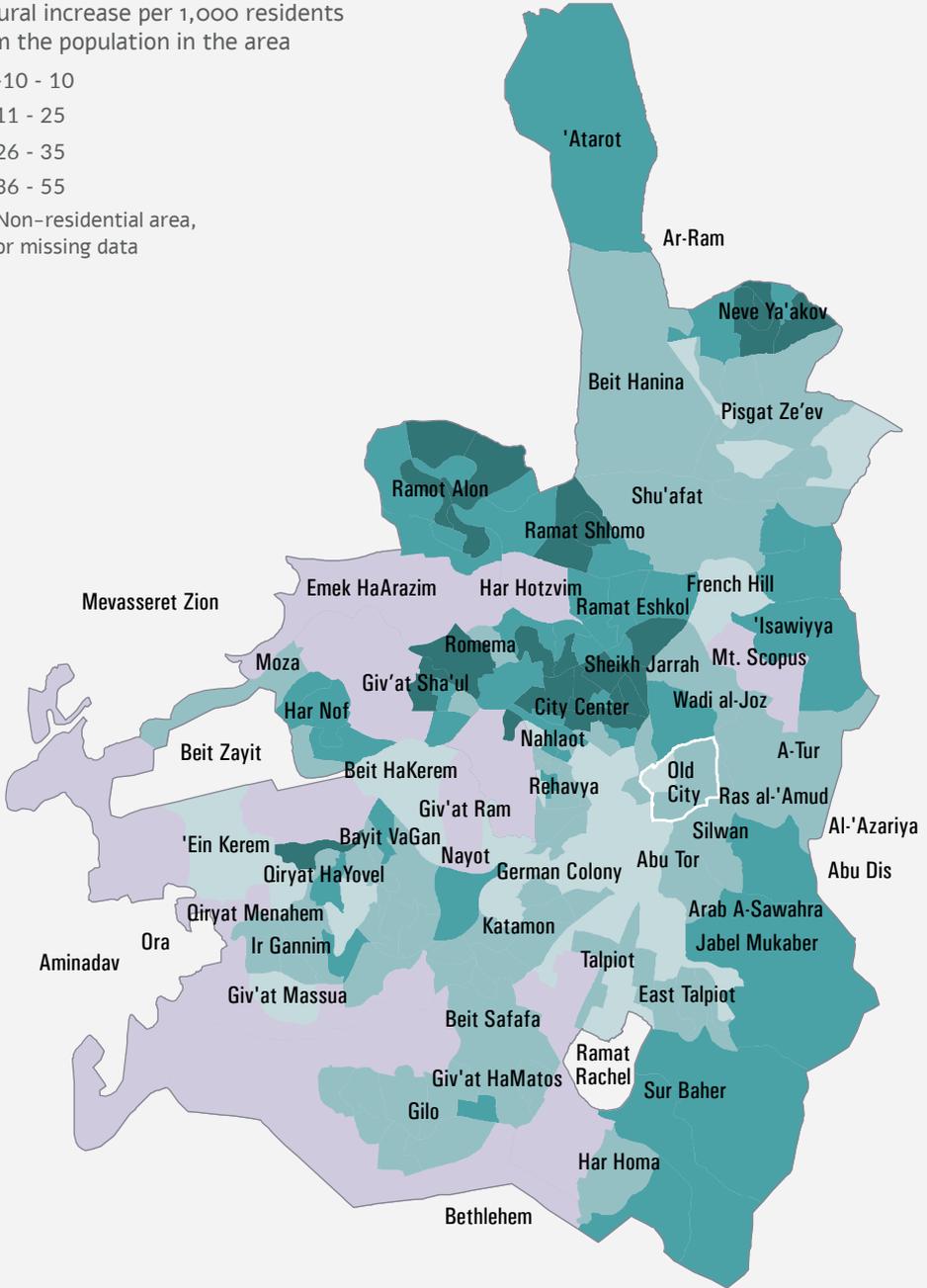


Jerusalem Institute for Policy Research

Natural Increase in Jerusalem, 2015

Natural increase per 1,000 residents from the population in the area

- 10 - 10
- 11 - 25
- 26 - 35
- 36 - 55
- Non-residential area, or missing data



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Natural increase

Natural increase (the difference between the number of births and the number of deaths) is the principal factor in the growth of Jerusalem's population. In 2015 natural increase resulted in the addition of 19,900 persons to the population of Jerusalem: 64% of whom were Jewish and 36% Arab. The rate of natural increase in Jerusalem (23.2 per 1,000 persons) was significantly higher than the rate for Israel at large (15.9), Tel Aviv (12.2), and Haifa (6.5).

In 2015 the rate of natural increase of the Jewish population in Jerusalem was slightly higher than that of the Arab population: 23.6 and 22.5 per 1,000 persons, respectively. This was the second year in a row in which the rate of natural increase of the Jewish population surpassed that of the Arab population. The rising natural increase is a result of higher birthrates.

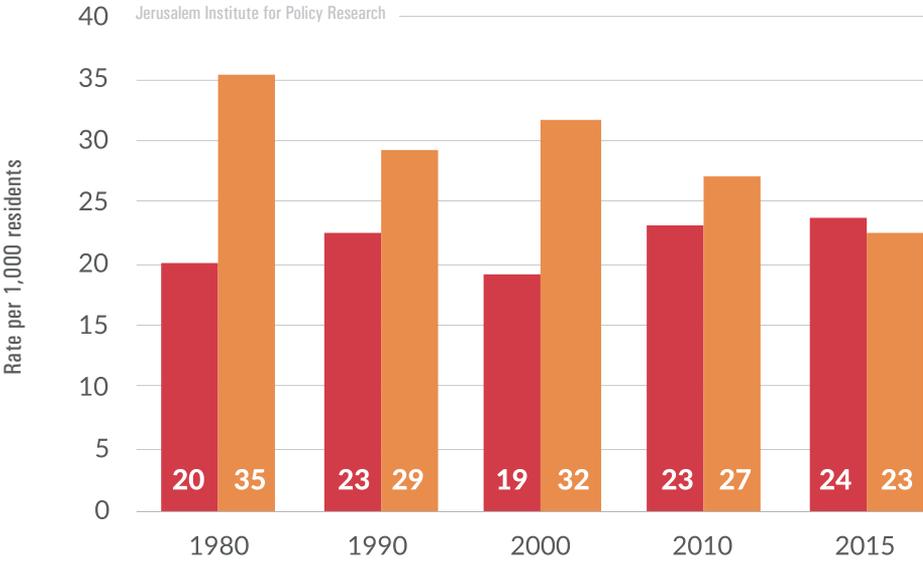
The rate of natural increase for the Jewish population of Jerusalem was significantly higher than the rate for Israel at large: 23.6 and 14.7, respectively. Likewise, the rate of natural increase among the Arab population of Jerusalem (22.5) was higher than the rate for the Arab of Israel population at large (20.6), although the discrepancy is smaller.

From the 1970s until 2014 the rate of natural increase in Jerusalem declined among both the Jewish and the Arab populations. The decrease within the Jewish population was moderate: during the years 1973–1979 and 1980–1989, the average rate of natural increase within the Jewish population was 21.3 and 21.8 per 1,000 persons, respectively. It fell to 20.3 during the years 1990–1999 and remained comparable during 2000–2009 (20.0). During the years 2010–2015 the trend was reversed, and the average rate of natural increase in the city rose to 23.2.

Within the city's Arab population, in contrast, the rate of natural increase has dropped sharply. During the 1970s the average rate was 36.2 per 1,000 persons. It fell to 28.5 during the 1980s, rose slightly to 30.3 in the 1990s, and dropped to 29.0 during the decade 2000–2009. The downward trend continued during the years 2010–2015, with a rate of natural increase of 24.5.

Natural Increase in Jerusalem by Population Group, 1980 – 2015

■ Jews ■ Arabs



Aliya (Jewish immigration)

In 2014 the number of new immigrants who chose Jerusalem as their first place of residence rose, reaching 2,700. The trend continued into 2015, with 3,100 new immigrants settling in the city.

During the years 2002–2013, the number of new immigrants¹⁰ to Israel declined significantly. In 2002 there were 33,600 immigrants; the number dropped to 21,200 in 2005 and to 16,900 in 2013. But in 2014 there was a significant increase in the number of immigrants to Israel, which rose to 24,100 new immigrants. The increase between 2013 and 2015 resulted from an increase in the number of immigrants arriving from the Ukraine (1,900 in 2013 and 6,900 in 2015), from France (2,900 and 6,600, respectively), and from Russia (4,000 and 6,600, respectively).

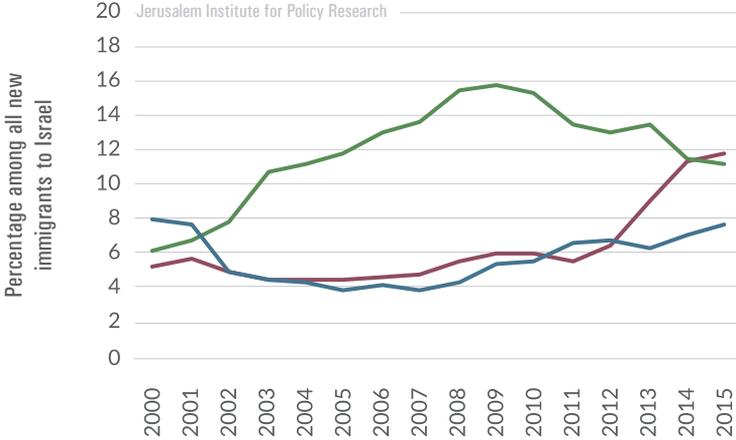
In contrast to the overall trend in Israel, the number of immigrants to Jerusalem has remained relatively steady, at an average of 2,500 per year during the years 2002–2007 and an average of 2,300 per year during the period 2008–2013. In 2014 the number of immigrants who settled in Jerusalem rose, reaching 2,700. This trend continued in 2015, with 3,100 new immigrants taking up residence.

Jerusalem has long had a strong appeal among new immigrants. During 2002–2012, for example, about 13% of new immigrants chose to settle in Jerusalem, while 5% chose Tel Aviv or Haifa. Since 2013, however, there has been a gradual rise in the number and proportion of new immigrants choosing Tel Aviv rather than Jerusalem. In 2015, for the first time, the number of immigrants who chose Tel Aviv as their first place of residence in Israel (3,300) surpassed the number who chose Jerusalem (3,100). A total of 2,100 opted to settle in Haifa. Immigrants who moved to Jerusalem that year constituted 11% of all new immigrants to Israel. For Tel Aviv the proportion was 12% and for Haifa 8%.

¹⁰ This does not include returning citizens of Israel who had previously emigrated.

Jerusalem, Tel Aviv, and Haifa as First Place of Residence among New Immigrants, 2000–2015

■ Jerusalem ■ Tel Aviv ■ Haifa



The countries from which the highest percentages of immigrants settled in Jerusalem during 2014–2015 were France (33%), the United States (23%), Russia (10%), the Ukraine (7%), and Britain (5%). In Israel at large, 25% of the new immigrants were from France, 24% from the Ukraine, 22% from Russia, 9% from the United States, and 2% from Britain.

In 2015, residents of Jerusalem who had immigrated to Israel during the years 2010–2015 numbered 16,100. The Jerusalem neighborhoods with

the largest numbers of residents who immigrated from 2010 onwards were Bayit VaGan (1,100), Talpiot, Arnona, and Mekor Haim (1,000), the German Colony and Old Katamon (760), Bak’a, Abu Tor, and Yemin Moshe (760), and Nahlaot (760).

The neighborhoods in which immigrants from 2010–2015 constituted the highest proportion of the Jewish population were Talbiya (13%), the City Center (10%), Rehavya (9%), Nahlaot (8%), the German Colony and Old Katamon (8%), and Bak’a, Abu Tor and Yemin Moshe (8%).

Internal migration

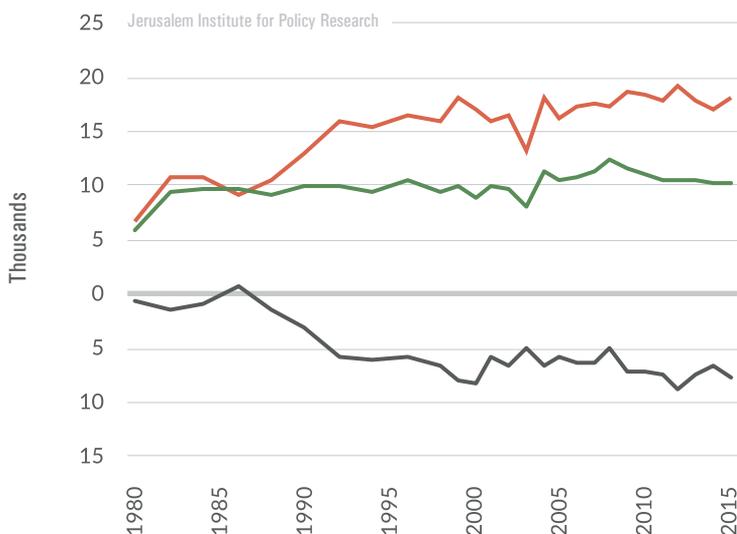
During 2015 a total of 18,100 residents of Jerusalem moved to other localities in Israel, and 10,300 moved to Jerusalem from elsewhere in Israel. Jerusalem had a negative internal migration balance, at -7,800 residents. Migrants to and from Jerusalem are primarily Jews, with a small minority of Arabs (3%–4%).¹¹

Internal migration is a salient issue in the public discourses of Jerusalem and of Israel. It is a particularly important consideration for policymakers and decision makers at the local, regional, and national levels, especially in the contexts of development, branding,

and attractiveness of localities. Compared with other population growth factors (natural growth and aliya), a local authority's policies have great potential influence on the extent of internal migration.

Internal Migration to and from Jerusalem, 1980–2015

■ Residents who left ■ Residents who entered ■ Migration balance



¹¹ This figure refers to Israeli Arabs. East Jerusalem Arabs do not usually report internal migration and are therefore not included in the data.

Migration to Jerusalem

In 2015 a total of 10,300 new residents moved to Jerusalem from other localities in Israel. This is comparable to the figure for 2014 – at 10,350 – and slightly lower than the total for 2013 – at 10,500.

Among newcomers to the city, a notable portion came from metropolitan Tel Aviv – 38% (3,900 residents) as well as metropolitan Jerusalem – 31% (3,200 residents).

The main localities from which new residents moved to Jerusalem in 2015 were Bnei Brak (630), Tel Aviv (600), Beit Shemesh (570), Modi'in Illit (520), Ma'ale Adumim (450), and Betar Illit (370). Evidently the main localities from which new residents moved to Jerusalem were also diverse in nature and included secular, religiously observant, and ultra-orthodox residents.

According to estimates, about 2,700 of those moving to Jerusalem (constituting 26% of all newcomers) came from ultra-orthodox localities or localities with a large ultra-orthodox population. The main localities from which ultra-orthodox residents came were Bnei Brak, Betar Illit, Modi'in Illit, Kochav Ya'akov, Safed, Elad, and Qiryat Ye'arim.

A noticeably high proportion of newcomers to Jerusalem were young (aged 20–34) – 49%. During 2014–2015, young adults constituted 48%–49% of all newcomers, slightly lower than the figure for 2010–2013, when they accounted for 51%–52%. Among newcomers to Jerusalem the main age groups, in units of five years, were 25–29 (20% of all newcomers), 20–24 (18%), 0–4 (13%), and 30–34 (11%).

The Jerusalem neighborhoods into which the largest numbers of new residents moved (from internal migration only) were Ramot Alon (740), Pisgat Ze'ev (600), Nahlaot (520), Gilo (520), Katamon Alef-Tet (460), and Geula and Mea She'arim (480). These are quite populous neighborhoods, and accordingly they recorded the largest numbers of newcomers.

The highest proportion of newcomers (the number of new residents in relation to the neighborhood's population size) was recorded in the City Center (60 newcomers per 1,000 residents), Nahlaot (56), Rehavya (48), and Talbiya (38). These neighborhoods are populated by many young adults and students, and hence subject to high turnover.

Migration from Jerusalem

In 2015 a total of 18,100 residents left Jerusalem for other localities in Israel. More residents left the city that year than in 2014, when the figure was 17,100. A sizable portion of those leaving Jerusalem move to other parts within its metropolitan area – 39% (7,100 residents) – or to metropolitan Tel Aviv – 37% (6,700 residents).

The localities that drew the greatest numbers of residents from Jerusalem were Beit Shemesh (1,970), Tel Aviv (1,540), Modi'in Illit (1,080), Giv'at Ze'ev (1,070), Betar Illit (930), and Bnei Brak (660). Evidently, therefore, those leaving the city also constitute a diverse group that includes secular, religiously observant, and ultra-orthodox residents.

According to estimates, about 5,900 of those leaving Jerusalem, accounting for 33% of the total, moved to ultra-orthodox localities or localities with a large ultra-orthodox population. The main localities to which they moved were Beit Shemesh, Giv'at Ze'ev, Betar Illit, Bnei Brak, and Modi'in Illit.

A noticeably high proportion of those who left Jerusalem were young. In 2015, 47% of departing residents (8,500) were aged 20–34. Another large age group was children aged 0–4, who constituted 18% of all departing residents (3,300). The main age groups leaving the city, in units of five years, were the 25–29 years (19% of all departing residents), 0–4 years (18%), and the 20–24 age group (16%).

The Jerusalem neighborhoods from which the largest numbers of residents left (internal migration only) in 2015 were Ramot Alon (1,520),¹² Geula and Mea She'arim (1,050), Pisgat Ze'ev (1,050), Gilo (850), Qiryat HaYovel (760), and Katamon 1–9 (750). These neighborhoods have large populations, and consequently they recorded the highest numbers of departing residents. The highest proportions of people leaving (the number of residents leaving in relation to the size of the neighborhood's population) for this year were recorded in Nahlaot (73 departing residents per 1,000 residents), the City Center (66), Rehavya (59), Talbiya (50), Ramat Shlomo (42), and Qiryat Moshe (41). The first four of the above six neighborhoods are characterized by a large presence of students and young adults. The turnover rates (departures as well as new arrivals) in these neighborhoods are among the highest in the city.

¹² A comparable number of residents left North Ramot Alon and South Ramot Alon.

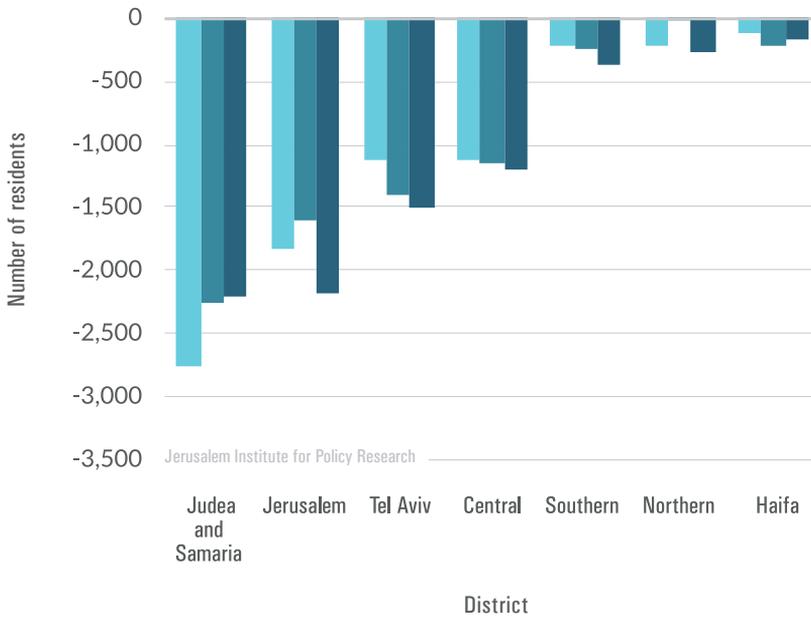
Migration balance

In 2015 Jerusalem had a negative net migration balance, at -7,800. This was greater than the figure for the two preceding years, which recorded figures of -6,700 and -7,400. Jerusalem had a negative migration balance in relation to its metropolitan area, at -3,900 residents, and in relation to metropolitan Tel Aviv, at -2,800.

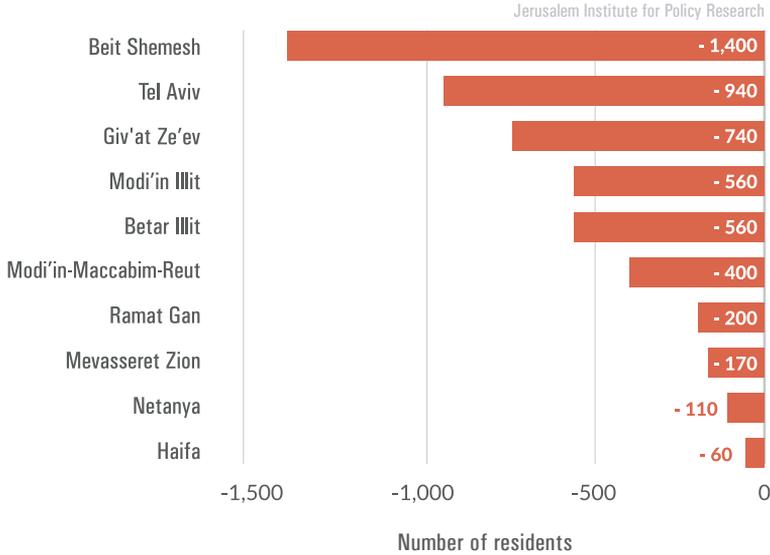
The localities with which Jerusalem had the largest negative migration balance were as follows: Beit Shemesh (-1,400), Tel Aviv (-940), Giv'at Ze'ev (-740), Modi'in Illit (-570), Betar Illit (-570), and Modi'in-Maccabim-Reut (-400). The data indicates that Jerusalem's departing residents come from the secular and religiously observant population as well as the ultra-orthodox population.

Internal Migration Balance of Jerusalem, by District, 2013–2015

■ 2013 ■ 2014 ■ 2015



Migration Balance between Jerusalem and Other Major Localities, 2015



The estimated migration balance of Jerusalem's ultra-orthodox population was -3,100, which constituted 40% of the city's total negative migration balance.

The main age groups in Jerusalem affected by the negative migration balance were, in five-year age groups: young children aged 0-4 (-2,000), young adults aged 25-29 (-1,350), ages 30-34 (-1,070), and ages 20-24 (-1,020).

The neighborhoods that had the greatest negative migration balance (from internal migration only) were Ramot Alon (-780), Geula and Mea She'arim (-600), Ramat Shlomo (-460), Pisgat Ze'ev (-450), Romema (-410), and Neve Ya'akov (-350).

The highest relative proportion of the migration balance (the migration balance as compared with the size of the neighborhood's population) was recorded in Ramat Shlomo (-31 residents per 1,000 residents), Ein Kerem, including the Hadassah compound (-22), East Talpiot (-20), Har Nof (-20), Sanhedria and Tel Arza (-18), and Romema (-18).

Migration in metropolitan Jerusalem

Metropolitan Jerusalem includes an inner core and outer ring. Jerusalem is the metropolitan core and the remaining localities constitute the outer ring. In 2015 a total of 18,100 residents left the urban core of Jerusalem, of whom 39% moved to localities in the outer ring of the metropolitan area. During the same year, 10,300 new residents settled in the city, of whom 31% came from localities in the outer ring.

There is a significant difference in the intensity of their relations with Jerusalem between those who leave the city for metropolitan Jerusalem and those who migrate beyond metropolitan Jerusalem. The former maintain strong economic and cultural relations with the city, whereas the latter are largely disconnected from it. Residents of the surrounding metropolitan areas maintain relations with the core city in a number of ways, primarily through employment (working in the city), education and higher education (children attending schools in the city, young adults studying at higher education institutions in the city), culture and leisure, shopping, and services. These relations are economically important for the city. Places of employment generate added value, some of which the city recovers directly (through municipal taxes, for example) and some indirectly (through salaries paid to employees residing in the city, or services provided to places of employment by companies located in the city). Accordingly, the two directions of migration should be differentiated, and migration to the entire metropolis should be examined; new residents from a locality outside the metropolitan area who settled in a

locality within the metropolitan area are more likely to have ties with the core city after moving, even if they settled in the outer ring.

In 2015, a total of 15,250 new residents settled in the outer ring of metropolitan Jerusalem (47% of whom came from the core city of Jerusalem), and 12,900 left the outer ring (25% of whom moved to the core city). In all, the outer ring had a positive migration balance of 2,400.

An examination of the entire metropolitan area – a very significant assessment for the city of Jerusalem – found that 25,500 new residents settled in metropolitan Jerusalem, and 31,000 left. Thus, the metropolitan area as a whole had a negative migration balance, at -5,500.