

# Library Services to Diverse Communities in Europe: The Case of the Roma Community in Spain

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## Abstract

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Public libraries have developed standards to provide reading and information services to diverse populations. This has helped the public library to fulfil an informal educational and social role, particularly in engaging traditionally excluded groups, such as the Roma minority in Spain. However, well-developed library initiatives in Spain are scarce; in addition, culturally sensitive services do not thrive, and research and reflection on this reality from the library standpoint are rare. The overarching goal of this article is to provide librarians with suggestions for improved services for the Roma community in Spain. It is achieved through the critical analysis of public library services to the Roma community that currently exist in the European Union. Based on this analysis, practical suggestions are offered.

**Keywords:** European Union; library services; public library; Roma community; Spain

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## Introduction

As many societies become increasingly multicultural, and as the world around us becomes increasingly globalized and interconnected, public libraries have begun to play a much more essential role in the provision of education, training, information, and cultural opportunities for their communities, serving many diverse users at once. Public libraries in many countries are places of connection, participation, knowledge, and communication. They provide free access to reading, help with locating information, and research services.

The objective of this article is to analyse the state of library services developed for the Roma<sup>1</sup> community in Spain. This is achieved through the critical analysis of services currently offered to Roma community members, which also allows for presenting a series of recommendations for public librarians on how to improve services, collections, programming, and community engagement.

## The Roma Community: Characteristics and Figures

The Roma are Europe's largest ethnic minority. Out of an estimated 10 to 12 million Roma living in Europe, approximately 6 million are citizens or residents of the EU (European Commission, 2020). Their history starts between the 9th and 14th century, when different Roma groups left North-West India (Minority Rights Group International, 2021). When they arrived in Europe, they occupied specific niches within the changing European division of labour (Stewart, 2013)

A biased, stereotypical, and somewhat romanticized image of the Roma people, largely fostered by cinematic and literary productions of popular culture, is that of people of “bronze and dream,” in the words of Federico García Lorca:<sup>2</sup> free and sensitive people with a passion for music and dance. Ostensibly meant as a positive reflection on the Roma culture, this image nonetheless reduces this vibrant and complex community, with a rich socio-cultural history, to a collective fictional character. Professionals working with Roma community members, especially if said professionals are outsiders to the community, should exercise care and diligence in locating reliable research and statistical data when they begin a community study. It is also important to note regional variations in the Roma cultural practices, demographic characteristics, and community structures, as Roma communities are located in many countries across Europe and North America.

The Roma face marginalization and exclusion all over Europe (Brüggemann, 2014). Discrimination and prejudice have often forced them to live on the margins of society, in dilapidated settlements on the outskirts of cities. As a result, substandard housing conditions, social segregation, overcrowded neighbourhoods, and discrimination in access to private housing are some of the most serious issues with which the community contends (Minority Rights Group International, 2021).

Similarly, the Roma are severely disadvantaged in terms of educational participation (e.g., school attendance), outputs (e.g., school attainment) and outcomes (e.g., employment prospects) (Brüggemann, 2014). Their school attendance is lower than that of the general population, and their literacy rates are close to 60%.

Their socio-economic conditions also result in poor health outcomes, which are exacerbated by cultural incongruences, misconceptions, and misunderstandings when Roma cultural beliefs and daily practices are factored in (e.g., eating habits, views on the health care system, and coping with birth and death (Carrasco-Garrido, 2010).

### The Spanish Roma Community

In Spain, the largest Roma communities are found in Andalusia, with others residing mainly in Madrid, Barcelona and Valencia. It is estimated that there are about 725,000-750,00 Roma in Spain (Minority Rights Group International, 2021). Even though the Roma constitute the main ethnic minority of the country, there are no official figures, as Spanish legislation does not include ethnic origins in the population count (Ley Orgánica, 2018, art. 5).

Their earliest presence in Spain dates back to the 15th century. The Roma groups who stopped or limited their travelling within the region mixed with the local sedentary population, often becoming bicultural or assimilating into the host culture (Minority Rights Group International, 2021). Romani is widely spoken, especially in Eastern European and Balkan countries, while its Spanish counterpart, caló, is hardly spoken by anyone, with only few words retained in everyday speech. In Spain, during Franco’s dictatorship (1939-1975), the use of the caló language (and other minority languages) was strictly forbidden (Mirga-Kruszelnicka, n.d.). As of today, the Roma have adopted Spanish as a language of daily communication (Carrasco-Garrido, 2010).

One of the interesting characteristics of the Roma community is Roma associations, which can be traced to the end of 60s, when the *Asociación de Desarrollo Gitano* (Roma Development Association) was created. In 1986, the *Unión Romani Española* (UR) acted as the first national

umbrella organization and published the first Roma newspaper, *Nevipens Romani* (Romani News). Between 1997 and 2004, the approximate number of associations grew to around 400. At present, it is difficult to estimate the exact number of Roma organizations as there are no reliable data; however, they have grown significantly over the past decades due to international support and collaboration (Mirga-Kruszelnicka, n.d.).

In this regard, it is important to highlight the presence of women's associations, a space for dialogue, involvement, and collaboration among Roma women. In 1991, the first Roma women's association, *Asociación de Mujeres Gitanas Romi* (Association of Roma Women "Romi") was founded; since then, they have proliferated across Spain (Mirga-Kruszelnicka, n.d.).

### The Legal Framework: European Minority Legislation & The Roma Community

In Spain, after the end of Francisco Franco's dictatorship in 1975 and with the establishment of democratic society in 1978, racial discrimination became a constitutional crime, with the recognition of the Roma as Spanish citizens with equal rights (Cabanes Hernández et al., 1996). One of the first legal documents, specifically addressing civil rights of the Roma community in Europe, was the the *Resolución del Parlamento Europeo de abril de 1994 sobre los gitanos en la Comunidad* (European Parliament Resolution on Roma in the EU, of April 1994) (Partido Socialista Obrero Español, 1995). It acknowledged the responsibility of the Nazi government for the persecution suffered by the Roma people and called for the urgent definition of areas for social improvement for the Roma community. From 2005 to the present, different European institutions have issued communications, reports, and resolutions that recognize the reality of the Roma community, as shown in Table 1. All of these measures identify the discrimination and the legal, social, and cultural problems experienced by the Roma people and propose remedial measures that involve all European Union member states.

Such organizations as *Consejo Estatal del Pueblo Gitano* (Roma People State Council) were created in 2005 for planning and promoting specific actions. According to recommendations given by European institutions, such actions as *Estrategia Nacional para la Inclusión Social de la Población Gitana en España 2012-2020* (National Strategy for the Social Inclusion of the Roma Population in Spain, 2012-2020) have been developed (Ministerio de Sanidad, Servicios Sociales e Igualdad, 2012). The importance of the Spanish Roma community, one of the largest in Europe, has forced Spain to assume leadership in European policies focused on this ethno-cultural group.

Table 1. List of European Union Roma Regulations

Year	Issuing Body	Form of Regulation	Name
2005 (28th April)	European Parliament	Resolution	The Situation of the Roma in the European Union (EU)
2008 (31 <sup>st</sup> Jan.)	European Parliament	Resolution	The European Strategy on the Roma
2008(28th Nov.)	Council of Europe	Council Framework Decision	The Framework Decision on Combating Certain Forms and Expressions of Racism and Xenophobia by Means of Criminal Law
2009 (28th Jan.)	European Parliament	Resolution	The Social Situation of the Roma and Their Improved Access to the Labour Market in the EU

2011 (5th April)	European Commission	Communication	The EU Framework for National Roma Integration Strategies up to 2020
2013 (9th Dec.)	Council of Europe	Recommendation	On Effective Roma Integration Measures in the Member States
2015 (15th April)	European Parliament	Resolution	On the Occasion of International Roma Day: Anti-Gypsyism in Europe and EU. Recognition of the Roma Genocide during World War II
2016 (13th Oct.)	European Court of Auditors	Special Report (n° 14/2016)	EU Policy Initiatives and Financial Support for Roma Integration: Significant Progress Made over the Last Decade, but Additional efforts Needed on the Ground
2016 (8th Dec.)	Council of Europe	Conclusions	Accelerating the Process of Roma Integration
2017 (27th Jan.)	Council of Europe	Parliamentary Assembly Resolution 2153	Promoting the Inclusion of Roma and Travellers
2017 (3rd April)	European Commission	European Citizens' Initiative	Minority Safepack: One Million Signatures for Diversity in Europe
2017 (25th Oct.)	European Parliament	Resolution	Fundamental Rights Aspects in Roma Integration in the EU: Fighting Anti-Gypsyism
2018 (4th Dec.)	European Commission	Report on the evaluation	The EU Framework for National Roma Integration Strategies up to 2020
2019 (12th Feb.)	European Parliament	Resolution	The Need for a Strengthened Post-2020 Strategic EU Framework for National Roma Inclusion Strategies and Stepping Up the Fight Against Anti-Gypsyism

### Public Libraries and Cultural Minorities

The International Federation of Library Associations and Institutions (IFLA) recognizes and advocates for the inclusion of ethnic minority communities in libraries and has sought for decades to respond to their educational, cultural, and informational needs, as observed in IFLA's *Guidelines for Public Libraries* (1988). Issued two decades later, the *Guidelines for Library Services in Multicultural Communities* (IFLA, 2009) reflect the principle of equality of any ethnic, linguistic, and cultural group in relation to library services. Its main contribution has been to establish that libraries should study and consider the information needs of any users equally and that attention to ethno-cultural minorities should be part of the global library service (Pinto & Sales, 2008).

Thus, during the first two decades of the 21st century, public libraries have been developing their work around two foci: educational services and social services (Nes, 2015). The library is one of the engines of informal education, tasked with preserving social memory, providing access to knowledge, and promoting continuous learning. This educational work is key in information

society since literacy, in all its expressions, determines the feasibility of access to sustainable living and productivity in society. *The IFLA/UNESCO Guidelines for the Development of the Public Library Service* (IFLA, 2001) emphasize this educational purpose of public libraries. With the overwhelming amount of information available, barriers to information access have increased, making the role of public libraries even more urgent and profound. Realities of the digital information environment position libraries as crucial mechanisms of helping library users to improve their own lives and the lives of their communities. By so doing, libraries also realize their social function, serving as meeting places to promote and support social inclusion.

Public libraries need to adapt their services to the characteristics of their communities, identifying and studying community needs and strengths and developing strategies to adequately assist community members (Felicé Soto, 2006). However, different studies (e.g., Aabø et al., 2010; Salaberría, 2010) show that, often enough, public library users who actively utilize collections and other resources belong to fairly homogeneous majority groups in terms of race, social class, age, and gender (e.g., white, middle class, middle-aged, and women). That is to say, it is libraries' responsibility to pay more attention to those who do not use the library or use it occasionally or for specific purposes only (e.g., non-users; passive users) (Pateman, 2000; Karkee, & Majumder, 2014; Fernández-Ardévol, et. al, 2018). Research has shown that passive library users are those who may use libraries as a space and a meeting/social place. One example would be the use of space by immigrants, whereby libraries become attractive because they allow access to both information services and free places of socialization and congregation (Koerber, 2016). These usage patterns should steer libraries to take into consideration the following aspects:

- The library institution must know or at least be well aware of active and passive library users from every segment of the community and should seek to build ongoing relationships with a diverse array of community members.
- It is important to hire library staff who are representative of diverse cultural groups, as they facilitate access to the library (Skot-Hansen, 2002); this helps to develop cultural competencies to respond to and meet community needs (Overall, 2009).
- Library services intended for minorities must include library collections in various languages since it is essential to provide material in the languages spoken by the community and to offer information services that reflect the unique culture of the community (Miñarro, 2002).
- Multicultural programs help to honour and preserve the diversity of communities and are an integral part of library work (Romera Iruela, 2008). Therefore, library programs must be included in broader social inclusion initiatives and linked to programs by social and educational agencies (Madrid Vilchez et al., 2008). Additionally, library programs today often facilitate access to technology, including information technologies and the internet (Muddiman et al., 2000; Grace, 2013; Lee & Phillips, 2019).
- On many occasions, probably due to the shortage of resources and the lack of specialized expertise, public libraries often design and provide services oriented to the general mainstream user, not paying enough attention to unique characteristics of smaller cultural groups who also live in their service communities. Nowadays, the emergence of multiple socio-cultural realities makes the development of innovative, relevant

community-based services imperative, turning libraries into a gateway to inclusive community engagement (Romera Iruela, 2008).

### Library Services for the Roma Community in Europe

Although the Roma people are the largest minority in Europe, public library services for them are limited (Nes, 2015). However, there have been a few initiatives developed primarily in Central European countries, including Slovenia, Croatia, and the Czech Republic. Based on our survey of library services for the Roma community in 2019, we identified the following projects:

**Metlika Public Library (Slovenia).** Slovenia has the sixth largest Roma community in Europe, and of the 8,000 inhabitants of Metlika, 300 are Roma. In 2003, their public library developed Projekt Romi, povabljeni v knjižnico (Project Roma: You Are Invited to the Library) which has attracted more than 60% of Metlika Roma to become library members (Ljudska Knjiznica Metlika, 2014). Its aim has been to engage this group through courses, activities, workshops, and so on. At the same time, it tries to bring library materials and cultural activities to their settlements through collaboration with the Social Center, which is a community hub where people gather for collaborative or recreational activities. The project offers a large number of activities, but it is not supported by any social program: the library isn't an information point, a meeting place, etc.; on the whole, it does not have the necessary institutional support.

**Koprivnica Public Library (Croatia).** Although Croatia has only the ninth largest Roma population, their local and national policies have been focused on this community. Fran Galović Public Library functions as a social, information, and educational support centre (Fran Galović Public Library, 2014). The library has been offering activities related to these areas since 2000. In 2010, their program *Jump on the Train for a Better World: ICT Support to Roma people*<sup>3</sup> was created to help Roma users develop technological skills. At the same time, it has implemented a training program for the library staff, intended to help them better deal with the problems that arise in connection with this group. It is an interesting educational and social program that has contributed to closing the gap between school and society in relation to Roma children.

**Ostrava-Vítkovice Public Library (Czech Republic).** The Czech Republic has the fifth largest Roma population in Europe, and Ostrava has the second largest Roma community in the country (among 350,000 residents, 20,000-40,000 are Roma). In 2004, the Romaňi kereka - Romskýkruh project (The Roma Circle Project) (2009) was developed to turn the library into the space for multicultural dialogue focused on the Roma population; it offered activities that supported reading and information literacy (Knihovna Mesta Ostrovy, 2009). The Vítkovice library, where activities took place, was created in 2006 in order to help the project achieve its full potential (Vaclavikova, 2006). This library has experienced municipal staff and is supported through the collaboration between Ostrava University, The Goethe Institute (Prague), Hermann Niermann-Stiftung Foundation, and local educational centres.

**Romafuturismo Public Library (Prague, Czech Republic).** This is a project that emerged in February 2018, with the intention of spreading the European Roma culture through presentations by Romani authors and prominent individuals, and through visits to locations where this ethnic group is present. The project objective is to engage the Roma community in these meetings (Romafuturismo Public Library, 2018). Although the project has the support of the Ministry of Culture, it mostly moves forward thanks to the work of volunteers. Since the library is new, it is difficult to predict its future impact.



Finally, there are two more library initiatives that we were able to identify, both located in Croatia. One is the mobile library in *Ivan Goran Kovačić Library* in Karlovac (Croatia), which brings collections to suburban neighbourhoods where the Roma live. There are also brief mentions of some initiatives in *Juraj Šižgorić Library* in Šibenik (Croatia), but no specific information beyond a few references (Sabolovic-Krajina, 2019).

### Library Services for the Roma Community in Spain

Although there is available research on Roma education, health, employment, and social issues, research, advocacy initiatives, and professional engagements in libraries have been very limited (Barrio García, 2002). The scarcity of library research on this community demonstrates the lack of interest in and knowledge about the Roma, and is consistent with the limited understanding of the Roma by the general public; this situation partially accounts for the continuous marginalization that they commonly experience. Madrid Vílchez (cited in Miñarro, 2002), in her remarks at a discussion forum on public libraries and multiculturalism, mentioned the difficulty of developing a library service to specifically address immigrant<sup>4</sup> information needs because of the generalized nature of Spanish public library services, which cater to the majority population; in comparison, library services in neighbouring European countries have become more specialized and oriented toward diverse communities (Chadnova, 2012; Tanackovic, 2012; Thorpe, 2016). As a result, the situation is marked by the following paradox. East European countries (e.g., Slovenia or Croatia), with less developed library systems, have greater awareness of the need to develop specialized library services for the Roma. This is a function of not only fairly large Roma communities in these countries but also more socially and culturally inclusive library practices. At the same time, countries with more developed library systems and more resources (e.g., Spain) have limited services and programs focused on the Roma.

Nevertheless, there are several documentation centers<sup>5</sup> that stand out: Centro de Documentación de la Fundación Secretariado Gitano (Fundación Secretariado Gitano, 2019) and Instituto de Cultura Gitana (Roma Culture Institute), a specialized library: Biblioteca del Pueblo Gitano (The Roma People Library), belonging to Instituto de Cultura Gitana (The Roma Culture Institute) located in Biblioteca de Trinitarios, Alcalá de Henares (Trinitarian Library, Alcalá de Henares). It has a collection of more than 1,000 items and a selection of activities (Biblioteca del Pueblo Gitano, 2018) and the Alcalá de Henares University educational program which offers an optional course related to this culture (Biblioteca del Pueblo Gitano, 2018) and a couple of educational classes: the Alcalá de Henares University, which offers an optional course centred around the culture of this community (Biblioteca del Pueblo Gitano, 2018) and the Navarra University, which offers a degree specialized on social intervention within this group.

It should be noted that although there have been several national congresses on public libraries and multiculturalism, exclusion, and integration (e.g., First Congreso Nacional de Bibliotecas Públicas /First National Congress of Public Libraries), there has been no specific initiative focused on the Roma; while libraries acknowledge large communities of Roma users, specific programs are limited to several locations, mainly in Madrid and Catalonia, as follows:

- **María Moliner Public Library (Villaverde, Madrid)**, with a center dedicated to the Roma Culture that offers information services (María Moliner Public Library, 2018).
- **Nord Library (Sabadell) (a municipality with a large number of Roma community members)**, with the first dedicated collection for and about the Roma, available through

the Catalonia Network of Public Libraries. (Sabadell Nord Library, 2018).

- **Font de la Mina Library (Sant Adrià de Besós).** Although 70% of users are Roma, the library services are available to all community members (Espuga-Condal, 2015); this library collaborates educational centres on neighbourhood development initiatives (Font de la Mina Library, 2019).
- **Bon Pastor Library (Barcelona).** As part of the Barcelona Public Libraries Network (Bon Pastor Library, 2019), this has library several programs and services focused on the Roma community: it works with Roma mediators on specific actions; delivers programs that seek to establish connections with the Roma community; and organizes courses tailored to their information needs. The success of these initiatives is recognized by the Fundación Biblioteca Social Award (Fundación Biblioteca Social, 2019).

### Analysis of Library Programs and Recommendations for Improvement

The aforementioned programs, resources, and services show a wide range of variations: from specialized collections dedicated to the Roma culture, on the one hand, to short-lived and haphazard library programs, on the other. Despite these differences, all library projects have number of characteristics in common. First, they serve a very young population (Minority Rights Group International, 2021), which prompts librarians to develop activities and specific collections for library users coming from the Roma community. Second, Spanish libraries try to make the library an inter-group space, create a supportive environment for educational engagements, and to serve as an information centre inclusive of the Roma people and their information needs. However, libraries lack sufficiently developed collections that reflect Roma traditions and culture and/or provide materials on such issues as social inclusion and lifelong learning. We also noted that most Spanish library programs and initiatives geared toward the Roma community appear to be online and lack any backing by physical resources or events that take place in the library building.

Based on the preceding analysis, a number of recommendations for the improvement of resources, services, and programs are made. These recommendations are grouped into the following categories: (1) accounting for Roma cultural characteristics in the development of library services and (2) policies.

### Accounting for Roma Cultural Characteristics in the Development of Library Services

In almost all European countries (with the exception of the Great Britain and Spain), Roma community members speak Romani as their first language. This must be taken into account from a library standpoint when library services are planned.

Another community characteristic is the high percentage of children and youth in the Roma population. Roma communities have few aging members, and the average age should be factored into the design of programs and services. Libraries will need to develop programs that include extracurricular activities, homework groups, and learning support sessions, all of which should be instrumental to children's education. Close collaboration between libraries and educational institutions will be required in order to provide the most effective literacy programs and offer lifelong learning opportunities at all levels, including information and digital literacy. Similarly,



the presence of mediators becomes essential in the library world.

Ongoing and engrained prejudice and discrimination against the Roma impact their social conditions and detrimentally affect their education levels and sustainable employment. Libraries join and lead the efforts counteracting biases and discrimination through community awareness campaigns, information actions and educational activities.

Community-based associations, social workers, and volunteer staff in public institutions are fundamental for relationship building between the Roma and the mainstream Spanish society. In this context, the work of intercultural mediators is important. Even so, they may still be controversial figures: on one hand, they are representatives of the system that excludes the Roma; on the other hand, their goal is to facilitate relationship building with the Roma community.

The role of Roma women must become central in library connections to the Roma community. Although the family structure often remains traditional, women are considered pivotal figures; they are in charge of children's education and the transmission of tradition, values, and culture. Library programs and outreach to the Roma should recognize, respect, and capitalize on the strengths and unique status of Roma women. Libraries should make a concerted effort to help Roma women to have a voice and empower them to become cultural mediators who have the ability to engage and mobilize the entire community.

When it comes to the provision of resources and services, the general literacy levels of the Roma population should be taken into account and information and collections in a variety of formats should be considered (e.g., video, audio, digital, etc.).

For the Roma, community stands as the central point of reference, and role models are very important. The underrepresentation or absence of the Roma in the professional workforce (i.e., teachers, librarians, social workers) has a negative impact. Therefore, increasing the participation of Roma professionals and staff in library initiatives would be a positive step forward. In the same vein, when programs and outreach are planned, it is crucial not only to invite community representatives and prominent personalities as participants but also to empower them to take the lead on library engagement offerings, including meetings, exhibitions, and workshops.

Engagement efforts should work simultaneously on the local and national levels.

First and foremost, however, libraries should engage in soul-searching and fundamentally change the ways in which they relate to and treat the Roma community. They must engage in cultural learning, devote special resources and attention to the incredibly large community with rich history and culture, make sure that library spaces are welcoming, inclusive, and safe for all, and develop a comprehensive policy framework to ensure equity for Roma community members who use the library.

## Policies

Many library regulations on minorities date back to the 1980s and 1990s and give little value to digital information technologies that are so prevalent in present. Similarly, many library activities previously observed are not under the governmental purview but stand as isolated initiatives. Hence, any modifications to the current library regulations should give more weight

to institutional and administrative responsibility for actionable policy implementation and acknowledge the increasingly technological landscape.

### Conclusion

Relying on the tenets of multiculturalism (Chadnova, 2012; Nes, 2015; Romera Iruela, 2008; Sabolovic-Krajina, 2019; Skot-Hansen, 2002; Thorpe, 2016), best practices observed, and the IFLA recommendations (IFLA, 2001; IFLA, 2009), an array of several different actions have been proposed. As a starting point, multiculturalism must be acknowledged and taken into account instead of expecting that the Roma minority should assimilate into the majority group. As a result, it is not surprising that the Roma do not have equitable opportunities to see their cultural practices and rich history represented through social institutions of the mainstream society, such as libraries; it also makes it more difficult to pass the cultural and linguistic heritage on to younger generations. Roma cultural practices thus remain largely within communities and family units. To turn the situation around, library professionals need to re-envision libraries as spaces wherein the Roma are able to find relevant and relatable information and have access to resources that will help them expand their cultural knowledge. At the same time, libraries must respond to the Roma community's informational needs through pertinent information and reference services; these should support their everyday information needs beyond utilitarian help with administrative paperwork.

Starting with the overview of cultural characteristics of the Roma in Spain and following with the analysis of library policies and Spanish legislation, we have developed a set of recommendations for the improvement of library services, programs, and resources for the Roma. To successfully implement these recommendations, the library must respect the cultural and social reality of the Roma community and build the relationship with community members through empowerment and ongoing cultural learning. Given how little society at-large knows about the Roma culture, it may not be an easy task.

### Endnotes

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<sup>1</sup> In this article, "Roma" and "Romani" are used interchangeably.

<sup>2</sup> From Federico García Lorca's (1898-1936) poem, "*Romance de la Luna, Luna (Ballad of the Moon)*," originally published in *Gypsy Ballads* (1928), most recently translated by Jeffrey B. Frazier, 2017.

<sup>3</sup> This project received several international awards, the main ones being: the EIFL (Electronic Information for Libraries) International Award (2013) *Knowledge without boundaries* (EIFL, 2014); *The World Summit on the Information Society Award* (2015) (World Summit on Information Society, 2015). As well, it has been mentioned by IFLA in *1001 Libraries to See Before You Die* (IFLA, 2014) and awarded an ALA Presidential Citation for Innovative International Library Projects in 2014 (American Library Association, 2020).

<sup>4</sup> This article looks specifically at immigrants. However, Spain lacks services for both local Roma and immigrant Roma people.

<sup>5</sup> Documentation Centers are organizations or services responsible for collecting, organizing, processing, and making available to users research tools and documents that respond to their request for information). They are very common in the EU.

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