

Hiring Bias

Employment for Muslim women at entry-level roles

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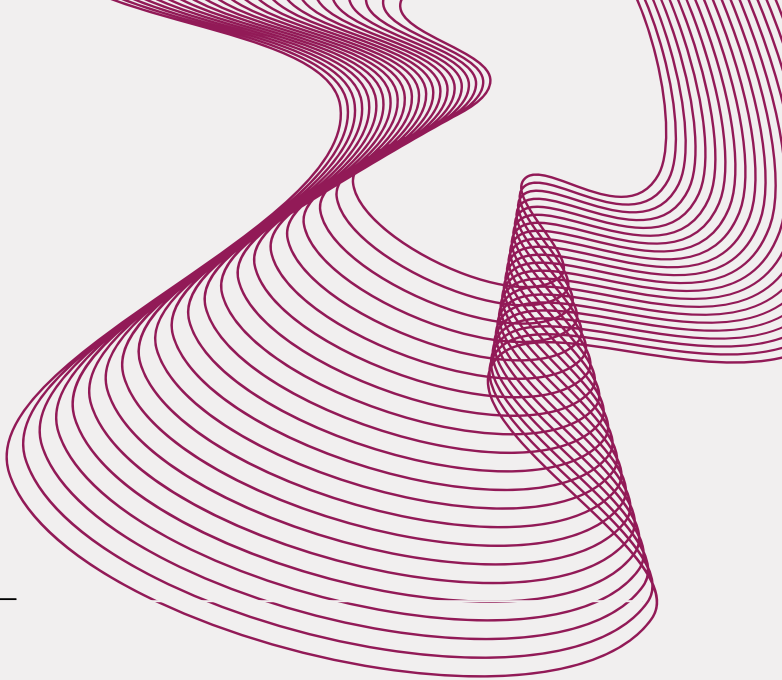
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EXECUTIVE SUMMARY

Muslim women receive only half the job call-backs that Hindu women receive

India has witnessed a sharp decline in women's participation in the workforce over the past two decades. Limited female participation has different root causes depending on the intersectionality of identities. This research attempts to understand one of the challenges Muslim women face as they enter the workforce by studying the differences in recruiter response rates between Hindu and Muslim women applicants.

Methodology

The research took an experimental approach and collected primary data through correspondence or resume study. Two equally qualified profiles were created to match the market standard for entry-level roles in India. The only variable was the names; Habiba Ali for the Muslim profile and Priyanka Sharma for the Hindu. The profiles were created without incorporating photographs. Over ten months, 2,000 job applications were sent through 1,000 job postings on job search sites like LinkedIn and Naukri.com. The responses were collected and used to ascertain a net discrimination rate.

Findings

1. The net discrimination rate was 47.1%, as the Hindu woman received 208 positive responses, while the Muslim woman received half of that (103). This was evident across industries.
2. Recruiters were more cordial to the Hindu candidate; 41.3% of the recruiters had connected with Priyanka over phone calls, while only 12.6% spoke with Habiba over a call.
3. North India had a lower discrimination rate (40%) compared to jobs located in West (59%) and South India (60%).

Recommendations

India's economy is missing out on talent. Organizations, researchers, and individuals all can play a role in creating an ecosystem that supports Muslim women with employment.





INTRODUCTION

Although financial independence is crucial, it remains asymmetric in its distribution to all women. Women who lie at an intersection of subaltern identities suffer dual oppression and cannot access the same opportunities. This asymmetry is felt heavily by Muslim women, who are incredibly underrepresented in the workforce.

Women empowerment and economic standing are inextricably linked (Duflo, 2012). Studies show that due to traditional gender roles, women find themselves disproportionately engaged in work that is confined to the home. Women spend twice as much time on housework, five times as much on child care, and half as much time on market work as men (Berniell and Sánchez-Páramo, 2011) facilitating a system where women are largely financially dependent on the men of the house. The total number of women employed in the labour force in India is 149.8 million (Census, 2011), which translates to only a quarter of the country's workforce, a percentage that has been on a steady decline. Access to employment dictates the ability of women to disentangle themselves from the norms that the patriarchal home assigns to them.

Although financial independence is crucial, it remains asymmetric in its distribution to all women. Women who lie at an intersection of subaltern identities suffer dual oppression and cannot access the same opportunities. This asymmetry is felt heavily by Muslim women, who are incredibly underrepresented in the workforce. According to the 66th round of the National Sample Survey Organisation (2009-10), out of every 1000 working women, only 101 were Muslim, with their share of the workforce being a meager 10%. As per the 2011 Census, 50 million Muslim women are of working age (15-65). According to a census study carried out by the government and quoted by Mukhtar Abbas Naqvi in 2016, the Indian worker-population ratio of Muslims was found to be the lowest relative to other communities at 32.6. The report also pointed out that the low work participation of Muslim women is a significant reason why Muslims lag in employment figures concerning their population, with the proportion of Muslim women working within the home being at 70% compared to the national average of 51% for other communities.

The government has made illegal the more extreme forms of discrimination, which leads to many believing that disparities and inequality are a facet of the past (Pager, 2007). Within the job market, hiring discrimination is illegal and often against the belief systems that companies espouse. Consequently, many believe that when there are disparities between communities in the workforce, it is instead the consequence of a lack of academic ability or experience rather than discrimination within the hiring process. This more subtle but pernicious form of discrimination becomes challenging to measure and prove. This study aims to look at the comparison between two identically qualified candidates, with the only variable in question being their religious background, to see if opportunities are symmetrically accessible to Hindu women and Muslim women.

LITERATURE REVIEW



Research around the broad domain of ‘inequality’ has been far from scarce. Economic, sociological, and anthropological research often seeks to look at the dynamics of subaltern groups within a society, with their financial position being a crucial point of study. To fully situate this research within the existing literature, it is vital to understand the gaps in research pertaining to Muslim women and their socioeconomic status, and the intricacies of previous resume/correspondence studies.

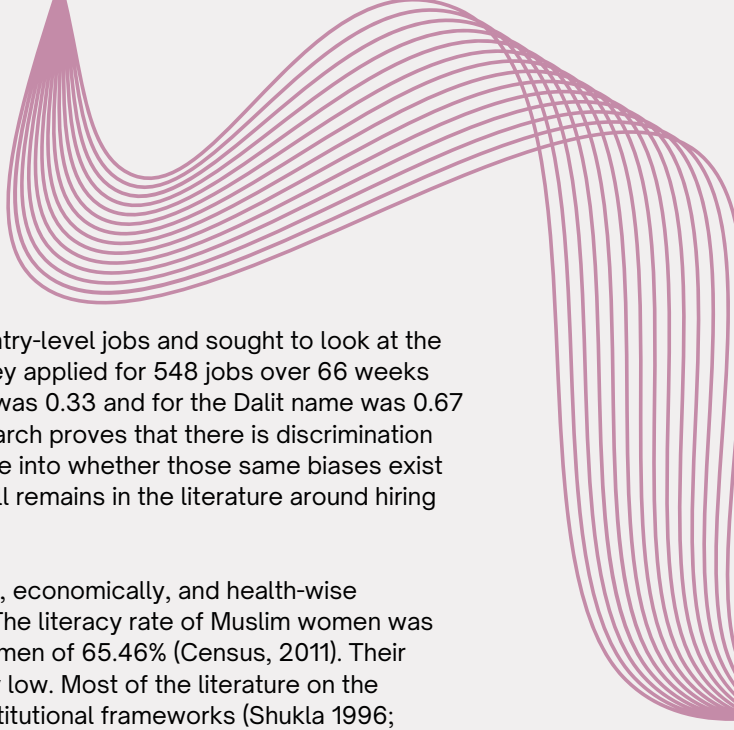
India is a fragmented country with a high degree of social stratification that corresponds to a hierarchy of power and resource (Gupta, 1992). Constitutional frameworks applied to inequality look at policy changes and the question that persists is why inequality exists post-legal equality. Collins (1979) talks of the enduring impacts of these hierarchies on economic opportunities in the US. Certain high-paying jobs get monopolized by the communities with the most amount of privilege and access.

Lawmakers have made an attempt to bridge disparities by outlawing exclusion, giving rights, and attempting to redress grievances (Darity & Deshpande, 2000). This allows people to assume discrimination is relegated to the past, which is helped by the difficulty in detecting and measuring the subtler impacts of discrimination (Pager, 2007). Hiring biases are thus a larger institutional problem than the result of individual biases. Sociologically, cognitive biases hold an elevated role in the exclusion of subaltern groups from participation in the labour market (Massey, 2007).

Much of the research around market disparities focuses on descriptive statistics from surveys, government data around atrocities, qualitative fieldwork, and media accounts. Deshpande’s research using the National Sample Surveys (2003) shows us that there has been no real decline in employment discrimination except for in the case of OBC individuals. The type of data available specifically for Indian Muslims is the same as it is for all subaltern communities, but it is insufficient in studying hiring biases as quantitative evidence is not multivariate. Prior to Thorat and Attewell’s (2007) seminal study on hiring biases, there were little to no studies that separated human capital differences from discrimination in the hiring process.

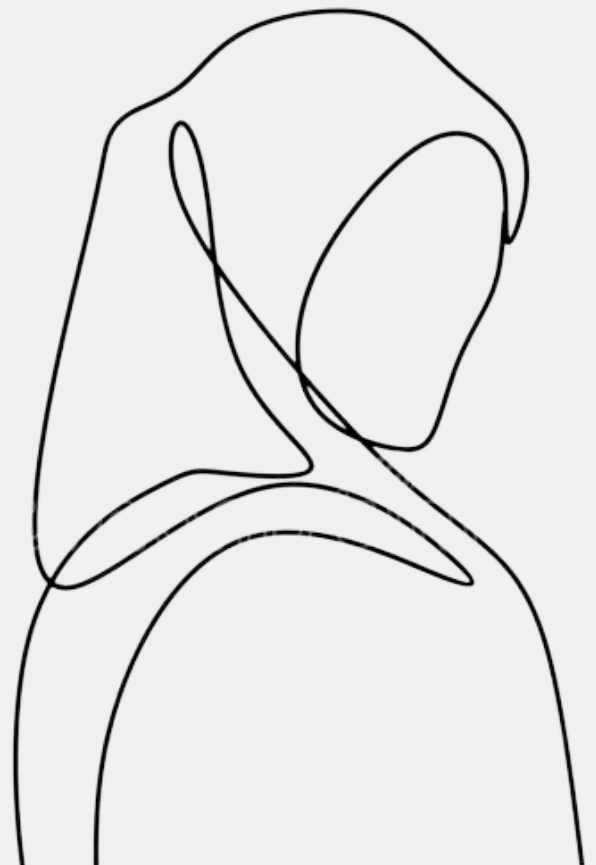
Resume studies or correspondence studies are ones where two or more identical profiles are developed with one or a few variables being studied. These profiles are used to apply to jobs and by looking at the difference in the number of responses, labour market discrimination is confirmed and quantified. Since 2009, with the advent of job search websites, the number of correspondence studies has increased (Adamovic, 2020). Resume studies have emerged as a more detailed and accurate measure to analyze labour market discrimination (Bertrand & Duflo, 2016; Carlsson & Rooth, 2015; Rooth, 2014). These studies are uniquely beneficial as it measures the discrimination during the initial phases of the recruitment process (Riach & Rich, 2002).

As per Adamovic (2020), the total count of investigated variables was 286. Several resume studies investigated interactive effects (e.g., ethnicity and gender: Andriessen, Nievers, Dagevos, & Faulk, 2012; Edo et al., 2017; Midtboen, 2016). Prior resume studies have analysed a large variety of variables. Most researchers have focused on ethnic discrimination (123), followed by gender (32) and age discrimination (22). Some studies have analysed additional diversity attributes like sexual orientation, disability, religion, socio-economic status, and physical appearance.



In India, Thorat and Attewell (2007) focused on entry-level or near entry-level jobs and sought to look at the hiring biases between Muslim, Dalit, and upper-caste Hindu men. They applied for 548 jobs over 66 weeks and found that the odds of a positive outcome for the Muslim name was 0.33 and for the Dalit name was 0.67 of an equivalently qualified upper-caste Hindu name. While this research proves that there is discrimination between upper-caste Hindu men and Muslim men, it does not venture into whether those same biases exist between upper-caste Hindu women and Muslim women. This gap still remains in the literature around hiring discrimination today.

Muslim women are one of the most backward educationally, socially, economically, and health-wise according to many studies (Kazi, 1999; Saaed, 2005; Shukla, 1996). The literacy rate of Muslim women was found to be 51.9%, lower than even the poor national average for women of 65.46% (Census, 2011). Their participation in public life and the labour market is disproportionately low. Most of the literature on the marginalisation of Muslim women focuses on personal law and constitutional frameworks (Shukla 1996; Ahmed and Singh 2012; Subramanian 2008; Suneetha 2012) rather than on their presence in the labour force. While these disparities are very telling, there remains no conclusive answer on whether hiring biases are part of why Muslim women are not proportionately represented in the labour market, which is the question that this study seeks to answer.



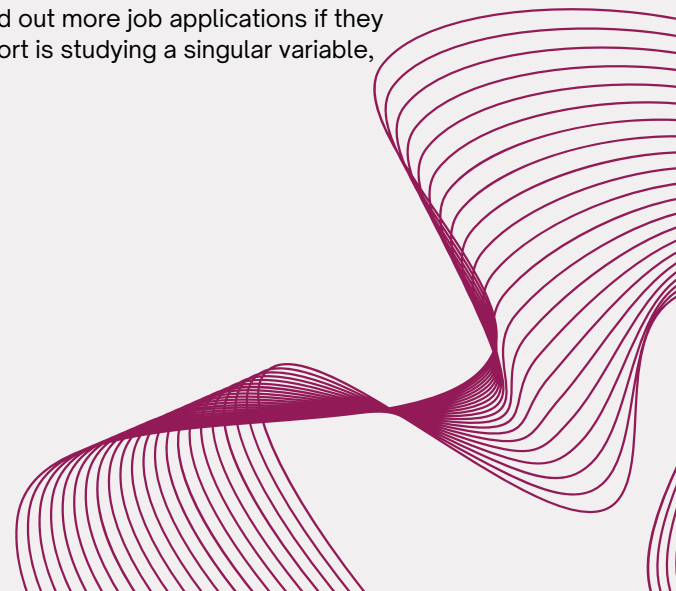
METHODOLOGY

This research took an experimental approach and collected primary data through correspondence or resume study. An advantage of conducting a resume study is that it measures discrimination in a real work environment (Bertrand & Mullainathan, 2004), which represents a crucial advantage over laboratory studies that can only analyse artificial settings. It also allows the researchers to keep all other variables constant but the variable of interest, making the research very versatile.

Our goal was to ascertain a net discrimination rate to compare the responses given to Hindu and Muslim women in India. The net discrimination rate provides a percentage to illustrate the cases where only the majority of group member has been invited for a job interview. Net discrimination rate circumvents the problem with unobserved individual heterogeneity – a common problem in studies using administrative data (Carlsson et al., 2014). Admittedly, an issue with resume studies is that they cannot discern between preference-based (Becker, 1957) and statistical discrimination (Aigner & Cain, 1977; Arrow, 1973; Phelps, 1972), where preference-based discrimination refers to discrimination done on the basis of prejudice where a recruiter's individual biases lead to discrimination and statistical discrimination done on the basis of risk aversion where the recruiter refrains from hiring an individual to minimize risk costs. That being said, the inability to separate between these two is not a huge drawback unless the aim is solely to identify one of the two (Carlsson et al., 2014), which is not the purpose of this research.

The research focused only on entry-level jobs in India in the vein of Thorat and Attewell's study (2007) that have a large volume of applicants and job postings. This served two purposes - it allowed the study to remain undetected, which is crucial to getting accurate results, and allowed us to identify a large pool of similar jobs. Applications were made to roles that have significant female participation - HR, Social Media, Digital Marketing, etc. As has been the case with resume studies post-2009 (Adamovic, 2020), the data collection was done through job search websites like Naukri.com along with direct applications and applications through LinkedIn to allow us to cast a wider net. Resume studies are an effective and accurate way to measure hiring discrimination, but it was vital to attempt to reduce error to the highest degree possible, a crucial consideration taken into account when devising a methodology for this study. Measures were taken including making realistic, equally-qualified dummy profiles and rotating the order of application. These profiles did not include photos so as to keep other factors such as skin colour, clothing, and so on from impacting the hiring process. Halfway through the study, the two resumes were also switched to minimise the possibility of other factors causing the disparity.

Older studies used sample sizes around 500 (Attewell & Thorat, 2007), but over the past decade, this size has ballooned to 1000 and sometimes even more. Adamovic (2020), in his review of resume studies and formulation of an ideal methodology, states that researchers need to send out more job applications if they have a higher number of job candidates. Considering the fact that this report is studying a singular variable, the study utilised a standard sample size of 1000.



LIMITATIONS OF THE STUDY



There are two broad challenges - detection by the companies being studied and other variables interfering with the results. The first issue has been addressed in two ways. As previously mentioned, applying to jobs that generally have a high volume of applicants helps the study from being detected. Additionally, applying at different times and changing the names of institutions and organisations listed in the resume can also ensure that the study is not detected. To strengthen the authenticity email ids, phone numbers, and LinkedIn profiles were assigned to each 'candidate'.

The question of other variables is an important one and has been weighed heavily while constructing the two resumes. There were three concerns here.

Firstly, in entry-level positions with a lower barrier of entry, oftentimes, the first resume submitted is automatically at an advantage. To combat this, the order of submission was done on a rotation.

Secondly, other factors like differences in the prestige of organisations and socioeconomic class may also lead to one candidate getting a call-back over another. This was minimised by providing addresses of similar socio-economic profiles and choosing institutions to include in the resume in such a way that they are as evenly matched as possible. Halfway through the study, the resumes were exchanged in order to minimize the likelihood that the call-backs were due to preference for a resume over the name.

Additionally, the problem that resume studies pose is that they fabricate unrealistically exceptional profiles of minorities and as such, do not act as an informative measure of discrimination in the job market. In order to circumvent this problem, the study researched what reasonable qualifications a Muslim woman in her early 20s in an urban setting may have and modelled the resume in a realistic manner. The study considers any response asking to move to the next round of recruitment as a positive call-back, as a result of this, it cannot measure who would get the final job, but can tell what biases exist in the first few stages of recruitment. It is also hard to account for the difference between company biases and individual biases, so our research explores the overall bias in the labour force. While our analysis of different dimensions of the bias detected is a starting point, it relies on smaller, non-standard sample sizes, and thus, displays a larger margin for error.

Another limitation of the study is that it does not compare the hiring bias that may come to play between a Dalit Hindu and Muslim woman, as the name 'Sharma' generally connotes an upper-caste Hindu. But, it is worth noting that, in Attewell and Thorat's seminal study, they conclude that Muslim men, on average, were less likely to get call-backs than Dalit Hindu men



DATA AND FINDINGS

Over the course of 10 months, approximately 2,000 job applications were sent to 1,000 job postings on job search sites like LinkedIn and Naukri.com with two dummy profiles, where one was Hindu (Priyanka Sharma) and the other was Muslim (Habiba Ali). Roles applied for look like content writer, business development analyst, and social media marketing specialist across industries. The primary analytical goal of the research was to ascertain a net discrimination percentage by using the number of positive responses to both candidates. The researchers counted all responses of passage to the next round of recruitment as positive. Additionally, the researchers also considered instances where companies found ‘Priyanka’ or ‘Habiba’ on LinkedIn and reached out as a positive response. All statistics found in the course of the research are statistically significant, with p-values $\leq .05$.

1. Net Discrimination Rate between Priyanka and Habiba

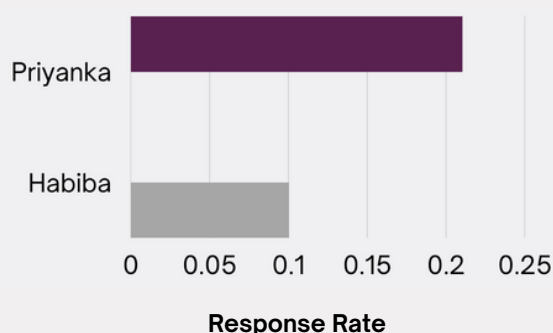
Table 1

Variable Name	Positive Responses to Application
Hindu	208
Muslim	103

Table 1 provides the raw data for the applications and the call-backs. With all positive responses taken into account, Priyanka got 208 whereas Habiba got only 103. There were no negative responses, rather there were no responses in non-positive instances. The net discrimination rate gives us a measure of the disparity between the number of positive responses extended to Priyanka relative to Habiba, displaying the percentage of cases where Priyanka saw an advantage over Habiba. It is calculated by subtracting the number of cases where the minority is invited (c) from the cases where the individual belonging to the majority community is invited (b), divided by the number of cases where at least one candidate has been invited (a). So, if the net discrimination was 0%, Habiba would get a positive response for every positive response Priyanka received, whereas if it was 100% Habiba would receive no positive responses for every positive response Priyanka received.

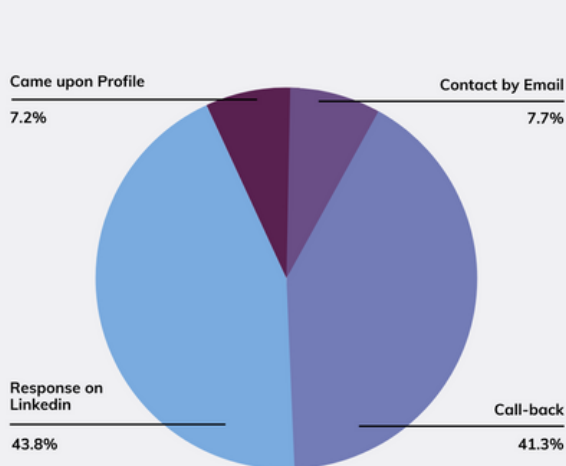
$$\text{Net Discrimination Rate} = (b - c) / (a) * 100$$

The net discrimination rate for Indian Muslim women relative to Hindu women then becomes 47.1%, representing a massive discrepancy between call-backs for Muslim and Hindu women and proving that a significant hiring bias favouring Hindu women is present across industries. The response rate for Priyanka was 0.208 (20.8%), whereas for Habiba it was 0.103 (10.3%), with the difference in response rates being 0.105 (10.5%). In simpler terms, our research finds that approximately, for every positive response that a Muslim woman gets, a Hindu woman gets two.

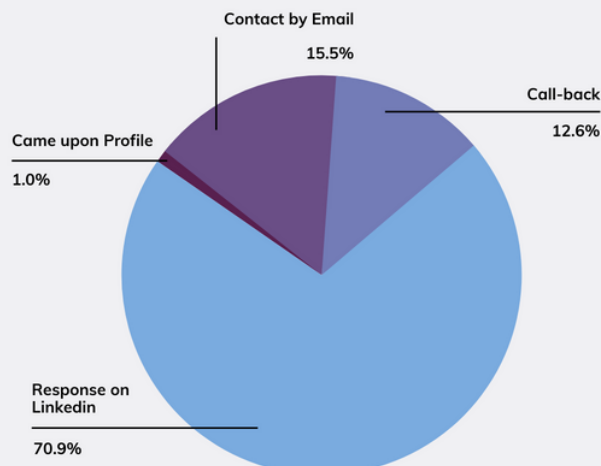


2. The Nature of Bias

Further findings upon analysing the data qualitatively hint at differing levels of enthusiasm for both candidates, with ‘Habiba’ receiving only a rare follow-up call, whereas a large proportion of Priyanka’s responses were in form of call-backs. Similarly, ‘Habiba’ got only 1 positive response from recruiters coming upon her profile, whereas ‘Priyanka’ received 15 such responses. This displays the difference in proactivity that recruiters have when they approach the two profiles, with Priyanka being recruited with far more enthusiasm. These disparities point to more nuances within the biases that exist against Muslim women in the job market that need further interrogation.



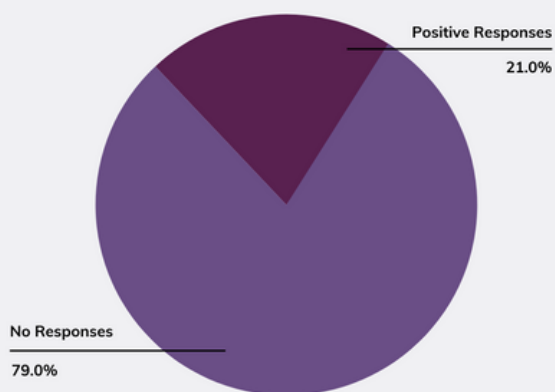
Nature of Responses (Priyanka)



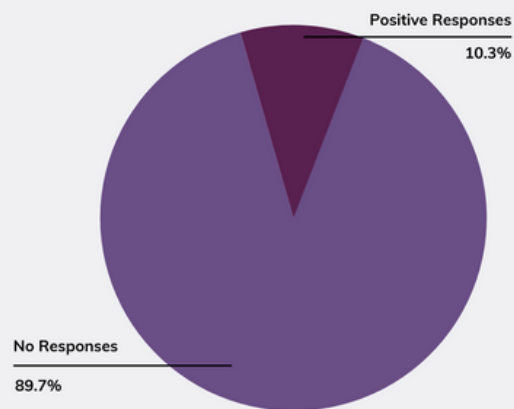
Nature of Responses (Habiba)

(a) Role-wise disparity

The research had around 500 data points for creative and content research-oriented roles, the disparity in response rates for Priyanka and Habiba in this role was 10.7%, with Habiba only getting a positive response 10.3% of the time, and Priyanka getting a positive response 21% of the time. This is in line with the average difference in response rate.



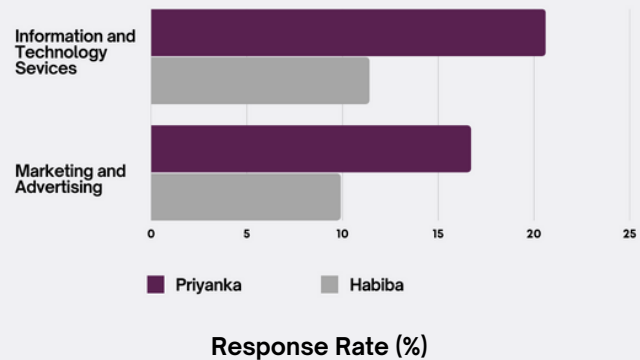
Responses for creative/content role (Priyanka)



Responses for creative/content role (Habiba)

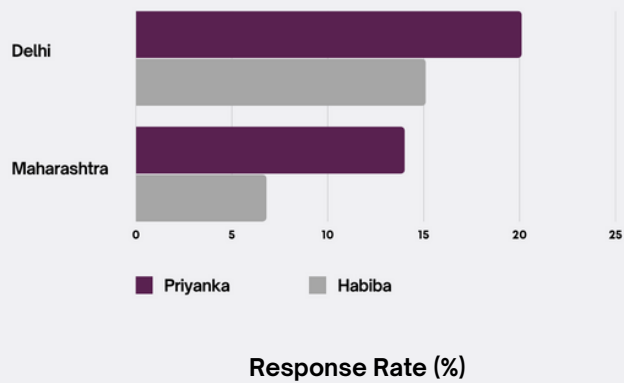
(a) Industry wise disparity

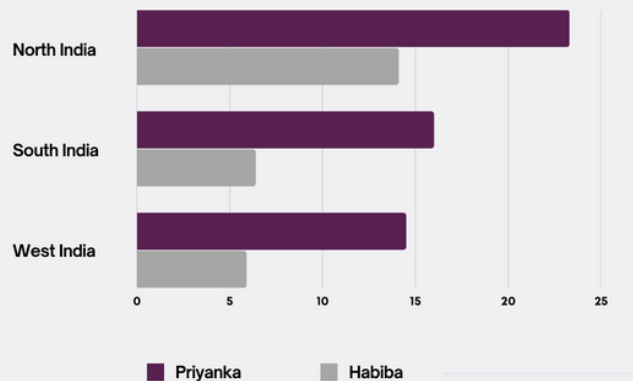
Over the course of this research, the researchers applied to 90 industries and saw a disparity in the call-back rates across industries. The researchers had over a hundred data points for Information Technology and Services (160) and Marketing and Advertising (198) industries each. The difference between the call-back rates was 11.4% and 9.9% respectively. In both cases, the net discrimination rate was over 50%, with 52.8% for Information Technology and Services and 57.1% for Marketing and Advertising.



(c) Region-wise Disparity

The job postings were in 20 different states, with a particular concentration in Delhi (198) and Maharashtra (148), likely due to the concentration of companies in these areas. These locations display a difference of 5% and 7.2%, respectively. Interestingly, Delhi shows a net discrimination rate of 24.8% only whereas Maharashtra displays 51.4%, closer to the average, but slightly higher.





Response Rate across Regions (%)

Different regions also reflect different disparities, according to our data. The researchers saw a concentration of job applications in the North (400), West (221), and South (144) Zones of India. Here, the difference in response rates is reasonably uniform across the board, with a 9.1%, 8.6%, and 9.6% difference in response rates. But, this translates to widely different net discrimination rates. In the case of North India, there is a net discrimination rate of 39.5%, whereas West and South India show 59.3% and 60%, respectively.

3. Explanation

Statistics show that Muslim women, and women, in general, are poorly represented in the labour force. Such a disparity demonstrates that there is a direct bias existing against Indian Muslim women in the hiring process. Muslim women, by virtue of a combination of lack of representation and historical marginalization, are rarely seen as ‘providers’ and competent workers of the labour force. In their case, a general notion of women being incapable of working outside the home propounds with the negative stereotypes attached to being Muslim in India.

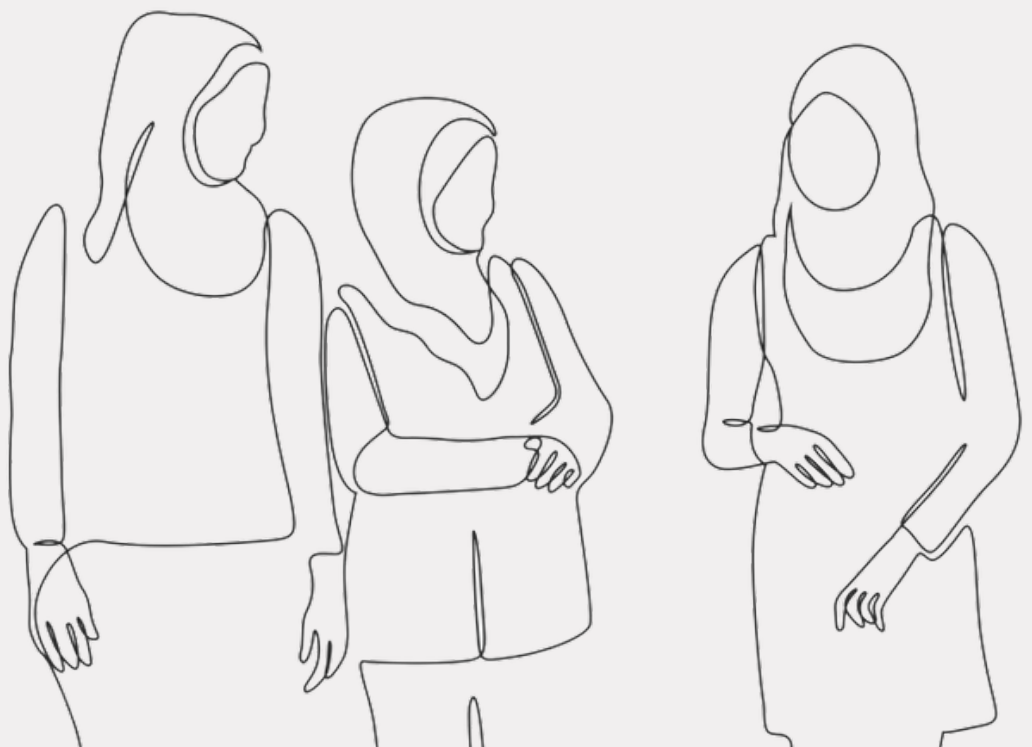
Although no quantified evidence exists, the research can comfortably gather that Hindu men occupy most of the high-level roles in private industries. This is on the basis of the fact that they have the most access to education and are favoured over men of other communities. These individuals are likely to then set general tones about who belongs in the workplace and directly participate in recruitment. This disparity can be explained through subconscious biases, conscious biases, and discriminative policies for hiring. This explanation is, of course, non-exhaustive, but factors such as these are likely to contribute to the biases existing in the hiring process.

The difference in the discrimination rates across industries and regions is an interesting phenomenon. For the two industries in question, the net discrimination rate is close to the average net discrimination rate of 47.1%, but they also display a slight elevation in discrimination. Similarly, the difference in discrimination rates across regions also requires further study.



CONCLUSION

This study concludes that a significant hiring bias exists against Muslim women even in instances where they are equally qualified for the job. Muslim women have the lowest WPR (work participation rate) (Ghosh, 2004); only 21.6% of Muslim women occupy regular jobs in urban areas as compared to 40.4% and 60.7% for Hindu and Christian women respectively (Census, 2011). Muslims have the lowest worker-population ratio at 32.6, whereas Hindus, Christians, Buddhists, Sikhs, and Jains have 41%, 41.9%, 43.1%, 36.3%, and 35.5%, respectively (Census, 2011). Muslim women tend to work from home to a much larger degree (70%) than the average (51%) (Robinson, 2008). This research proves that a contributing factor to such a stark disparity in labour market participation is discrimination within the hiring process. Equal access to opportunities for Muslim women is vital to their social and financial equality in society and tackling biases in the hiring process is one of the most important mechanisms by which one can level the playing field.





SOLUTIONS AND RECOMMENDATIONS

While this is an important conclusion to arrive at, it is also a starting point in research that can and should be conducted with respect to Muslim women's participation in the labour force and larger issues in the hiring process. Further research on how the labour market interacts with Muslim women (and other oppressed classes) and the role of algorithms in supporting biases is crucial to begin formulating solutions to the disparity noted in this study. For example, research into how this disparity manifests in executive-level positions or across regions within the country can help lend more clarity to this bias. Similarly, more deep dives into our analysis can also help facilitate a better understanding of such a bias; this looks like dedicated research for certain job roles, industries, or regions.

While labour market economists are fairly well-versed with resume studies, management and organisational psychology scholars have yet to utilise the tool for their research (Adamovic, 2020). Organisational psychology research can help provide us with a theoretical basis to interrogate the causes and mechanisms of biases in the job market (Pedulla, 2018). This is crucial to begin devising solutions to the problem. It is worth noting that different, more objective mechanisms within the hiring process have shown promising results. Moss and Tilly (1996) note that the usage of universalistic hiring through reliance on exams or tests, reporting to superiors about applicant pools and hiring outcomes, and formalised collective decision-making can all contribute to more equitable hiring decisions, and a shift to more objective mechanisms within the hiring process is recommended.

- **Blind Hiring Processes:** In blind hiring processes, the name and other non-essential signifiers of identity can be scrubbed from the profile. This can keep signifiers of religion and gender from creeping into the hiring process.
- **Work Sample Tests:** These tests allow the recruiter to judge the candidates based on their ability to do a specific task or skills, shifting the focus from other variables.
- **Panel Recruitment:** Having a diverse panel of recruiters allows for a recruitment process that mitigates individual biases. Including more Muslim women in the hiring process will allow more Muslim women to be given a fair recruiting process..
- **Diversity Goals:** By setting diversity goals, organisations can prioritize a representative hiring process and make diversity a priority. It also becomes a metric by which an organization can measure its hiring process to see if certain groups face an undue advantage.
- **Further Research:** Research into how this disparity manifests in executive-level positions, across regions within the country, across industries, across job search aggregators, and in more senior roles can help clarify this bias. Even among Muslim women, there exist further complexities, for example between Hijab-wearing and non-Hijab-wearing women.
- **Facilitating Discussions:** While structural solutions are crucial, change can also be made on an individual level. Diversity is often not discussed within workplaces and this allows biases and discrimination to go unnoticed. Having conversations that increase awareness, building safe spaces, and demanding more inclusion in the workplace are all effective measures for combating bias.

This is a non-exhaustive list of measures that can be taken to reduce biases. Increased research within organizations into their diversity profiles and how they can better innovate to accommodate increased diversity is advised. Inclusivity and diversity in the workplace help both marginalized communities and businesses. In a 2015 study by McKinsey surveying 366 public companies, companies in the top quartile for ethnic and racial diversity and gender diversity were found to be 35% and 15% more likely to have financial returns above their industry mean. Diverse environments also facilitate increased interaction between those from varied backgrounds, allowing people to interrogate their biases and assumptions. Increasing Muslim women's opportunities, in particular, could help reverse India's falling female labour force participation rate.



CONFLICT OF INTEREST STATEMENT

This research was conducted by LedBy Foundation, an organization focused on the economic empowerment of Indian Muslim Women. It was funded by LedBy Foundation and Maulana Azad National Urdu University in collaboration with Centre for Development of Policy and Practice.



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APPENDIX

Resumes: First set of two resumes were used for the first 500 applications. The second set of two resumes were used for the second set of 500 applications.

PRIYANKA SHARMA

FEMALE | 21 YRS | PRIYANKA.SHARMA6391@GMAIL.COM | +919967954121

EDUCATION

B.Com. (Hons.)	2017-20	Hindu College, University of Delhi	8.2
AISSCE (Class XII)	2017	Delhi Public School, Noida	96%
AISCE (Class X)	2015	Delhi Public School, Noida	93%

INTERNSHIP/S

Freelance Writer (October 2020 – July 2021)

- o Worked as a freelance writer for approximately 10 months with 18 companies.
- o Worked with organizations like Coffee and Creative, Ochre, The SportsGrail amongst others.

Content Writing Intern, **IAMDIGITALNINJA**, Delhi (January 2019 – March 2019)

- o Iamdigitalninja is a digital marketing consultant and specialist.
- o Wrote SEO content, developed social media content and wrote blogs for dozens of clients.

Social Media Marketing Intern, **Project EIFL**, Remote (December 2019 – January 2020)

- o Project EIFL promotes financial awareness amongst youth in developing countries that is often lacking in the education system.
- o Generated social media strategies for marketing and promotion of the organization's mission. Edited, researched, and wrote content for the social media, as well.

POSITIONS OF RESPONSIBILITY

- **Enactus, Hindu College**, Member
 - o Enactus employs the power of entrepreneurial action to create sustainable social change.
 - o As a member of Enactus, helped promote events through social media, wrote content for posts, and contributed to all the events.
- **Girl Up Delhi University**, PR Wing Member
 - Girl Up Delhi University is the DU chapter of the UNF Girl Up Clubs and seeks to make the university safer and more conducive for women and gender minorities.
 - As a member of the PR wing, came up with social media strategies, designed posters, and helped expand the reach of Girl Up Delhi University.

VOLUNTEERING

- **HelpAge India**, Fundraising Volunteer
 - o HelpAge India is an Indian organization focused on helping elderly people.
 - o Worked in social media management and fundraising along with on-ground work with old age homes.

ACCOMPLISHMENTS AND CERTIFICATES

- Economics and English Topper (XII), DPS Noida (2017)
- Student Merit Award, DPS Noida (2017)
- 3rd Place, Creative Writing Competition, Scribe – Creative Writing Society of Hindu College (2019)
- Quarterfinalist and Team Break, GGS Fresher Parliamentary Debate (2017)

SKILLS

Canva, Photoshop, MS Office, SEO Writing, Technical and Grant Writing

HABIBA ALI

21 YRS | HABIBAALI0001@GMAIL.COM | +91-7506940794

EDUCATION

B.Com. (Hons.)	2017-20	Hindu College, University of Delhi	8.2
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EXPERIENCE

Content Writing Intern, Oodles Marketing, Gurugram - May 2019 to July 2019

- Oodles Marketing is a digital marketing agency based in Gurgaon, India.
- Wrote content for over two dozen websites, social media profiles, blogs, etc.
 - Fulfilled client expectations, helped build online presence of a wide array of organizations.

Social Media Marketing Intern, Youth Empowerment Foundation - January 2020 to February 2020

- Youth Empowerment Foundation is an NGO that works for education and skill development.
- Ideated social media strategies, researched, and wrote content for their social media handles.

Freelance Writer - November 2020 to July 2021

- Worked as a freelance writer and wrote SEO content for the social media and websites of 15+ organizations.
- Organizations including Tulasi Healthcare, Spacebar, EyeMantra Foundation, Swiggy, etc.

POSITIONS OF RESPONSIBILITY

- Women's Development Cell, LSR, Member of the PR Team
 - Women's Development Cell, Lady Shri Ram College is a group of passionate feminist stalwarts, out with a gender lens on a long journey of learning and unlearning.
 - Wrote content, managed social media platforms, and ideated strategies to promote awareness.
- Enactus, LSR, Member
 - Enactus attempts to create sustainable growth models for this world to be thriving with opportunities for all.
 - Helped organize sessions, researched and wrote content, and strategized modes of promoting Enactus' initiatives.

VOLUNTEERING

- Muslim Aid India, Volunteer
 - Muslim Aid has been working in India providing humanitarian relief aid to some of the marginalized communities in different parts of India.
 - Worked in fundraising through social media marketing and cold calling. Translated content to regional languages.

ACCOMPLISHMENTS AND CERTIFICATES

- Economics (99) Topper (XII), Bal Bharati Public School (2017)
- Principal's Award, Bal Bharati Public School (2017)
- Winner, Graphic Designing Competition, Hive (Fine Arts Society of LSR) (2019)
- Quarterfinalist, St. Stephen's College Fresher Quiz (2017)

SKILLS

SEO Writing, Content Writing, Canva, Photoshop, MS Office, Technical Writing, Grant Writing

HABIBA ALI

22 YRS | HABIBAALI0901@GMAIL.COM | +91-7506940794

EDUCATION

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SKILLS

SEO Writing, Content Writing, Canva, Photoshop, MS Office, Technical Writing, Grant Writing



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