

# Bahá'í World Statistics

August 2001 CE

<b>National Spiritual Assemblies</b>	
Africa	46
Americas	43
Asia	39
Australasia	17
Europe	37
<i>World Total</i>	182

<b>Local Spiritual Assemblies</b>	
Africa	3,808
Americas	3,152
Asia	2,948
Australasia	856
Europe	976
<i>World Total</i>	11,740

<b>Countries the Bahá'í Faith is established: independent countries</b>	
Africa	53
Americas	35
Asia	44
Australasia	14
Europe	44
<i>World Total</i>	190

<b>Countries the Bahá'í Faith is established: - dependent territories / overseas departments</b>	
Africa	5
Americas	17
Asia	3
Australasia	13
Europe	8
<i>World Total</i>	46

<b>Localities where Bahá'ís reside</b>	
Africa	30,003
Americas	24,502
Asia	59,821
Australasia	6,746
Europe	6,309
<i>World Total</i>	127,381

<b>Indigenous tribes, races, and ethnic groups</b>	
Africa	1,250
Americas	340
Asia	250
Australasia	250
Europe	22
<i>World Total</i>	2,112

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<b>Continental Counsellors</b>	
Africa	19
Americas	19
Asia	19
Australasia	11
Europe	13
<i>World Total</i>	
	91

<b>Auxiliary Board Members</b>	
Africa	234
Americas	234
Asia	288
Australasia	108
Europe	126
<i>World Total</i>	
	990

<b>Languages into which Bahá'í literature is translated</b>	
Africa	266
Americas	172
Asia	174
Australasia	110
Europe	80
<i>World Total</i>	
	802

<b>Bahá'í Publishing Trusts</b>	
Africa	7
Americas	3
Asia	9
Australasia	2
Europe	12
<i>World Total</i>	
	33

## Notes

Information about National Spiritual Assemblies, Continental Counsellors, Auxiliary Board members, and Publishing Trusts is as of Ridván 2001, as are the figures on the countries and territories where the Faith is established.

The statistics for Local Spiritual Assemblies and localities come primarily from the 2000 Annual Statistical Reports from National Spiritual Assemblies, which contain information as of 2 May 2000. Especially the latter figures should be taken as estimates since it is not always possible for National Spiritual Assemblies to provide exact counts.

The figures for indigenous tribes, races and ethnic groups and for languages into which Bahá'í literature is translated, were last updated in 1986.

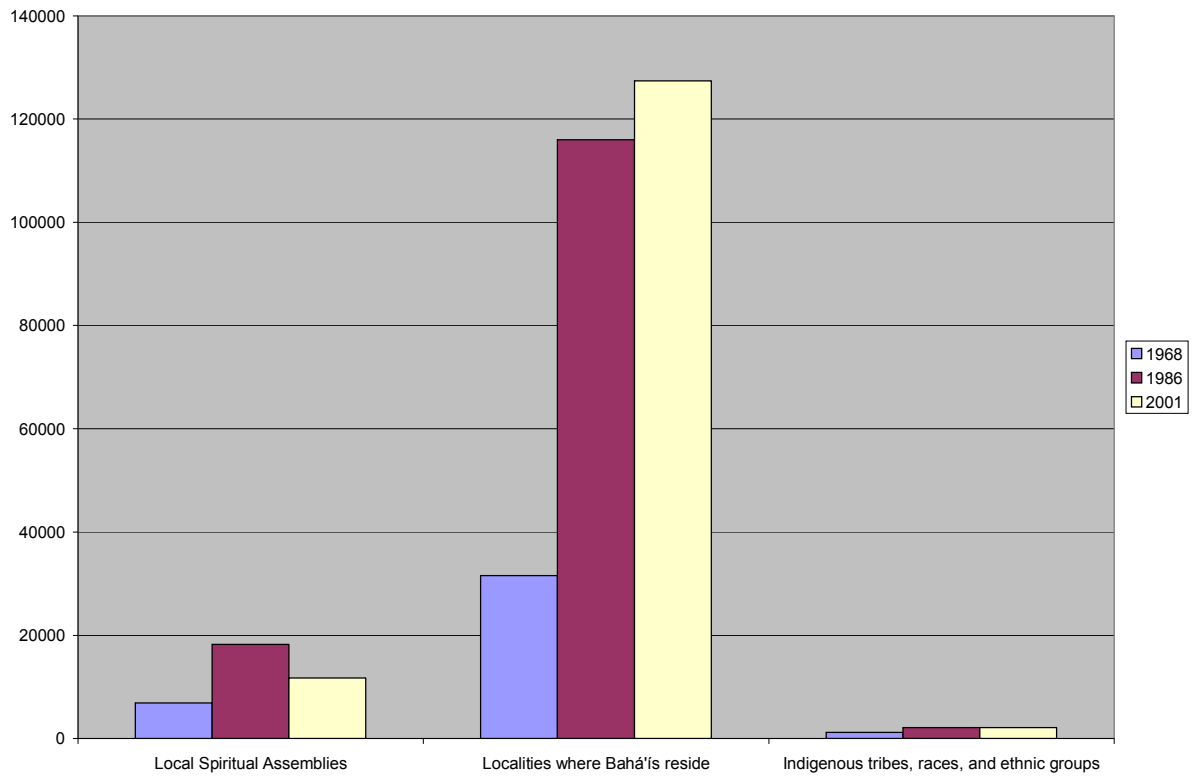
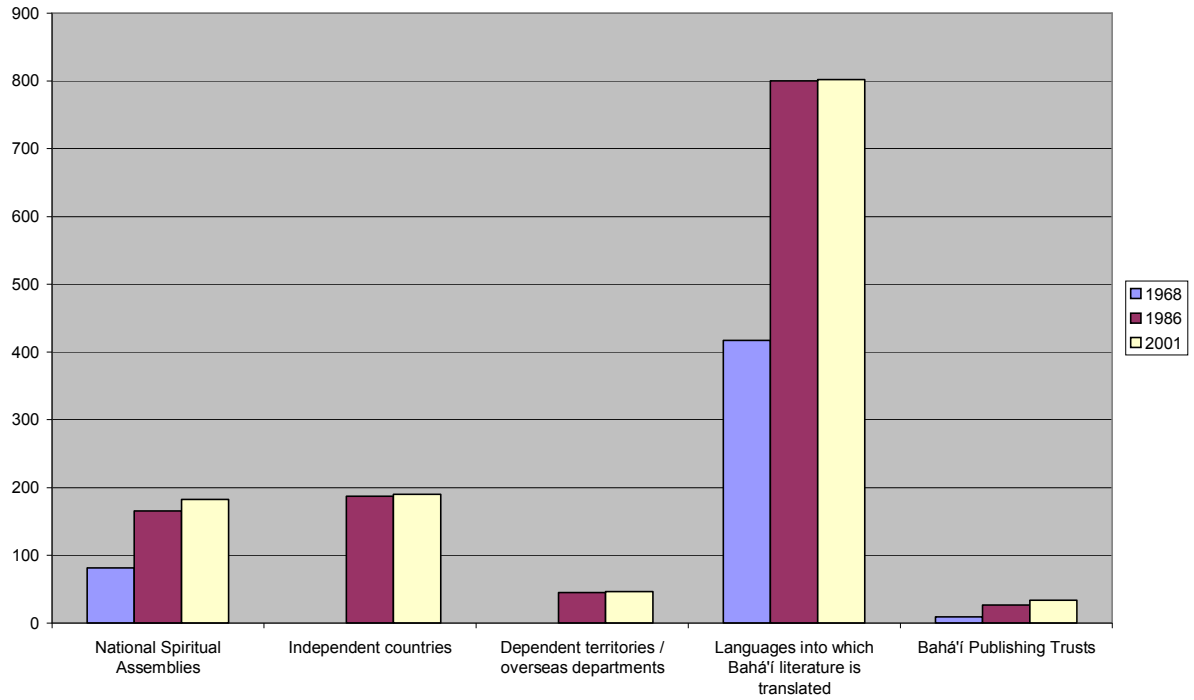
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Below are given a comparative table and some charts to get a view of the growth of the Bahá'í Faith.

A.B.

	1968	± 1986	2001
National Spiritual Assemblies	81	165	182
Local Spiritual Assemblies	6,840	18,232	11,740
Countries the Bahá'í Faith is established: independent countries		187	190
Countries the Bahá'í Faith is established: - dependent territories / overseas departments		45	46
Localities where Bahá'ís reside	31,572	>116,000	127,381
Indigenous tribes, races, and ethnic groups	1,179	>2,100	2,112
Languages into which Bahá'í literature is translated	417	800	802
Bahá'í Publishing Trusts	9	26	33



Note:

The fall in the number of Local Spiritual Assemblies can be explained with the following quotes from the Universal House of Justice:

*Ridvan Message of the Universal House of Justice, Ridvan 157, 2000, p. 3:*

While the restriction of the formation of Local Spiritual Assemblies to the first day of Ridvan, which took effect in 1997, produced the anticipated decrease in the number of these institutions, the fall was not drastic.

*Letters of The Universal House of Justice, 1995 Oct 26, Message to Continental Board of Counsellors, p. 7:*

#### Election of Local Spiritual Assemblies

In developing the Administrative Order, the Guardian established the First Day of Ridvan as the day when all Local Spiritual Assemblies should be elected. During his own lifetime, this practice was followed as the number of Local Assemblies steadily grew to over one thousand. In the subsequent two decades the Faith expanded greatly, especially in the rural areas of the world, often remote and difficult to reach. In view of this development, the Universal House of Justice decided in 1977 that, in certain cases, when the local friends failed to elect their Spiritual Assembly on the First Day of Ridvan, they could do so on any subsequent day of the Ridvan Festival. This permission did not apply to all localities, but to those that, in the judgement of the National Spiritual Assembly, were particularly affected by such factors as illiteracy, remoteness, and unfamiliarity with concepts of Baha'i Administration. The House of Justice also gave permission at the beginning of the Five Year Plan for Assemblies being formed for the first time to be elected at any point during the year.

These provisions have enabled the believers in a large number of localities to receive assistance in electing their Local Spiritual Assemblies, and much experience has been gained in strengthening Local Assemblies under diverse conditions in a vast array of cultural settings. Nevertheless, in principle, the initiative and responsibility for electing a Local Spiritual Assembly belong primarily to the Baha'is in the locality, and assistance from outside is ultimately fruitful only if the friends become conscious of this sacred responsibility. As progress is made in the training of human resources and in the development of the entire range of Baha'i community life, the capacity of the friends to elect their Local Spiritual Assemblies on their own will certainly grow.

With these thoughts in mind, we have decided that, beginning at Ridvan 1997, the practice of electing all Local Spiritual Assemblies on the First

Day of Ridvan will be reinstated. We recognize that the immediate result may be a reduction in the number of Local Spiritual Assemblies at Ridvan 1997, but we are confident that subsequent years will witness a steady increase.

The National Spiritual Assemblies and their agencies on the one hand, and the Counsellors and their auxiliaries on the other, clearly have a duty to foster the establishment and development of Baha'i communities, including their divinely ordained local institutions. This duty can be discharged mainly through sustained educational programmes which create in the believers the awareness of the importance of the Teachings in every area of their individual and social lives and which engender in them the desire and determination to elect and support their Local Spiritual Assemblies. These programmes should take full advantage of the provision that has been made for the temporary formation of administrative committees of three or more members in localities where Local Assemblies are not elected, or where the members of a Local Assembly fail to meet.