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Constructing Brand Identity in Pakistan's Beauty Industry: An Ecolinguistic Framing Perspective

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Abstract: This research explores how language frames and builds brand ideologies and identities of customers in the Pakistani beauty industries. Their focus is on the discursive strategies employed by two contrastive brands: Garnier and Saeed Ghani. Conceptual framework theory of eco linguistics Entman's framing model (1993) and Stibbe's Ecolinguistic model (2015) has adopted salience and selection, slogans, research analysis products name and the content if the website has been abstracted from the official websites. The study highlights that the products of Saeed Ghani explore framing words used as identity for instance; herbal, halal and culturally sensitive narratives like Husan e Yousaf. On the other hand, the Garnier brand used trigger words related to green washing such as green- modernist, cruelty free, recycled, vegan and UV protection. Mostly it promotes consumerism. However, both brands foreground the main target like care, purity and hygienic. Both the brands Saeed Ghani and Garnier frame cultural-religions and align with ecological discourses respectively. The study finds out that both the brands used omission of important narratives and mask the social inequality and consumerism in order to sustain and maintain the identity of the brands. The main focus of this article is to reveal how certain brand discourses not only advertise their product but also shape and frame the ideology and narrative of the audience's moral thoughts and perceptions. This research study has contributed to the field of linguistics specifically in ecolinguistic by implementing the trends of consumers in Pakistan.

Key Words: Framing, Ecolinguistic, Ideologies, Consumerism, Narratives, Brands

Introduction

The language of advertisement and promotional content is a powerful medium for shaping perception. In this postmodern world of consumerism, product names, slogans, and advertisements are not merely marketing supplements. According to Stibbe (2015), they convey stories that align with the brand's promotional ideologies. This research examines the use of language by two popular cosmetic brands operating in Pakistan to construct separate cultural, religious, and ecological identities. The local traditional brand Saeed Ghani and the global brand Garneir use certain *trigger words* (Stibbe 2015, p. 111) to construct their ideological frames and identities. Through Stibbe's (2015) ecolinguistic theory of discourse, *Ecolinguistics: Language, Ecology and the Stories We Live By* and Entman's (1993) concept of framing, *Framing: Toward Clarification of a Fractured Paradigm*, it has been analysed that specific words used for promotional practices highlight shared belief systems and construct brand identities that resonate with target audiences.

In his book, Stibbe (2015) conceptualises ideologies as *stories* of identity. He defined it as narratives in which individuals perceive themselves as members of a group and as belonging to a specific social category. These narratives are encapsulated in product names and slogans. On the other hand, these stories frame themselves within users' minds. Hence, they work cognitively. According to Entman (1993), *framing* is the process of selecting *certain aspects of reality and making them salient* to promote a particular interpretation (p. 52). In media discourse, certain lexical choices are used to foreground desirable identity traits of a brand while backgrounding others. These two brands promote their

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cultural and ecological standing by constructing specific frames and building their identities within a competitive capitalist market.

As Stibbe (2015) suggests, such *trigger words* work as mental schemas. They activate deeper and target frames of meaning associated with religion, culture, and ecology. Therefore, according to Entman (1993), this makes the brand's purposive message more *noticeable, meaningful, and memorable* to audiences (p. 3). In conclusion, these messages are not accidental. Instead, they are deliberately selected and designed to cast the brand in a particular light. It can emerge as a long-standing symbol of national tradition, a trusted provider of authentic products, or a brand committed to ecological values, all through the language they use to promote their products.

Problem Statement

This research examines the construction of ecological, cultural and religious identity within Pakistani cosmetic advertising discourse. It analyses how *Saeed Ghani* and *Garnier* eloquently use language to promote their ideologies through distinct framing strategies. Saeed Ghani targets the local traditional approach by focusing on religious purity and cultural familiarity. On the other hand, Garnier presents itself as a globally oriented brand that vigorously identifies itself with nature and with scientifically proven ecological understanding. This difference identifies that brand discourse is shaped not only by marketing goals but also by the ideologies and frames embedded in language. They are made *salient* through strategic *trigger words* that promote shared cultural beliefs (Stibbe, 2015; Entman, 1993). Prior discourse studies in Pakistan have highlighted the use of slogans and cultural appeals in advertising, but they often lack a theoretical integration of ecological linguistics and framing theory. Few studies have critically analysed how brand texts construct identity through ecolinguistic framing. This research addresses that gap by applying the frameworks of Stibbe (2015) and Entman (1993) to real-world brand discourse, thereby expanding ecolinguistic research into commercial consumer contexts and offering new insights into how language, identity, and ideology intersect in a rapidly globalising market.

Research Questions

1. What ideologies are embedded in the product names and slogans used by Saeed Ghani and Garnier on their Pakistani websites?
2. How do certain trigger words contribute to constructing each brand's cultural, religious, and ecological identity?
3. How do the framing strategies of selection and salience manifest in these brand discourses?

Research Objectives

Corresponding to the questions, the objectives of this research are;

1. To identify the key ideological cues in the product names and slogans of Saeed Ghani and Garnier on their Pakistani websites.
2. To analyse how each brand constructs its distinct cultural, religious, and ecological brand identity.
3. To examine how language selection makes certain concepts salient and how these frames shape and trigger understanding of the brand.

Theoretical Framework

Stibbe (2015), in his book *Ecolinguistics: Language, Ecology and the Stories We Live By*, provides a framework to understand discourse through the metaphor of *stories we live by*. Two forms of stories from his framework are taken: ideologies and identities. *Ideology*, in Stibbe's terms, is essentially a *shared story about how the world was, is, and should be*, held in common by members of a group (p 23). These are not merely abstract beliefs; instead, they manifest as concrete linguistic patterns. For example, an ideology of "nature is pure and healing" might manifest in texts through frequent use of terms such as *natural*, *pure*, and *organic*, as well as through relatable narratives. Stibbe (2015) notes that language can *freeze* ideologies into durable forms, making them seem like common sense (p 24).

Since ideologies are presented as obvious truths about the world, it is easy to overlook that they are merely stories. Once it becomes clear that a particular story is not the only one possible, and that it is a story that is causing significant

harm, then it becomes possible to 'engage in acts of dissent, to take issue with these constructions and to resist the storied meanings' (Locke, 2004). Hence, Ecolinguistic analysis often involves uncovering these hidden ideologies in texts to see what worldviews are being promoted and whether they are ecologically beneficial or destructive (Stibbe, 2015).

The second key concept is *identity*. Stibbe defines identity as a story about what it means to be a particular kind of person or entity. They are *models in people's minds* (p. 107). Identity is manifested in language through certain traits, behaviours, or values that are essential to certain people, cultures, and societies. A brand, through language, can construct itself as a character with a personality or role. These identities, however, are not arbitrary. They often draw on *ideologies*. For example, by maintaining the ideology that *only natural or organic things are wholesome*, a brand simultaneously forges an identity of an *organic brand*. Stibbe's idea explains how identities can be *forged by discourse* (p. 111). He showed how a men's lifestyle magazine constructed an identity of the *ethical consumer* for its readers by using language that encourages environmental care over selfish pursuits. In this research, it is examined how Saeed Ghani constructs an identity as a halal herbal expert, and Garnier constructs an identity as a green beauty pioneer through ideological language. Identity creation in branding is thus viewed as a strategic narrative process, i.e., brands invoke popular ideologies to position themselves as embodiments of those values (Stibbe, 2015).

Entman (1993) in his article *Framing: Toward Clarification of a Fractured Paradigm*, explains the *process* of how certain ideas come to the forefront in communication. Entman famously stated that *framing essentially involves selection and salience* (p. 52). To frame a message is to select particular aspects of perceived reality and make them more salient in a text, to promote a specific interpretation or evaluation (Entman, 1993). *Salience* refers to making information more noticeable, meaningful, or memorable to audiences (p. 53). This aspect of framing is crucial in advertising and branding. Companies cannot communicate everything about a product, so they choose the linguistic feature of salience, i.e., what to emphasise.

Framing, in Entman's words, is about highlighting and filtering. Highlight the positives or the relevant angles while filtering out the rest. Entman also explains that framing works to define problems, diagnose causes, make moral judgments, and suggest remedies, all through the information that is emphasised or omitted (Entman, 1993). By integrating these theories, this research's framework proposes that brand discourse is equivalent to ideological framing. When brands use language in their slogans and names, they perform ideological work through framing devices.

Conceptual Framework

The conceptual framework of this research consists of three interrelated components:

Language Inputs

These are the specific trigger words, phrases, and stylistic choices found in the product names and slogans of Saeed Ghani and Garnier. Drawing on Stibbe's (2015) concept of trigger words, these linguistic elements are understood as cues that activate deeper frames and ideological meanings in consumers' minds.

Cognitive Frames

Based on Entman's (1993) model of framing through selection and salience, cognitive frames are culturally shared mental models that structure how reality is interpreted. In this research, frames such as religious purity, cultural authenticity, and ecological responsibility, and in some cases, hybrid frames, are identified through specific language choices and made salient to the audience through repetition, emphasis, or symbolic association.

Ideological and Identity Narratives

As articulated by Stibbe (2015), ideology refers to the stories that a group tells about how the world is and how it should be. In contrast, identity narratives describe the type of entity a brand portrays itself as being. This research has analysed the ways language activates specific frames, revealing the underlying ideologies each brand promotes and the identity it constructs.

In this analysis, special attention is paid to what each brand selects to emphasise, e.g. “halal,” “organic,” or “cruelty-free”, and how these choices make specific ideas salient. The terms which are omitted and backgrounded are also considered, since absences can be as meaningful as presences in revealing ideology (Machin & Mayr, 2012; Stibbe, 2015). This combined theoretical lens of ecolinguistics and framing enables a critical examination of the persuasive narratives embedded in the language of Saeed Ghani and Garnier.

Methods and Procedures of the Study

This research adopts a corpus-based, qualitative, discourse-analytic research design rooted in ecolinguistic analysis. Furthermore, it is limited to the corpus-based *textual analysis* of content from official Pakistani websites of Saeed Ghani and Garnier. Specifically, it examines product nomenclature, i.e., product names and slogan/tagline texts as they appear on these websites (as of the time of data collection in 2025). The choice of websites is motivated by the need for a stable, documentable dataset of brand language that represents each brand's self-presentation in a controlled format. Therefore, the Sketch engine and Voyant Tool are used for corpus collection, where:

1. Collocation patterns are analysed through Voyant Tool.
2. The Word Sketch Tool is used to analyse nouns, verbs, and adjectives.
3. Word frequency is established for trigger words using Voyant and Sketch Engine.
4. Concordances are examined for analysis purposes.

The analysis focuses on English-language content, given that both brands use English, often mixed with local terms such as *halal*, to reach a broad Pakistani urban audience. This research does not include other marketing channels, e.g., print advertising, in-store marketing, or consumer interviews, nor does it measure consumer reception or behaviour. Future research can build on this approach to analyse consumer responses to such promotional content or broader market trends. However, this research focuses on what the brand conveys through specific lexical choices and what it means in an ecolinguistic sense.

Data Analysis and Results

This analysis utilises Arran Stibbe's ecolinguistic framework by focusing on ideology and identity (Stibbe, 2015), alongside Entman's (1993) framing theory of selection and salience, to examine how specific meanings and identities are constructed critically through trigger words.

Framing Halal and Green Identities

The beauty market of Pakistani local and global brands presents two contrasting identity narratives through their product names and slogans. The local brand's framing of religious and cultural identity with the international brands' framing of green, ethical, and scientific identity reveals that language is used in a precisely eloquent manner and is a persuasive tool to align with consumers with ingroup and belief systems (Stibbe, 2015; Entman, 1993). According to Stibbe, these belief systems or ideologies, in other words, consist of implicit taken-for-granted assumptions that guide what a society considers *normal* or desirable (Stibbe, 2015, p.28).

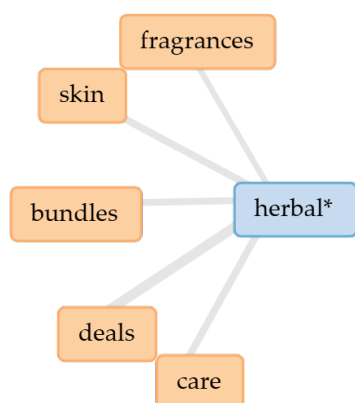
In other words, identity narratives in language and images in advertising encourage people to characterise themselves through consumption, using pronouns such as *we* and *us*. It situates them within a desirable ingroup, which is superior to other outgroups. This process results in the delineation of an *ingroup*, i.e., the desirable identity in contrast to an *outgroup*. (Stibbe, 2015, p.187) Crucially, advertising and branding frequently exploit identity stories, for example, suggesting that using certain products makes one part of a modern, ethical in-group (Benwell & Stokoe, 2006, as cited in Stibbe, 2015). Simultaneously, in branding discourse, framing makes certain information more noticeable, meaningful, or memorable to audiences; it defines problems, diagnoses cause, makes moral judgments, and suggests remedies (Entman, 1993, p. 52). Thus, it determines which ideologies and attributes are emphasised and which are downplayed in the construction of consumer identity. Words become trigger cues that activate broader cultural frames or story schemata in the audience's mind (Entman, 1993)

Saeed Ghani: Framing Halal, Herbal, and Cultural Identity

Saeed Ghani's branding centres on an ideological story of purity through tradition and faith. The brand prominently frames itself as a *halal* and *herbal* brand, rooted in the cultural heritage of the Indian subcontinent. Saeed Ghani declares a bold statement on the front webpage. *Nurturing organic and natural beauty since 1888, with halal, toxic-free, and naturally powerful products.* On the one hand, this statement puts organic, chemical-free, and natural beauty as the absolute model of sustainability and lifestyle. In contrast, synthetic alternatives and toxins are backgrounded as problematic. Hence, this organic frame influences consumer behaviour beyond purchasing decisions. Simultaneously, the term *halal* bridges the religious gap. Pakistani religious or ethnic ingroups may prefer this brand for its inclination toward *halal* and *herbal* products. Saeed Ghani places itself at the forefront by using its presence even before the birth of this country. Hence, its authenticity lies in its longevity because it ensures that traditional values and cultural roots remain within its reach. Such trigger words, including *halal*, *natural*, *organic*, and *toxin-free*, promote the ideological perception of ecosophical well-being. It highlights and privileges tradition and ancient knowledge of herbs in personal care.

Figure 1

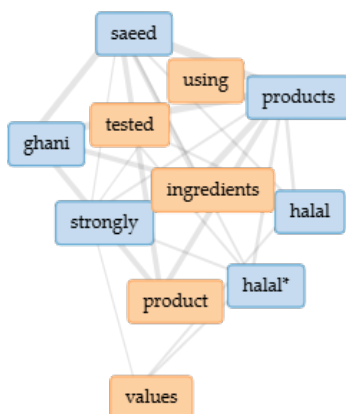
Voyant Links for Herbal (Collocates)



In the figure above, by making natural and organic salient, the brand effectively strengthens the common perception that natural products are safer and healthier for use and daily care. In ecological discourse, ecosophy is getting more and more prominent. Consumers are increasingly aware of the planet they are living on. Therefore, the active use of this trigger word promotes the ideology of nature as inherently good. Thus, such products attract customers who prioritise organic and herbal products over scientifically proven benefits. This term characterises plants as harmless and preferable to industrial alternatives. It fits perfectly with Stibbe's (2015) *beneficial stories* (p. 30) as it censures toxic and chemical ingredients in personal care products.

Figure 2

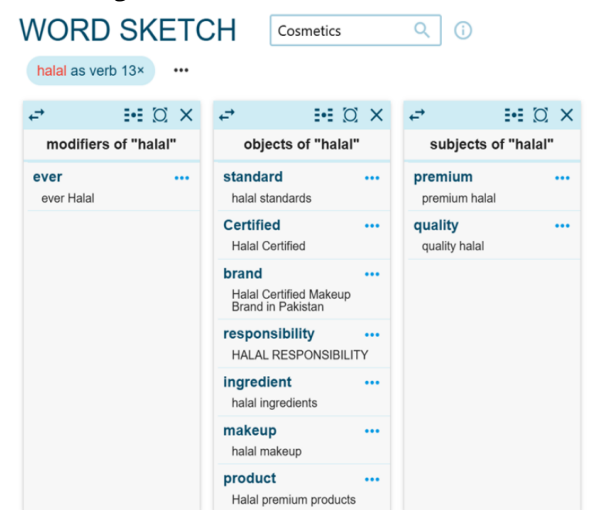
Voyant Links for Halal (Collocates)



The addition of the term *halal*, as shown in the figure above, foregrounds religious legitimacy and purity as the primary ideological positioning of brand. In ecosophical terms, the word *halal* provides an ethics of consumption that frames this brand as ecologically considerate, morally and socially virtuous, and permitted by the religion. Generally, *halal* refers to what is allowed and accepted under Islamic law (Halal Foundation, n.d.). It is commonly associated with food, but in the modern world, it has also been extended to cosmetics as well. Trigger words such as *completely halal* or *100% halal* frame the product within a religiously confined identity. However, such a label can omit critical issues, including industrial production, chemical use, and environmental exploitation. For example, one would not find terms such as *clinically proven*, *scientifically tested*, and other such phrases on the website or products of Saeed Ghani.

Figure 3

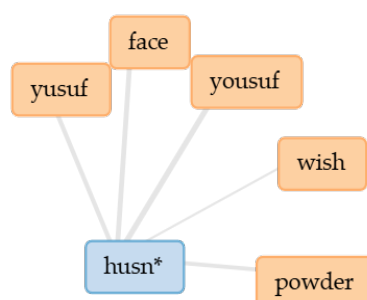
Sketch Engine Halal



Moving forward, Saeed Ghani's integration of Islamic purity with health and environmental altruism exemplifies framing by selection. The brand selects religiously persuasive lexical terms emphasising the moral dimension of responsibility. Ideology, as defined by Stibbe (2015), is an accepted story of how the world is and should be. Here, it is subtly constructed by Saeed Ghani. It conceptualises beauty and care as easily aligned with faith, nature, and safety. This approach encourages consumers to recognise that faith in beauty is not merely skin-deep but extends to the inner values they hold. Stibbe (2015) examines how capitalist-induced brands encourage target consumers to understand purchasing as a means of *articulating a sense of identity* (p. 107). As a result, it satisfies the cognitive frame of belonging to a desirable group (Benwell & Stokoe, 2006, as cited in Stibbe, 2015). As a result, consumers form a tight-knit group, sharing a common ideology that advocates healthy lifestyle choices while respecting their cultural practices. This type of cognitive framing aligns with the target audience's values in Pakistan, where consumers are more likely to trust a product based on its *halal* status. It follows Entam's (1993) idea of a frame that promotes a particular moral evaluation. In this case, the evaluative foregrounding is that the use of natural and *halal* products is the ethical choice. On the other hand, the use of non-*halal* products or products containing chemicals is considered unethical.

Figure 4

Voyant Links for Husn (Collocates)

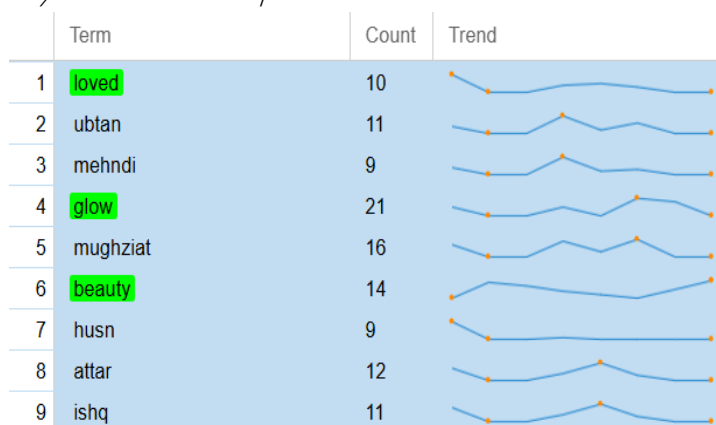


Saeed Ghani's product line uses indigenous terminology and involves cultural practices through language. Such use of cultural words shapes the market value attached to them. For example, the website has an entire section for *Ubtan & Mehndi* products. These are the ceremonial terms used at traditional occasions. Ubtan is a traditional herbal paste used in South Asian bridal and beauty rituals. In contrast, Mehndi refers to henna, used for body art and hair dye. Hence, through these culturally familiar frames, this brand sells a nostalgic experience. It foregrounds the *story* (Stibbe, 2015) of generations of women beautifying themselves naturally for festivals and weddings. However, such selection degrades the environmental constraints these products are producing.

Saeed Ghanni honours indigenous beauty standards rather than those of a Western corporation and positions itself as a unifying Pakistani brand. In ecolinguistic analysis, this, as a result, creates a us-versus-them ideology. *Positive ingroup* refers to the local brand, which has been here since 1888, whereas the *negative outgroup* may be mainstream international brands that use chemical formulas (Stibbe 2015, p. 115). The homepage of Saeed Ghanni's online website states that it *always relies on the best natural ingredients that cause no harm to your skin, unlike artificial chemicals*. This statement, through erasure, completely silences the reference to laboratory science and chemical formulas. With negative connotations for chemical ingredients, this strategy backgrounds certain aspects of reality. It treats them as unworthy or unimportant within the narrative, while natural or organic elements are foregrounded as vital (Stibbe 2015, p. 146). Hence, the trigger words frame the identity of nature having restorative powers. It highlights the ideology that nature heals, while chemicals are harmful.

Figure 5

Voyant Terms for Frequencies



1. High frequency term *natural* collocates with *ingredients*, *herbal*, *beauty*, and *products*. This develops Saeed Ghanni as a brand which glorifies nature.
2. The term *herbal* co-occurs with *herbal cleansers* and *herbal skin polish* signifying that nature is the primary ingredient.
3. *Natural ingredients*, *natural skincare*, and *organic* and *natural beauty* are frequently used by the brand.
4. *Beauty* in the Saeed Ghani texts most of the times appear near words such as *skin* or *glow*.

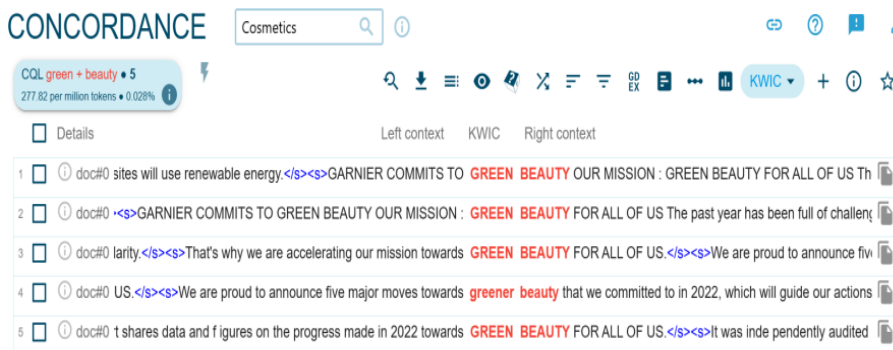
Owing to this data, the *identity* that Saeed Ghani constructs for itself and its consumers can be summarised as a contemporary cultural and religious brand. Hence, the vocabulary constructs an identity of natural, traditional, and cultural pride. The stories portrayed by Saeed Ghani do not promote artificial beauty products for achieving a glow and promoting care. Instead of framing beauty as an appearance that attracts others, it frames it as a natural, religiously permissible glow that one can achieve for oneself. However, through the lens of ecolinguistics, there is almost no reference to environmental issues, despite the dense use of natural language. This pattern suggests that this brand's ideological focus is more inward-looking, i.e., personal health and spiritual cleanliness, rather than outward, i.e., planetary health. Saeed Ghani's ecosophy is religio-anthropocentric. This does not mean that it is anti-ecological. Instead, it aims to preserve cultural roots and bodily purity through natural and organic ingredients permitted by religion. However, here modern scientific discourse and trends are backgrounded.

Garnier: Framing Green, Ethical, and Scientific Identity

In sharp contrast to Saeed Ghani, Garnier frames its brand identity around green ethics and scientific progress. The story Garnier promotes is of sustainable beauty. It favours the production of products in an environmentally responsible and cruelty-free manner. The language deployed by the brand consistently selects and foregrounds the elements of the *Green Beauty* narrative.

Figure 6

Concordance for Green Beauty (Sketch Engine)



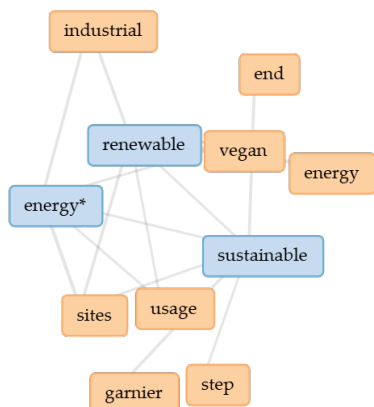
For example, Garnier highlights factual claims on its official website stating that *Cruelty Free International approves all Garnier products under the Leaping Bunny Program, 99% of ingredients in Garnier's products are vegan and not derived from animals, and by 2025, all electricity & gas usage in our plants and distribution centres will be carbon neutral*. Such approved claims are considered facts and, according to Entman's model, perform framing functions by helping to define the problem. Counterarguing the problematic narrative that conventional cosmetics involve animal testing and non-vegan ingredients, Garnier offers a moral evaluation and proposes remedies. In this highly conscious world of ecosophy, Garnier effectively tells consumers that it recognises the ethical and ecological issues and is actively addressing them. Hence, it invites consumers to see Garnier as the morally good choice in the beauty market.

Figure 7

Voyant Links for Green (Collocates)



The selection of specific trigger words in Garnier's slogans is very strategic. These terms are inclusive of a global environmental discourse, hence they carry ideological weight. Cruelty-free frames the ideology of animal rights. According to Entman, frames are defined by what they omit as much as what they include. 99% vegan products or 100% renewable energy powering production is admirable. Yet it does not address the brand's current use of non-renewable energy or its past environmental impacts. There is a subtle use of erasure here. For example, the ecological costs of producing millions of plastic bottles or of using natural resources are not part of this narrative. As a result, this clearly corresponds with the idea of greenwashing. Brands exploit eco-friendly ideals to maximise their image while subtly downplaying the patterns of production, manufacturing, and the waste system.

Figure 8*Voyant Links for Energy (Collocates)*

Entman's model helps explain that framing makes specific ideas and concepts cognitively easier to perceive and memorise. Here, Garnier uses this approach to position itself and its customers within a meaningful and valuable narrative. These trigger words frame Garnier as an environmentally sustainable brand. As a result, consumers of Garnier may come to see themselves as part of a larger, eco-friendly, and authentic brand. On the other hand, Stibbe's warning is clear. Ethical consumption is a double-edged sword. It does encourage responsible consumption behaviour, fostering a community of mutual trust and eco-conscious individuals. Yet it reinforces a consumer-based identity. It sustains the idea that who we are depends on what we buy.

Garnier, in its promotional content, adopts scientific and technological jargon, which makes it credible and transparent. Trigger words such as *renewable*, *energy*, *sustainable*, and *vegan* frame Garnier within the ideological ground of environmentalism and climate action. This pattern suggests that their production process is clean and responsible. As a brand operating in Pakistan, however, there is no involvement of cultural heritage or religion. Garnier omits any local context or reference, presenting itself as a global brand with universal ecological values. This omission is not a coincidence. This approach is a strategic step. Garnier facilitates cross-cultural connections between international audiences and local specifics, thereby building a large, supportive *ingroup* (Stibbe, 2015).

Figure 9*Word Sketch for Beautiful (Sketch Engine)*

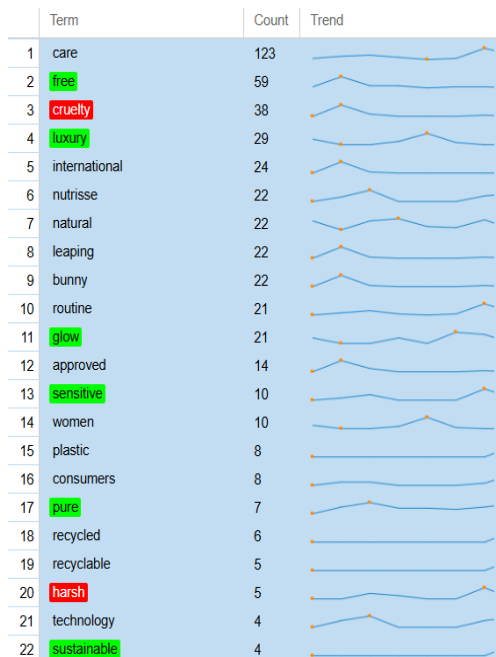
WORD SKETCH	Search	Tools	Help	Share
beautiful as adjective 13x				
modifiers of "beautiful"	nouns modified by "beautiful"	"beautiful" and/or ...	verbs complemented by "beautiful"	subjects of "be beautiful"
as as beautiful	complexion beautiful complexion hair beautiful long hair skin beautiful skin	unproblematic beautiful and unproblematic confident confident and beautiful fresh fresh, and beautiful long beautiful long smooth smooth and beautiful	make make each individual look beautiful	woman woman is beautiful look look beautiful

Frames are manifested by the *presence or absence of certain keywords, stock phrases, and sources of information* (Entman, 1993, p.52). This procedure reinforces a particular idea. Garnier, as shown in the figure, draws on a cultural *story* of beauty and care. It connects this narrative with skin tone, confidence, and femininity. While analysing consumer identities in lifestyle media, Stibbe (2015) found that Men's Health magazine does not merely provide advice. Instead, it tells a story about what it means to be a man (p.118). Similarly, Garnier's advertising does more than describe products. It examines what it means to be a responsible consumer in the beauty sector. Radically moving away from the green identity, it enters into the state of beauty identity. Trigger words such as *beautiful*, *unproblematic*, *fresh*, *complexion*, *smooth*, and *confidence* highlight social mobility. They suggest that all a woman needs are these products

to create herself as the epitome of beauty, as widely accepted by societal norms. Hence, this story is subject to normative pressure, whereby people, especially women, are encouraged or compelled to adopt these identities by the narratives available in society.

Figure 10

Voyant Terms for Frequencies



The words that Garnier frequently uses are not accidental. They are carefully selected and emphasised in Garnier's slogans and promotional advertisements to frame the brand's identity and narrative. For example, Garnier uses the UV-Protective frame by implicitly suggesting that excessive exposure to sunlight is problematic and positions its Super UV product line as the ultimate solution. Stibbe (2015) defines ideologies as *belief systems about how the world was, is, will be, or should be, which are shared by members of a particular group in society*. (p.23) The implicit ideology of Garnier is one of sustainable consumerism. It comforts its users by framing mass-market cosmetic use as unproblematic only when green choices are prioritised.

1. The term *green* strongly collocates with *beauty* alongside words such as *initiative*, *goals*, and *progress*.
2. It gives prominence to the terms *energy*, *planet*, and *renewable* as adjectives.
3. The word *care* collocates with *lifestyle* and *beauty* in most Garnier products.
4. Most prominently, it emphasises *animals*, *cruelty-free*, *testing*, and *vegan* terms in its product descriptions.

Figure 11

Word Sketch for Natural (Sketch Engine)

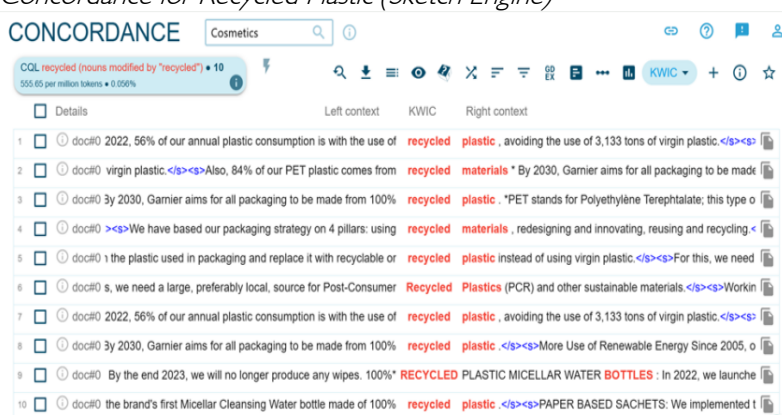
"natural/artificial" and/or ...				nouns modified by "natural/artificial"			
effective	2	0	...	ingredient	8	0	...
other	2	0	...	beauty	3	0	...
harmless	1	0	...	route	2	0	...
shine-free	1	0	...	moisturizer	2	0	...
exceptional	1	0	...	product	6	0	...
toxic-free	1	0	...	state	1	0	...
significant	1	0	...	painkiller	1	0	...
organic	1	0	...	bleach	1	0	...
harmful	0	1	...	laxative	1	0	...
synthetic	0	1	...	goodness	1	0	...
				cure	1	0	...
				one	0	1	...

The use of *organic* and *natural* instead of *artificial* triggers the frame of ecosophy. We can identify a brand's ideology by examining how it labels different groups and assigns them certain traits, values, or behaviours (Stibbe, 2015). When Garnier uses terms like *natural ingredients*, it emphasises its image as an environmentally friendly company. This selection, however, completely erases the negatives of industrial production. The absence of terms such as waste, pollution, or emissions ensures that any negative side of their products stays out of sight. If consumers use products that are *toxic-free*, *organic*, *effective*, and made with *essential natural ingredients*, they are implicitly labelled as caring about natural purity.

In the words of Stibbe, *texts build and perpetuate a model in people's minds about what kinds of people there are in society* (p.108). By repeatedly foregrounding claims such as naturally derived ingredients and responsible beauty, advertising discourse subtly normalises the expectation that consumers should choose brands aligned with such values. However, any mention of mass production, industrial waste, carbon footprint, pollutants, overconsumption, corporate profit objectives, or the contradictions inherent in a beauty brand's claim to be environmentally responsible is omitted. When a discourse consistently omits certain realities, it conveys the idea that those realities are unimportant, unworthy of mention, or marginal. A brand so involved in ecosophy and environmental well-being has nowhere on its website acknowledged the deep ecosophy that continuous product sales, including green products, contribute to ecological strain and can lead to organic depletion.

Figure 12

Concordance for Recycled Plastic (Sketch Engine)



In the Pakistani context, it is well known that recycling infrastructure is weak. Garnier places significant emphasis on recycled plastic. Yet, it omits who is responsible for recycling and how much plastic is ultimately recycled. It conceals the local responsibilities and environmental constraints of waste processing. This backgrounding of local conditions foregrounds a global narrative of Garnier's green initiatives. With its Green Beauty campaign, Garnier reassures consumers they're doing the right thing by buying these products without questioning overconsumption or the brand's growth model. They promote the idea that the planet will be a better place because those products contain 50% recycled plastic and are free of animal testing. By shedding extensive light on its eco-friendly procedures, it ignores the hidden environmental costs. Entman (1993) states that frames typically *diagnose causes and identify the forces that create the problem* (p. 52). Thus, this green identity of Garnier produces a frame that diagnoses the problem narrowly and proposes solutions that do not challenge the broader system of consumption, growth, and development.

Conclusions

Language is not just about words. It shapes the *stories* brands tell and the identities they create. It is highly powerful and significantly ideological. Through an ecolinguistic and framing analysis of Saeed Ghani and Garnier's marketing language, this research highlights that each brand promotes a distinct ideological worldview even though they are both selling similar products. Both brands present themselves as environmentally beneficial through contrastive discursive strategies. Saeed Ghani leans hard into nature and tradition. Trigger words such as *non-alcoholic*, *halal*, and *natural* promotes

natural and seemingly less chemically intensive consumption. It portrays the brand as one that respects animal welfare. They do not use extensive technical language or international certifications. Saeed Ghani, by foregrounding trigger words such as *halal* and *herbal*, constructs a narrative of cultural, religious, and traditional trust. It's less about what the world thinks and more about what their own community believes in.

Garnier takes a different path, with its language centred on global responsibility and science. Garnier's story is overtly beneficial to the environment. It advocates for *cruelty-free* and *sustainable* production practices. Through phrases such as *cruelty-free* and *99% vegan*, it constructs traits of sustainability and ethical standards. For Garnier, it's about progress, innovation, and doing the right thing for the planet as a whole. It effectively promotes the amalgamation of capitalism with environmentalism. Although both brands claim to be environmentally friendly, the identities they project could not be more different. Saeed Ghani's story appears rooted in tradition and trust, whereas Garnier advocates modern collective responsibility.

Garnier's discourse is both a mirror of genuine social values and a smokescreen. Faith-infused naturalism, as articulated by Saeed Ghani, and science-led environmentalism of Garnier are two distinct ideologies promoted by these brands through consistent linguistic patterns. Simultaneously, the identities labelled with customers as the *halal-conscious traditionalist* vs. the *green-conscious modernist* lure consumers to keep on using these brands. The collocational pattern identified by the Voyant tool supports the interpretation that these co-occurring terms are not random marketing slogans but cohesive story frameworks. Clusters identified through the Word Sketch tool, including *natural/organic* and *green/vegan*, are centred on ethics and innovation, respectively.

Hence, both brands engage in ideological storytelling. One through the idiom of culture and religion. The other through the idiom of science and global ethics. Language, hence, is a primary tool in promoting particular ecosophies. Both brands have benefits and limitations, and influence consumer behaviour and values. In marketing discourse, words are not taken accidentally; instead, they are carefully crafted frames. In a world facing environmental and social challenges, the language of beauty and care plays a meaningful role in reproducing our relationships with nature, culture, and the self.

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