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## Decoding embodied metaphors in Ja Loka's X Discourse: An embodied cognition analysis

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**Abstract:** The X platform began with microblogging but now diversifies to provide more financial and communication-related services. From Ja Loka's discourse on X, the study analyzes how embodied metaphors, which brainstorm the connection between the concrete and the abstract domains are manifested in the digital sphere. This research analyzes the COGNITIVE PROCESSES that underlie the construction and understanding of the embodied metaphors in Ja Loka's discourse in the X platform. The present study is based on image schemas as the primary COGNITIVE PROCESSES and examines how Ja Loka conveys abstract concepts, emotions, and values using embodied metaphors. The present study employs a comprehensive descriptive qualitative method that cautiously looks into the COGNITIVE PROCESSES of metaphorical language within the X-platform. The data used to interpret the metaphorical discourse of Ja Loka in the X platform is collected using a web scraping tool called Octoparse. This allowed examining what is entailed in decoding embodied metaphors using image schemas within embodied cognition. The empirical findings present a vast array of embodied metaphors, and the cognitive foundation is varied in terms of image schemas used such as TRANSACTIONAL OBJECTIFICATION, SPATIAL REPRESENTATION, and CONTAINER. The analyzed data substantiate that metaphorical semiosis itself is a multifaceted phenomenon; the structures that are employed require state-of-the-art COGNITIVE PROCESSES to capture all the underlying components of metaphorical meaning-making.

**Keywords:** Embodied cognition, Embodied metaphors, Image schemas, Ja Loka, X platform

**Biographical notes:** Maina Wahome is a Kenyan-born and bred linguistics researcher and scholar who meritoriously earned his bachelor's degree (Arts) from Laikipia University, Kenya, and a Master's in Linguistics from Diponegoro University, Indonesia.

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### 1. Introduction

Communication patterns have radically changed since people have access to the level of tools that allow them to promote ideas, share opinions, and participate in global discussions using social networks. As a result, language users often adopt various strategies to communicate smoothly and harmoniously, minimizing misunderstandings or confrontations (Ochieng & Charles, 2023). Of these media, X, formerly Twitter, is one of the most popular channels that are based on brief and effective messaging. Tweets are limited to 280 characters for non-premium subscribers so instead of facing intellectual restrictions people have to be very innovative in their thinking and thus use many metaphors. Using the notion of embodiment, *metaphors are linguistic units that can express thoughts and, particularly, feelings referring to concrete activity*. What philosophers have referred to as 'metaphoric' can help explain what is considered to be an immensely complex way of using language in the digital age. Johnson (1987) in his book *The Body in the Mind*, argued that our bodily experiences create the image schemas in the conceptual structure. Image schemas may be derived from the sensory and perceptual processes of interacting with the world, and appear as functional lateralizations, for example, the *up-down* or *top-bottom* asymmetry of the vertical bodily axis. Embodiment, in cognitive science, is a process by which *simulations* are built from bodily experience (Barsalou, 1999).

In light of the theory of embodied cognition and image schemas, *embodied metaphors* make integration and coordination of the physical physiological experiences as well as the operational concepts. These examples make several concepts easier to understand and people are also more likely to get involved, as opposed to complex metaphors that relate ideas to feelings, actions, or ordinary experiences. Lakoff and Johnson (1980) defined *embodiment as the process by which, abstract concepts draw on metaphors grounded on schemata that are influenced by processes that occur beyond consciousness*. The fact that most of the time we use physical analogies routinely constructs neural connections between language and sensory-motor experiences makes the analogies vivid and more easily understood. To bridge this gap between the real and abstract, people use embodied metaphors which provides a much richer ground for accounting

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for complex notions in contemporary society. By linking concepts to tangible feelings, actions, and common human experiences, these metaphors improve comprehension and participation. Leung et al. (2012) opine that there could be similar gains in mental gestures, which symbolize metaphors for creativity, as there are when performing those activities. A long-term memory representation built in multimodal neuronal convergence zones is termed a *simulator*. It functions as an online working model of past physical engagements and gathers modality-specific details of an individual's experiences (Barsalou, 1999).

To determine the type of embodied metaphors used in the X platform, this research focuses on the X discourse of Ja Loka, one of the active tweeters in Kenya's X platform. Following the principles of embodied cognition, *embodied metaphors utilize sensory experiences in addition to language to conceptualize abstract ideas through tangible physical sensations*. X discourse of Ja Loka is a satisfactory example focusing on how the COGNITIVE PROCESSES work through language expression concerning how people use and negotiate embodied metaphors in today's digital world. Therefore, to foster an appropriate strategic approach to generating embodied metaphors several recommendations should be implemented (Heracleous & Jacobs, 2008). Simbulas and Talde (2022) reasonably opined that it is relatively possible to employ embodied metaphors to give negative experiences a boost.

It is within the framework of embodied cognition theory as postulated by Barsalou (1999) that this study further examines the proposition that *cognition is profoundly tied to the body and bodily actions within their contexts*. According to Gibbs (2005), postulated strong propositions help to establish the explanations of the interaction between the body and cognition. The *Gestaltist notion* of embodied concept allows looking at the given concept as the metaphorical translation of sensory-motor data. Thus, in the context of the analyzed environment X, characterized by the brevity of utterances, this research enriches the theoretical contribution of embodied cognition by evaluating how individuals rely on embodied metaphors when expressing certain concepts and feelings. In addition, the study complements the interdisciplinary approach proper to cognitive science regarding linguistic, psychological, and communication theories within the context of X. In extending the understanding of the use of metaphors in the context of the study, the research provides a connection between language and cognition as well as digital media and makes a helpful contribution to comprehending the complexity of an information transfer process through metaphors in the situation of X.

There is a plethora of literature that has been published, focusing on the explication of embodied metaphors and cognition. According to recognized developmental psychologists, image schemas are known to be emergent, and hence the learning theories never postulate them as inherent knowledge formations (Mandler, 2004). Soler (2021) acknowledges that there is variation in embodied metaphors. Subsequent studies have attempted to explicate the components of an embodied metaphor, and other papers have provided responses and analyses of criticisms posed by some researchers in the field.

Gibbs and Franks (2009) posited that metaphors form the backbone of people's illness narratives, thus defining how they think and experience. The study involved identifying six women's cancer narratives, in which metaphors are realizations and representations of durable cognitive structures. Altogether, the women mobilized another type of resource: the metaphorical language that allowed them to embody a healthy body despite the disruption of illness. Insofar as such ideas are encoded within literary metaphors, the present study underscores the significance of metaphor in mapping individual experience of cancer in language to culture's ways of thinking about health and illness.

Williams (2019) examines the source-path-goal image-schematic structure in gestures applicable for solving counting issues – gestures for thinking and the teaching process when explaining the proper approach to reading a clock – gesture for teaching. The study shows that all idealized cognitive models are echoed by gesture forms, sequences, and combinations of path schemas over and above distal verbal meanings. This also demonstrates how gestural distribution of image schemas is for thinking through gesture in cognition and signification of gesture in communication where co-attention with listeners maintains cultural inheritances in co-intentionality. However, the study does not focus on embodied metaphors in Ja Loka's X discourse.

Antle et al. (2009) studied how people use embodied metaphor to facilitate physical interaction in ubiquitous computing interfaces and how use more general embodied schemata. They designed an engaging live audio space to investigate how embodied schemata transfer the full-body input actions to the audio output. Therefore, the studies established that the 'transformation of embodied or gestural meaning from movement into function' does not occur independently, in a purely mechanical fashion: it is moderated by properties such as discoverability and perceivability of feedback. The study completed with design tips for embodied-style interfaces but did not continue to examine embodied metaphors in other scenarios, such as Ja Loka's X discourse, which will be investigated in the current research.

Against this backdrop, Cuccio (2016) investigated the metaphor and their ability to operate on persuasion in aspects of life including attitude as well as beliefs. There is considerable theoretical and empirical literature on the persuasive effects of metaphors, their precursors being seen as potent weapons in the arsenal of rhetoric. However, prior research has provided inconclusive data, thus partially elucidating the workings of this trope. Following a methodology of philosophical, social-psychological, and neurological approach Cuccio assumed that persuasion is partly based on hijacking of bodily experiences and that metaphors are especially effective in this case. In particular, the conceptual mappings, which involve the somatic domain, like in the case of "getting hands on something," have greater persuasiveness. It is therefore the conclusion of the study that hunters such as those geared towards engaging embodied experiences - while enhancing the effectiveness of such metaphors lies in their ability - still require further research on the use of embodied metaphors in digital space, especially the X Platform.

Landau et al. (2010) based their argument on the proposition that understanding the mechanisms which underlie social thought and attitudes, known as social cognition, could benefit from the complexity of the conceptual metaphor as a peculiar cognitive frame shaping social thought. This research was undertaken with the view of evaluating the extent to which metaphors affect social information processing differently from the ways proposed by traditional schema theories or embodied cognition theories. According to their research, they noted that metaphors, greatly influence social psychological phenomena like attitudes and evaluations, through constructive realistic experiences metaphors allow people to grasp concepts that are hard to comprehend. More specifically, this study posited that an ME perspective provides useful directions for the development of SC research and its entwinement with other disciplines.

In response to Casasanto and Gijssels' (2015) doubts about the embodied character of metaphorical source-domains, Torres-Martínez (2022) made an argument in favor of an Embodied Extended Mind Theory (EEMT) based on Active Inference (AIF). Torres-Martínez (2022) examined the embodiment of metaphors through the extended embodied mind theory based on active inference. This research revealed that metaphors are formed from the configuration of different systems; nonverbal, embodied information, and retrieved perceptual frameworks. The study concluded that metaphors are more than links between the source and the target; they reflect living energetic processes that recur in closed systems, which allows people to manipulate categories concerning CE partition. However, to some extent, the existence of embodied metaphors in Ja Loka's X discourse which is the subject of the current study is not investigated in the study.

Drawing on the PATH and CONTAINER image schemas, Otieno (2019) analyzed the constitutive formation of metaphors in Kenyan political discourse. This paper sought to identify how these schemas mediate the relationship between the source domains (Journey & Container) and the target domain (Politics) through the activation of the subsidiary images schemas in metaphors. The findings confirmed that both schemas contain the axiological value (positive or negative) of metaphoric in political language. The study concluded that image schemas play a significant role in the way politicians want politics to be understood as a journey and a container to understand the cognitive reality of the political metaphor in Kenya.

Although a vast amount of research has already been done in the domain of embodied metaphors and cognition, the research deficit seems to persist in identifying the distinct implementation of embodied metaphors in the digital parlance of X, especially regarding the Ja Loka manifestation. This research fills this gap by paying attention to Ja Loka's X discourse and making insights into how people use embodied metaphors accordingly in the context of digital media interaction. Consequently, the study seeks to respond to the following research questions which form the basis of the research:

- i. How does Ja Loka employ embodied metaphors on X, and what cognitive processes underlie their creation?
- ii. To what extent do image schemas function as foundational cognitive structures in conveying complex concepts, sentiments, and cultural norms through embodied metaphors in Ja Loka's X discourse?

## **2. Literature review**

This section reviews embodied metaphors and the embodied cognition theory pertinent to the study's objectives.

### **2.1. Embodied Metaphors**

Grounded in bodily experiences, *embodied metaphors* are one of the main developments in cognitive linguistics and psychology which express one conceptual domain (the target domain) in terms of another one (the source domain). Kövecses (2000, 2005) asserts that human emotions are shaped by individuals' embodied experiences within diverse cultural contexts, manifesting as metaphorical patterns of thought derived from recurrent embodied encounters. The mapping between concrete physical feelings and comprehensive ideas helps individuals approach and manage something more easily. For example, the mental process of understanding an idea (the secondary subject, the target domain of the metaphor) is represented, in the same way as touching an object (the first subject or the source of the metaphor) in the expression "I grasped the idea." Khatin-Zadeh et al. (2023) acknowledged that the theory proposes that the motor system – the 'executive' system responsible for implementing grasp-related actions is heavily recruited by the brain to process the metaphor. This suggests that the same neural networks and the related brain areas that are activated during the actual motor act of reaching are involved in metaphor comprehension consistent again with the idea of Metaphorical embodiment. The theory of metaphorical embodiment concerns Gallese and Lakoff (2005) according to which physiological experiences define how we conceptualize abstract ideas. The current collaborative work is based on interdisciplinary approaches that include linguistics, psychology, neuroscience, and philosophy with a focus on embodied metaphor effects on language, culture, and cognition.

### **2.2. Embodied Cognition Theory**

In the lens of the theory of embodied cognition, the sensory and motor experience forms an inseparable cover with the cognitive processes. Sensorimotor connections are often reactivated when one or several experiences constitute concepts and things (Lakoff & Johnson, 1980). It also assumes that the conceptual scaffolding from which we construe the world is essentially metonymic and grounded in social and physical interactions. Embodied cognition theory challenges the traditional cognition theories that maintain that only other mechanisms contribute towards the thinking and understanding of the brain apart from abstract representation. Instead, it draws attention to the remarkable effects of sensory embodied stims, physiological occurrences, and experiencing the physical environment (Barsalou, 1999; Gibbs 2005). Embodied Cognition argues that cognition is directly influenced by sensorimotor states and processes (Finley, 2025). This theory posits an argument contrary to symbolic formation theories that hold that cognition is the manipulation of

abstract symbols (Gibbs, 2005) and computational theories that dispose of cognition as a manipulation of formal symbols (Barsalou, 1999). Comparisons, therefore, serve as a connection between literal and context-based mentality (Barsalou, 1999; Gibbs, 2005). It is not just about the thought process, which is more often just a sensory and motor construction. To come to terms with how people use metaphorical language to capture long-involved thoughts and feelings in digital platforms – such as Ja Loka’s X discourse – embodied cognition is paramount.

This theory proposes that how we categorically interact with the physical world specifies the processes by which it guides cognition as opposed to symbolic theories that reduce meaning to language and text-based symbols (Gibbs, 2005) and the traditional computational models that view cognition as a manipulator of abstract symbols (Barsalou, 1999). These compare one thing to another since they serve as a connection between everyday use and more general-use things (Barsalou, 1999; Gibbs, 2005). It, therefore, underlines the fact that the knowledge processed in our concepts entails more of the perceptual and motor experiences than just the representation. Considering how people actively make use of metaphorical patterns to achieve the goal of expressively describing abstract states and processes in the sphere of digital media communication —like in the X discourse of Ja Loka —, this viewpoint is imperative.

The embodied cognition paradigm gives us valuable knowledge about how movement and touch can create and interpret metaphors in precisely curt and briefly interacted digital environments. We expand knowledge of language use on social media including X via embodied cognition that encompasses communication studies, psychology, and linguistics. These perspectives expose the fact that physical contact, environments, and cognitive functions are closely related to each other. By adopting the embodied cognition approach, the existing theories are enriched, as well as general insights into the usage of language and metaphors in digital communication are provided. This viewpoint focuses on the processes of the corporeal, mental, and verbal in a continually reciprocal mode.

### **3. Research methodology**

The research design used is descriptive-qualitative to examine the cognitive processes that contribute to the generation of embodied metaphors and their use in Ja Loka’s X discourse. The interpretative nature of metaphorical statements in digital media and their dependency on context are reasons why the qualitative method is suitable for studying such data. Distinct from other research that involves theoretical frameworks, descriptive qualitative research aims to describe a phenomenon in as much detail as possible to help readers understand it without bias from the researcher’s ideas (Creswell, 2014).

Therefore, the study focuses on X discourse of Ja Loka with special reference to X as the main site of analysis. The main participant whose tweets are examined to understand the intricacies of embodied metaphors is Ja Loka, a well-known Kenyan, in the X-verse.

Octoparse, an online scraping tool, is used to gather data for the investigation of Ja Loka's X discourse. This application makes it possible to extract tweets along with their textual content and related metadata, making it easier to conduct a thorough analysis of the embodied metaphors that Ja Loka uses. A comprehensive and accurate approach to data gathering is made possible by the web scraping procedure, which guarantees the extraction of a representative sample of Ja Loka's X conversation over a predetermined time range (Saurkar et al., 2018). The procedure involved visiting the X website, searching for “Ja Loka,” and setting up a pagination loop for thorough coverage. Using the loop to go over the data that is accessible. Tasks for auto-detection were then started, and the collected data was stored and exported to an Excel file. This process was repeated until enough amount of data was collected, guaranteeing a strong dataset for further research.

A careful review of the gathered information is necessary for the interpretation of embodied metaphors in Ja Loka's X discourse. To find and classify the wide variety of embodied metaphors, a qualitative content analysis method is used. Spatial representations, transactional objectification, and containment expressions are the main areas of analysis in the tweets. Enhanced comprehension of the mental operations involved in utilizing pre-existing frameworks for metaphorical representation resulted from the themes and patterns that emerged from the data.

The Pragglejaz Group’s (2007) Metaphor Identification Procedure (MIP) was utilized to identify metaphorical language instances: Firstly, the data collected through the web scraping tool is sifted through to uncover ancillary information. The terms used in the tweets are then examined using a lexicon examiner to determine their meanings in the given context. This is followed by a fundamental meaning check to verify if the lexicons still retain their essential meanings. Finally, the process culminates in the recognition of words that depart from their literal meaning, which are marked as metaphors, enabling a comprehensive understanding of Ja Loka's X discourse.

A three-step strategy developed by Silverman (2009) served as the foundation for the qualitative methodology used to analyze Ja Loka's embodied metaphors on X. 1) careful data reduction to concentrate on key components; 2) careful data organization into a tabular format to improve accessibility; and 3) synthesis of results to derive significant conclusions regarding Ja Loka's usage of embodied metaphors.

### **4. Findings and discussion**

Using the framework of embodied cognition theory, 600 tweets from 2020 to 2024 were analyzed in Ja Loka’s X discourse analysis. Cognitive mechanisms that underlie Ja Loka's use of embodied metaphors are examined. Specifically, SPATIAL REPRESENTATIONS, TRANSACTIONAL OBJECTIFICATION, and CONTAINMENT. The study clarifies how these aspects of embodied cognition affect how Ja Loka's discourse interprets events, feelings, and cultural norms. The source doesn’t explicitly state these metaphorical categories; instead, they have been deduced through the analysis of metaphors with image schemas.

Table 1: Embodied Metaphors Based on Image Schemas

Image Schema	Embodied Metaphors
Spatial	<ul style="list-style-type: none"> <li>➤ Lavish Lifestyle as Upward Movement</li> <li>➤ Throwing Money as Generosity</li> <li>➤ Yeast-infested Ho3s as Negative Downward Movement</li> <li>➤ Years Behind Wheels for Men as Depth of Life Experiences</li> <li>➤ Least Mileage and Few Previous Owners for Women as Perceived Purity</li> <li>➤ Significance of Flight Hours for Pilots as Expertise</li> <li>➤ Years of Experience Behind Wheels for Drivers as Skill</li> <li>➤ Performance Car as Positive Speed and Power</li> <li>➤ Light Coffin on Wheels as Danger and Vulnerability</li> <li>➤ Invisible White Man in the Sky as Critical Perspective on Religious Belief</li> <li>➤ Sending to Hell as Penalty of Violation</li> </ul>
Transactional Objectification	<ul style="list-style-type: none"> <li>❖ I can't date a broke man as Transactional Objectification</li> <li>❖ Cum Rags as Manipulative Users</li> <li>❖ Tell Us How Much You Charge as an Explicit Transactional Request</li> <li>❖ Women on Tinder as Recreation Objects</li> <li>❖ Women as Vulnerable and Desperate</li> <li>❖ Women as a Symbol of Low Standards</li> <li>❖ Pauline Njoroge as a full-time bed-to-bed midfielder</li> <li>❖ Women as Sex Objects</li> <li>❖ Women as Price Tags</li> </ul>
Container	<ul style="list-style-type: none"> <li>• Modern sluts and e-thots are on the chopping board</li> <li>• Car as a Coffin on Wheels</li> <li>• Individuals as Constrained Entities in Limited Roles</li> <li>• Duration of prayer as a container</li> </ul>

#### 4.1. Embodied Metaphors with Spatial Image Schema

This section analyzes how embodied metaphors grounded in spatial image schemas are employed to convey abstract ideas, focusing on socio-economic disparities, decision-making in professional and personal contexts, vehicular safety concerns, and critiques of religious ideologies.

***“Nigerians are out here living a lavish lifestyle and throwing money at our indigenous yeast-infested ho3s, you might think they come from some developed nation yet back at home they don't even have electricity.” (@\_fels1, January 15, 2024)***

The message of the tweet encapsulates an embodied metaphor, which relies on sensory and motor schemes to encode the concept of movement. In Kenya, the division between strategic and practical interests closely aligns with socio-economic disparities, including urban-rural, educated-uneducated, and wealthy-poor distinctions (Ndambuki, 2013). Therefore, the embodied metaphor **Lavish Lifestyle as Upward Movement** depicts this.

The expression *“living a lavish lifestyle”* is metaphorically linked to an upward movement or positive orientation. In embodied terms, this is consistent with the image schema where *“up”* is associated with positive values. Conceptual metaphor theory suggests that the metaphorical connection between wealth and an upward trajectory is based on our embodied experiences of success and positivity being associated with upward movement. **Throwing Money as Generosity and Expenditure:** The act of *“throwing money”* implies generosity and abundance. The physical action of throwing involves a motion associated with giving or spending resources. Embodied simulation plays a role here, as the mental simulation of the physical act of throwing money is tied to the conceptualization of generosity and the lavish spending of resources. **Yeast-Infested Ho3s as Negative Downward Movement:** The derogatory term *“yeast-infested ho3s”* is metaphorically linked to a downward movement or negative orientation. The negative association is strengthened by the use of the metaphor. The metaphor draws on the image schema where *“down”* is associated with negative values, reflecting a cognitive process grounded in our embodied experiences of undesirable situations being linked to downward movement.

The embodied metaphor in the tweet utilizes image schemas related to upward and downward movements to convey complex social and economic dynamics. The cognitive processes involved include conceptual metaphor theory, where abstract concepts (lavish lifestyle, generosity) are mapped onto more concrete experiences (throwing money, upward movement, negative downward movement), and embodied simulation, where mental simulations of physical actions contribute to the understanding of metaphorical expressions. The metaphor also underscores the importance of sensory and motor experiences in shaping our conceptualizations of social phenomena.

The positive link between a *“lavish lifestyle”* and upward movement reflects a society valuing success. Kharismi and Nurhayati (2024) opined that the relationship between linguistic forms and the socio-cultural environmental dimension is best understood through the connections between meaning. Therefore, the derogatory term's downward association signifies societal disapproval. The embodied metaphors highlight awareness of economic disparities, aligning with a moral integrity norm that critiques societal issues. *“Throwing money”* indicates generosity but introduces a critique of

excessive wealth expression. Embodied metaphors reflect on cultural norms around success values, economic awareness, wealth expression, and social critique.

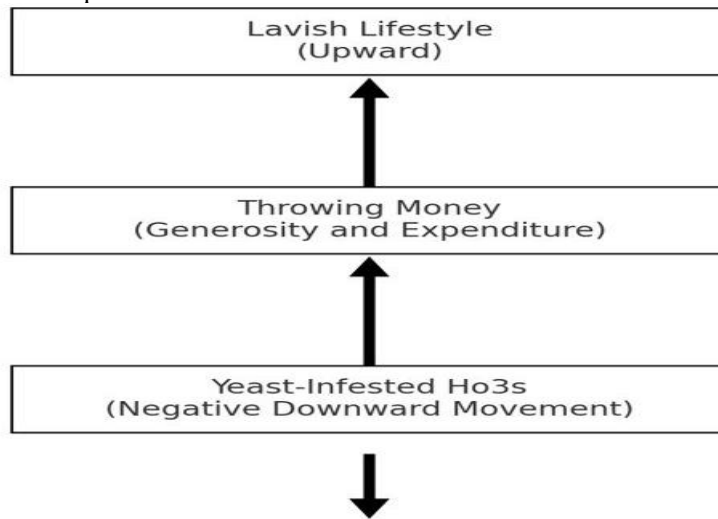


Figure 1: Lavish Lifestyle Metaphor

The metaphoric expressions “Lavish Lifestyle” and “Throwing Money” symbolize positive orientations, embodying upward movements associated with abundance and generosity, while “Yeast-Infested Ho3s” metaphorically conveys a negative downward movement, reflecting a less favorable orientation.

*“When hiring a driver, go for one with many years behind wheels. When buying a car, you go for one with the least mileage and few previous owners. What’s your question again?” (@\_fels1, January 11, 2024)*

The author employs an embodied metaphor to convey advice regarding societal expectations related to men and women in the context of hiring drivers and buying cars. The study examines the metaphor with the spatial organization centered around gendered experiences and conditions. **Years Behind Wheels for Men as Depth of Life Experiences:** The phrase “many years behind wheels” for the man is metaphorically linked to a spatial dimension of depth or life experiences. In this context, the accumulation of years of driving represents a wealth of life experiences, suggesting that a male driver with extensive experience is likely to be seasoned and knowledgeable. The spatial metaphor here aligns with the idea that depth is associated with richness and complexity. **Least Mileage and Few Previous Owners for Women as Perceived Purity and Femininity:** Conversely, the recommendation for women to have a car with the “least mileage” and “few previous owners” is metaphorically linked to a spatial dimension associated with perceived purity, femininity, or the absence of past relationships. In this case, the metaphor draws on societal expectations related to women’s experiences, emphasizing the notion that a woman with a car showing minimal usage and fewer previous owners is often culturally associated with being chaste or having fewer romantic entanglements.

The spatial organization in this metaphor underscores how societal expectations shape the conceptualization of experiences and conditions for men and women. The cognitive processes involved include conceptual metaphor theory, mapping abstract concepts (life experiences, purity, femininity) onto concrete experiences (years behind wheels, mileage, previous owners), and embodied simulation, where mental simulations of spatial dimensions contribute to the understanding of gendered metaphorical expressions. This tweet utilizes embodied metaphors related to the depth of experiences for men and perceived purity or femininity for women to provide advice on hiring drivers and buying cars, reflecting societal expectations and gendered perspectives.

The cultural norm embedded in the metaphor suggests that a virtuous woman is culturally associated with chastity and fewer romantic entanglements. The norm aligns with traditional expectations, tying a woman’s perceived purity to her suitability for familial roles. The advice reflects a normative expectation for women to embody modesty and faithfulness, paralleled through the metaphor of a car with limited mileage and ownership history.

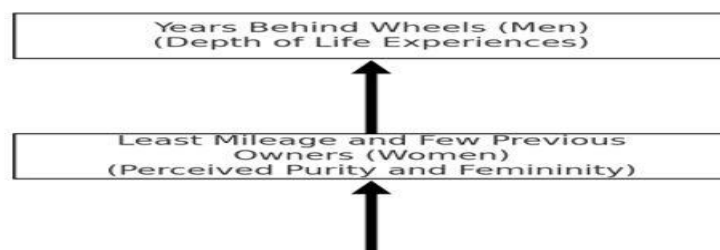


Figure 2: Years Behind Wheels Metaphor

“Years Behind Wheels” suggests seasoned and knowledgeable men with life experience, while “Least Mileage and Few Previous Owners” for women is associated with perceived purity, reflecting societal expectations regarding chastity and femininity through lower mileage and fewer owners. The arrows convey a conceptual flow, indicating an upward movement for men, symbolizing depth of life experiences, and an emphasis on lower mileage and fewer owners for women, representing cultural associations with perceived purity and femininity.

**“Does how long you have been practicing something matter on the skills you have?” (Janet Machuka) “Ask pilots significance of flight hours or drivers about years of experience behind wheels.” (@\_fels1, September 22, 2021)**

Ja Loka, responding to Janet Machuka, a Kenyan social media and content marketing expert, employs an embodied metaphor in his tweet. In this tweet, the author utilizes an embodied metaphor to highlight the importance of expertise and experience in specific professions, focusing on flight hours for pilots and years of experience behind the wheel for drivers. **Significance of Flight Hours for Pilots as Expertise and Proficiency:** The phrase “*significance of flight hours*” is metaphorically linked to expertise and proficiency in piloting. In terms of image schemas, this is consistent with the idea that more flight hours represent a greater accumulation of experience and skill, creating a spatial dimension of depth. Conceptually, the metaphor suggests that a pilot with a significant number of flight hours is likely to be more proficient and knowledgeable, drawing on our embodied understanding that expertise often comes with time and practice. **Years of Experience Behind Wheels for Drivers as Skill and Competence:** Similarly, the mention of “years of experience behind wheels” for drivers is metaphorically linked to the concept of skill and competence.

The image schema here involves associating more years of experience with a greater depth of knowledge and proficiency in driving. The metaphor reinforces the idea that expertise develops with time by implying that a driver with a lot of experience is probably talented and competent. Conceptual metaphor theory, which maps abstract ideas (expertise, proficiency) into more tangible events (flight hours, years of experience), is one of the cognitive processes at play. Understanding these metaphorical expressions is aided by embodied simulation since the conceptualizations expressed in the metaphor are shaped by mental simulations of the actual sensations involved with driving or flying. In conclusion, the tweet uses embodied metaphors connected to the spatial dimensions of depth for drivers and pilots, emphasizing the value of experience and competence in a given field.

Cultural norms and values in professions align with the Swahili saying: *usipopata taarifa ya kina, utaambiwa ni kamba tu* “Without detailed information, you’ll be told it’s just a rope”. This saying, like Ja Loka’s embodied metaphor, emphasizes the importance of in-depth knowledge and experience, cautioning against underestimating expertise without comprehensive understanding. Both the proverb and the embodied metaphor reflect a shared cultural belief in the profound impact of experience on competence in various professional pursuits.

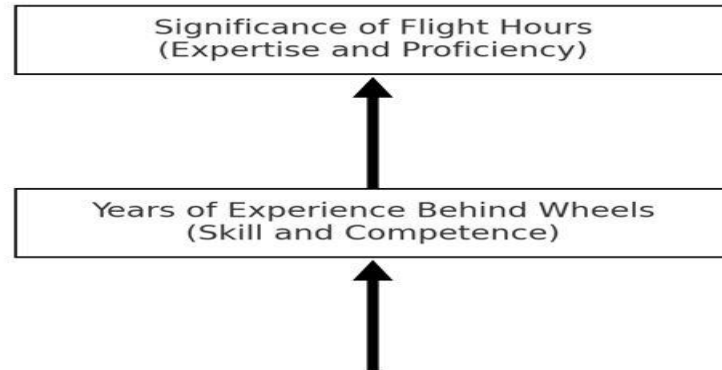


Figure 3: Significance of Flight Hours Metaphor

The metaphor “Significance of Flight Hours” for pilots symbolizes expertise and proficiency, where more flight hours represent a greater accumulation of experience and skill, while “Years of Experience Behind Wheels” for drivers metaphorically links to skill and competence, associating more years of experience with a greater depth of knowledge and proficiency in driving. The conceptual flow, represented by upward movement in both cases, emphasizes the spatial dimension of depth, highlighting the importance of accumulating experience for expertise and competence.

**“Probox is not a performance car. That is also a light coffin on wheels. Probox with less than 130 stock bhp is just going to kill you if you try racing with it.” (@\_fels1, May 14, 2020)**

Using an embodied metaphor, the author warns readers about the limitations of a Probox, a particular kind of car, especially regarding performance and speed. **Performance Car as Positive Speed and Power:** The sentence “Probox is not a performance car” implies that the Probox is not intended for powerful, fast performance. This corresponds to a spatial dimension in image schemas where “performance” is aligned with positive values, signifying power, speed, and efficiency. From a conceptual standpoint, the metaphor implies that a Probox lacks the qualities usually associated with high-performance vehicles. **Light Coffin on Wheels as Danger and Vulnerability:** “Light coffin on wheels” conjures

up a strong mental image that implies the Probox is a possibly hazardous and underperforming automobile. This car is associated with risk and vulnerability because of the spatial dimension, which suggests a negative orientation. The image schema that connects the concept of a "coffin on wheels" to the possible risk of operating a Probox, especially at high speeds, is the source of the metaphor.

**Less than 130 Stock horsepower as Insufficient Power:** The claim that a Probox with less than 130 Stock horsepower will just kill you if you attempt to race with it serves to accentuate the concept that its power is insufficient. The spatial dimension involves a threshold of power (less than 130 stock bhp), beyond which the car is metaphorically associated with a lethal outcome. The metaphor draws on the image schema where insufficient power is linked to negative consequences, emphasizing the potential danger of attempting to race with a Probox of this specification. Abstract concepts (performance, danger, power) are mapped onto more concrete experiences (Probox, light coffin, bhp). Understanding these metaphorical expressions is aided by embodied simulation since the conceptualizations expressed in the metaphor are shaped by mental simulations of the actual experiences related to vehicle performance and safety. The constraints of a Probox in terms of speed and racing are cautioned against by spatial image schemas associated with performance, danger, and power. The cognitive processes involved demonstrate how complex ideas like automotive capabilities and possible threats can be effectively communicated using metaphorical expressions rooted in embodied experiences.

Beyond their practical use, high-performance cars have symbolic meaning in Kenyan cultures. They act as representations of individualism, and wealth position. The way that high-performance car owners are viewed and treated with dignity and respect is influenced by cultural values that are reflected in the spatial dimension.

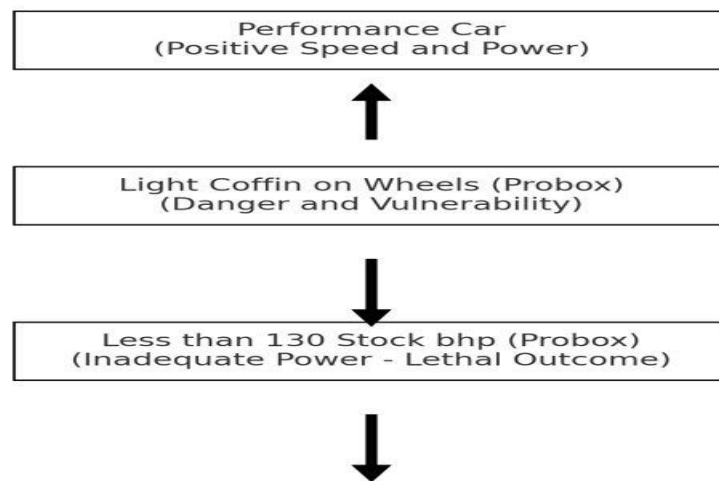


Figure 4: Performance Car vs. Probox Metaphor

Symbolizing the positive spatial dimension linked to power and speed, the metaphor "Performance Car" is positioned the highest. Below, "Light Coffin on Wheels (Probox)" is depicted with a downward arrow, indicating the negative spatial dimension linked to danger and vulnerability. Further down, "Less than 130 Stock bhp (Probox)" is also marked with a downward arrow, emphasizing the inadequacy in power and the potentially lethal outcome if raced with such specifications. The arrows visually depict the conceptual flow, highlighting the positive and negative spatial associations in the embodied metaphors.

*"That there is an invisible white man in the sky, who watches everything we do, every minute. He has a list of 10 things he doesn't want us to do, and if we do any of them, he will send us to hell, where we'll burn forever. But he loves us so much, and needs 10% of our money."* (@\_fels1, October 12, 2023)

The author employs a metaphorical expression to provide a critical perspective on a religious belief, likely associated with a particular deity and religious practices. The phrase "invisible white man in the sky" serves as a metaphorical representation of a deity often depicted with human-like attributes. It critiques the anthropomorphic characterization of the divine. The spatial dimension evokes a heavenly realm, but the metaphor subverts the traditional positive connotations of a divine figure by highlighting the invisibility and the simplified human depiction. Readers may mentally simulate the concept of an anthropomorphic deity watching over human actions from the sky, challenging the conventional understanding of divine transcendence. The mention of a "list of 10 things" alludes to a moral code or commandments associated with religious teachings. Stressing the idea of a set of required behaviors calls up a mental schema linked to laws and regulations. Drawing from their knowledge of ethical standards and religious teachings, readers can engage in a mental simulation of upholding or disobeying a set of moral principles.

**Sending to Hell as Penalty of Violation:** The prospect of going to hell is used to symbolically illustrate the repercussions of breaking the established moral code. This suggests a three-dimensional hell, highlighting the gravity of the repercussions of sins. Hell is represented as a location of unending torment.

Drawing from their cultural and theological understandings of such consequences, readers may engage in a mental simulation of being sentenced to an eternity of torment in hell for disobedience. **Needing 10% of Our Money and**



**Loving Us as Paradoxical Intentions:** This contrast between love and the requirement for monetary contributions acts as a symbolic criticism of some religious customs, including tithing. A conceptual schema about paradoxical expectations in religious beliefs is produced by the competing incentives. Readers might challenge the common view of divine intentions by mentally simulating the paradoxical circumstance of a deity expressing love while simultaneously requesting financial contributions.

Invoking spatial image schemas and paradoxical motivations rooted in embodied experiences, the abstract mappings challenge conventional religious beliefs and practices by turning conceptual elements—such as the deity, moral code, and spatial dimensions of heaven and hell—into concrete representations through metaphorical expressions. The cognitive processes that are involved demonstrate how metaphorical representations that are based on embodied experiences can successfully transmit ideas about the implications of particular religious notions.

Cultures' ideas about the afterlife and punishment for sins are challenged by the spatial depictions of heaven and hell. Particularly when it comes to religious customs like tithing, the contradictory motives including love and monetary donations challenge the dynamics and expectations between believers and their deities.

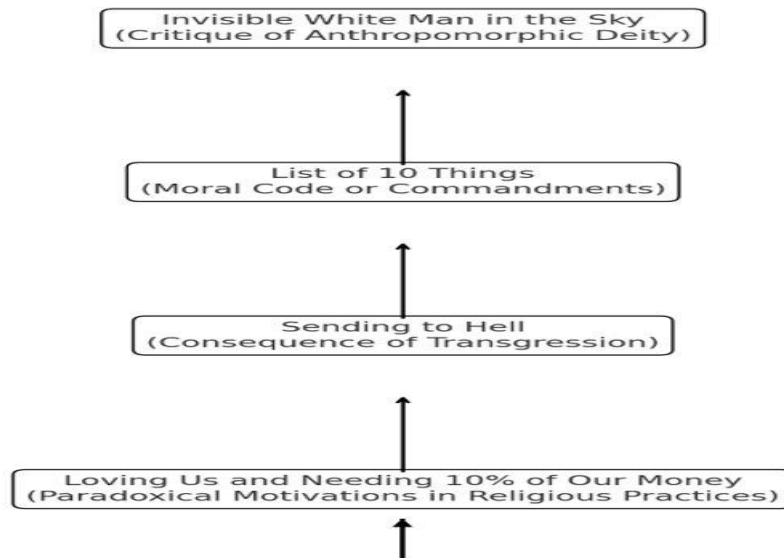


Figure 5: Invisible White Man in the Sky Metaphor

Instigating a positive re-examination of conventional ideas, the metaphorical expression “Invisible White Man in the Sky” challenges anthropomorphic depictions of God. Similarly, “List of 10 Things” emphasizes prescribed behaviors with a positive orientation for moral guidance. “Sending to Hell” underscores consequences for transgressions, aligning with a positive orientation discouraging moral lapses. “Loving Us and Needing 10% of Our Money” explores paradoxical religious motivations, intending to prompt critical reflection and reconsideration with a positive orientation. These expressions aim to encourage thoughtful analysis and a potential reevaluation of entrenched religious beliefs and practices.

#### 4.2. Embodied Metaphors with Transactional Objectification Image Schema

This section discusses how embodied metaphors based on transactional objectification image schemas are used to portray the process of commodification of relationships, dehumanizing women, perpetuating misogynistic attitudes, and viewing gendered interactions as a transaction in modern discourse.

*“There is nothing like “I can't date a broke man”. That chorus is infantile and asinine. Cum rags have a habit of using it to manipulate their victims. Just tell us how much you charge, and we shall pay and give others in the queue a chance.” (@\_fels1, October 31, 2023)*

The tweet examines embodied metaphors with transactional objectification image schemas in the context of dating and financial expectations. **I can't date a broke man as Transactional Objectification:** the expression “I can't date a broke man” is metaphorically linked to a transactional objectification image schema. In this context, the idea is that the speaker views the statement as infantile and asinine, suggesting a negative orientation towards the notion of using financial status as a primary criterion for dating. The metaphor draws on the image schema where dating becomes a transaction, and the financial status of a man is objectified as a commodity in this transactional framework. **Chorus as Repetitive and Unthinking:** the term “chorus” implies a repetitive and unthinking adoption of the idea that financial status is a decisive factor in dating. The metaphor here suggests that the repeated expression of “I can't date a broke man” is infantile and asinine, emphasizing a lack of depth or critical thought in the chorus of individuals who adhere to this criterion.

The image schema involves a pattern of repetition and conformity. **Cum Rags as Manipulative Users:** the metaphorical expression “Cum rags have a habit of using it to manipulate their victims” further reinforces the

objectification image schema. The term “*cum rags*” is a derogatory way to refer to individuals who, according to the speaker, use the financial criterion to manipulate others. The metaphorical link to manipulation draws on the image schema where the dating transaction is framed as a form of manipulation, and those adhering to the financial criterion are objectified as manipulative actors. **Tell Us How Much You Charge as Explicit Transactional Request:** the statement “Just tell us how much you charge, we shall pay and give others in the queue a chance” explicitly reinforces the transactional nature of the metaphor. It suggests that if financial considerations are paramount, individuals should be forthright about their expectations, turning dating into a straightforward transaction with clear terms and conditions. The image schema involves a direct and explicit request for financial information.

Abstract concepts (dating, financial status) are mapped onto more concrete experiences (transaction, objectification). The metaphor also underscores the use of image schemas related to repetition, manipulation, and explicit transactional requests in the context of dating. The tweet employs embodied metaphors with transactional image schemas to critique the idea of using financial status as a decisive factor in dating, highlighting the repetitive nature of the sentiment and framing it as infantile and asinine.

The straightforward request urging women to disclose their rates underscores a cultural commitment to openness and transparency when engaging in discussions about the financial aspects of relationships.

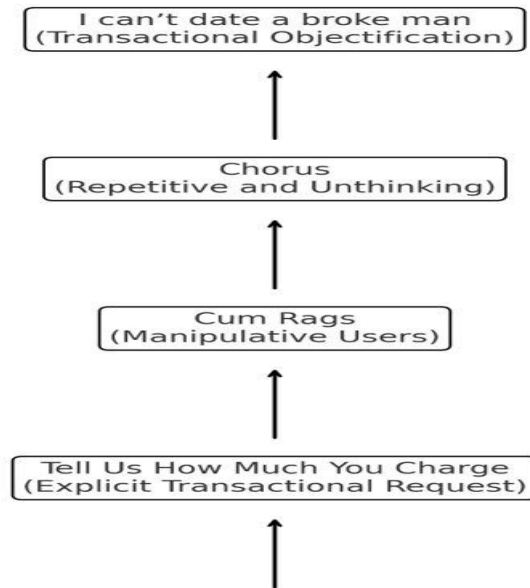


Figure 6: Transactional Objectification in Dating Criteria

“I can't date a broke man” metaphorically treats dating as a transaction, objectifying financial status. “Chorus” implies a mindless adoption of the financial criterion, reflecting a lack of depth. “Cum Rags” derogatorily labels manipulative users exploiting the financial aspect of dating. “Tell Us How Much You Charge” explicitly requests a transaction, emphasizing clear terms. The arrows highlight the cognitive journey from objectification to repetition, manipulation, and explicit transactional requests in dating metaphors.

***“I fully support this. Let more women be miserable and stay single. We shall meet them on Tinder when they are only good for recreation and nothing more, and when they are vulnerable and desperate for any mammal with a front tail as long as it can singlehandedly cross the road.” (@\_fels1, January 11, 2024)***

The tweet expresses a controversial and potentially “*disrespectful*” viewpoint towards women, emphasizing a specific attitude towards relationships and interactions on dating platforms. **Women as Miserable and Single:** the statement “Let more women be miserable and stay single” suggests a negative view of women's happiness and independence. The metaphor implies that the speaker supports the idea of women being unhappy and unattached, potentially objectifying them by reducing their value to their relationship status. The image schema involves associating women's happiness with their relationship status. **Women on Tinder as Recreation Objects:** *Tinder* is a mobile dating app where users swipe to match with others based on location and shared interests.

The expression “We shall meet them on Tinder when they are only good for recreation and nothing more” objectifies women by reducing them to sources of entertainment or recreation. The metaphorical link to *Tinder* suggests a transactional and casual approach to relationships, emphasizing the speaker's desire for temporary and superficial connections. The image schema involves a transactional and disposable view of relationships.

The statement “*when they are vulnerable and desperate for any mammal with a front tail*” employs derogatory language and objectifies women by portraying them as vulnerable and desperate. The use of the term “*mammal with a front tail*” further objectifies and dehumanizes, reducing potential partners to physical attributes. The image schema here involves associating women's vulnerability with their perceived desperation. *Women as a Symbol of Low Standards:*

The phrase “*as long as it can singlehandedly cross the road*” adds a metaphorical layer, suggesting that women, in this context, are willing to accept any partner regardless of their qualities or character. The image schema involves

lowering the standards to a minimum, emphasizing a derogatory view of women's choices and priorities. Abstract concepts (women's happiness, independence, transactional relationships, vulnerability, desperation, and low standards) are mapped onto more concrete experiences (relationship status, the Tinder platform, physical attributes, and the symbolic act of crossing the road). The metaphor also involves image schemas related to objectification, vulnerability, and derogatory imagery.

The embodied metaphor in the tweet reflects a cultural alignment with patriarchal setups, and disrespect wherein women are objectified and devalued by entrenched patriarchy that relegates them to the status of recreational objects forgetting that *a woman's worth is not defined by the gaze of others*.

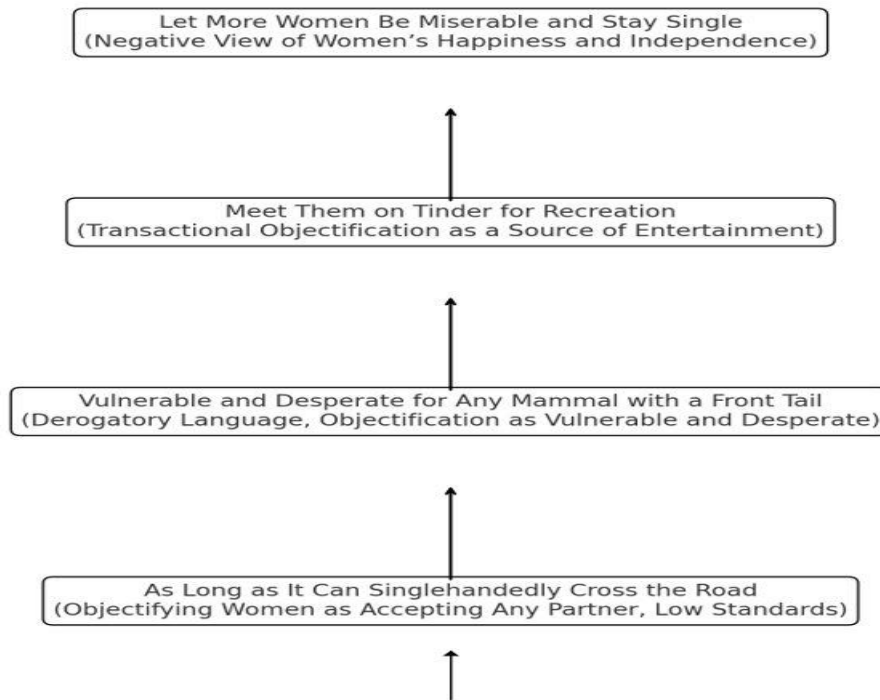


Figure 7: Transactional Objectification in Women's Happiness

The arrows highlight the cognitive flow, emphasizing image schemas of objectification.

***“David Ndi openly calling Pauline Njoroge a bimbo who was only useful in the previous administration as a full-time bed-to-bed midfielder is the epitome of misogyny. I wonder why some men degrade and disrespect women.” (@\_fels1, December 15, 2023)***

Political figures: Pauline Njoroge, a digital and political strategist, and David Ndi, an economist, author, and columnist, are Kenyans actively engaging with social media users. The derogatory description of Pauline Njoroge as a bimbo and a full-time bed-to-bed midfielder by David Ndi reflects a disturbing form of transactional objectification, reducing her value to a demeaning stereotype based on her perceived role. Despite the satirical writing, it highlights the extreme level of disregard towards women when Ndi's remarks are portrayed as the pinnacle of misogyny, and it makes one wonder why such insulting actions occur. The mental operations involved demonstrate how language, metaphor, and lived experiences continue to shape society's perceptions of gender relationships and stereotypes.

**Pauline Njoroge as a Full-Time Bed-to-Bed Midfielder:** Pauline Njoroge is being described in a way that is similar to transactional objectification. By portraying her as an object with a particular, humiliating purpose, the metaphorical connection suggests that her value is based only on her outward appearance and a disparaging stereotype. Pauline Njoroge is objectified in the image schema due to her imagined involvement in the previous administration, which was based on a transactional framework. The characterization of David Ndi's alleged comments as the *“epitome of misogyny”* uses a metaphor to emphasize the extreme nature of disrespect towards women. The comparison suggests that Ndi's comments represent the highest point or extreme manifestation of misogynistic behavior. The image schema involves a peak or culmination of disrespect towards women, evoking strong emotional responses.

The cognitive processes continue to involve conceptual metaphor theory, where abstract concept (misogyny) is mapped onto more concrete experiences (a full-time bed-to-bed midfielder). The metaphorical expressions in this tweet engage embodied simulations, where the use of derogatory language may evoke emotional responses associated with recognizing extreme forms of misogyny. Image schemas related to transactional objectification persist but are now within the framework of gender-based disrespect.

The Swahili proverb *Mchafu wa tabia huvuna dhihaka jukwaani*, translates to “One with impure behavior reaps ridicule on the stage,” conveying unbecoming mannerisms, especially in the public eye, lead to scorn and dishonor. It aligns with the idea that embodied metaphors reflecting cultural norms linked to misogyny highlight how public disrespect diminishes women's worth and morale.

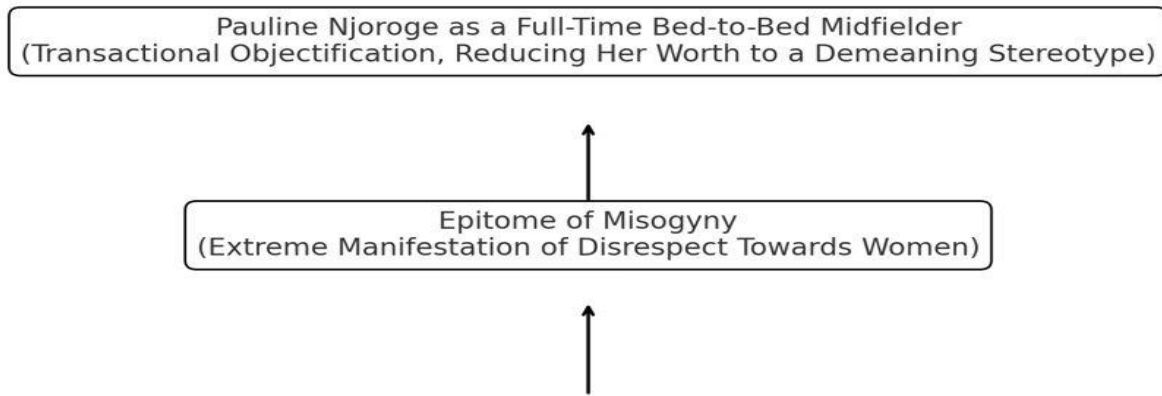


Figure 8: A Full-Time Bed-to-Bed Midfielder Metaphor

The arrows indicate the conceptual flow of the metaphors.

*“There are good men out here. Yaani you offer a woman Ksh. 300k a night just for a warm hole? An amount even the President doesn’t legitimately earn in 3 business days?” (@\_fels1, January 15, 2024)*

The tweet explores embodied metaphors with transactional image schemas in the context of dating and financial expectations. Referring to the practice of offering a woman KES 300,000 a night as objectified. **Women as sex objects.** The phrase “*just for a warm hole*” is a derogatory and objectifying expression that reduces a woman to a mere physical or sexual object. It devalues her personhood and disregards any emotional, intellectual, or relational qualities, reducing her worth to a simplistic and demeaning stereotype. The term objectifies women by reducing them to a function solely for physical pleasure, displaying a lack of respect and empathy for their autonomy and dignity. The use of such language reflects a disrespectful and dehumanizing attitude towards women, emphasizing a transactional and objectifying view of intimate relationships.

**Women as Price Tags** involves a transactional objectification metaphor. The expression questions the ethical implications of assigning a monetary value to a woman’s company, framing the transaction as a form of objectification where women are reduced to commodities with assigned price tags. The image schema involves the transactional framework where a woman's worth is equated to a specific monetary value, highlighting the objectification of women in such transactions. The comparison “*An amount even the President doesn't legitimately earn in 3 business days*” adds another layer to the metaphor. This comparison implies that the offered amount is excessively high, drawing attention to the financial disparity and questioning the legitimacy of such transactions. The image schema involves a comparison that emphasizes the magnitude of the financial transaction to a figure of authority. Abstract concepts (financial disparity, legitimacy of transactions, dignity, autonomy) are mapped onto more concrete experiences (money-for-companionship exchange, “just a warm hole,” assigning monetary value, highlighting financial excess, questioning legitimacy, using metaphors, emphasizing lack of respect). The analysis continues to underscore the use of image schemas related to transactional dynamics within the context of dating and relationships.

These image schemas reveal a cultural underpinning that objectifies women, emphasizing the need for respectful and ethical considerations in intimate relationships.

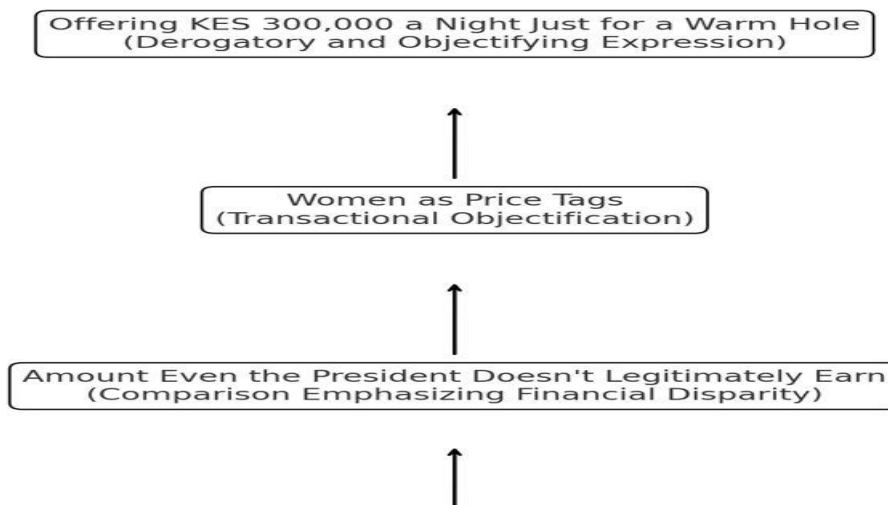


Figure 9: Offering Money for Companionship

The arrows indicate the conceptual flow of the metaphors.

### 4.3. Embodied Metaphors with Container Image Schema

This section examines how embodied simulations based on the container image schema are used to examine societal judgment, existential precarity, gender roles and norms, and the normalization of disruptive behavior, especially how people are metaphorically confined within cultural and social experiences.

**“Definitely not stabbed to death by a broke nigga she spent her short life evading and shaming. I always like the fact that rich guys treat ladies the same way ladies treat broke guys. Modern sluts and e-thots are on the chopping board.” (@\_fels1, January 6, 2024)**

The metaphor “*Modern sluts and e-thots are on the chopping board*” in the given context employs the container image schema to convey a judgmental and degrading perspective toward certain women. **Women as Subjects of Judgment, Vulnerability, and Potential Harm.** The metaphorical expression “on the chopping board” draws on the container image schema, implying a situation where these women are metaphorically confined or placed within the boundaries of a chopping board. In the context of the metaphor, the chopping board represents a space where these women are figuratively subjected to criticism, judgment, or negative consequences. The embodied metaphor here involves the container image schema, where the conceptualization of these women as being “on the chopping board” evokes a mental image of restriction, scrutiny, or potential harm. The container image schema is employed to convey a sense of judgment and vulnerability as if these women are confined within a space where negative actions or consequences are imminent.

Framing women as being on the chopping board helps to connect abstract concepts (judgment, vulnerability, and possible harm) to concrete experiences. This metaphorical portrayal frames women, especially those who are described as “modern sluts and e-thots,” within a confined space where they are subject to society’s scrutiny and criticism. The sense of judgment and potential injury is expressed in the concrete image of a chopping board. By framing the women in issue inside the confinement image schema, the metaphorical expression shapes our understanding of their perceived behaviors or way of life. Embodied simulation plays a role as mental simulations associated with the container image schema contribute to understanding the metaphor. The use of the chopping board as a metaphorical space triggers mental simulations that may involve confinement, scrutiny, or negative consequences, influencing the emotional and cognitive interpretation of the statement. The metaphor reflects a social commentary on the perceived treatment of certain individuals (modern sluts and e-thots) and draws a parallel between how they are judged or treated and the process of being on a chopping board.

The embodied metaphorical representation reflects and reinforces perceptions and judgments surrounding sexuality, promiscuity, and sexual online behavior, highlighting the societal expectations (of virtuous women) and criticisms placed upon women deemed as “modern sluts and e-thots.”

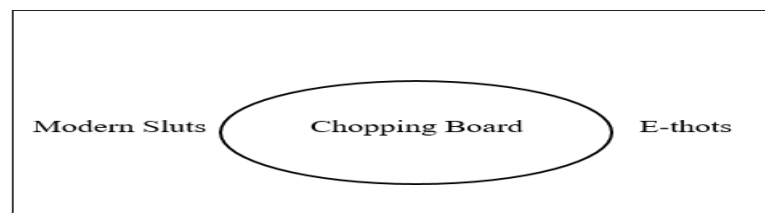


Figure 10: Judgment and Criticism of Women

**“If you have to be inside a coffin on wheels, PLEASE BELT UP. I survived a terrible accident today. Car written off, but mimi bado nipo after losing control and rolling severally. Life is fickle. Earth is hard!” (@\_fels1, March 11, 2021)**

This metaphor turns the car into a small, dangerous area, reinforcing the concept that driving a car unattended can be dangerous and even deadly. One such precaution is to always wear a seatbelt. The container image schema suggests a small space that may be dangerous, emphasizing the need for safety measures. **Car as a Coffin on Wheels:** In this metaphor, an automobile is compared to a coffin on wheels. Using the container image schema, the car is conceptualized as a potentially hazardous area, similar to a mobile coffin. This map suggests a tight space that is dangerous. The metaphor transfers the abstract idea of possible risk and the necessity for safety—which is suggested by the metaphorical expression “coffin on wheels”—to the tangible experience of traveling in a car. A strong and understandable message about the value of seatbelt use for personal safety in cars becomes achievable by this mapping.

By using the container image schema, one can engage in embodied simulation, a cognitive process that helps people understand metaphors by simulating real experiences related to cramped spaces or potential danger. The metaphor’s selection evokes feelings and visions in the mind that highlight how urgent the safety message is. People experience an embodied simulation in their minds when they come upon a metaphor. They use their own sensory and motor experiences to mentally recreate the feeling of being confined within a limited space. This mental exercise entails picturing the constrained area, having a sense of imprisonment, and perhaps going through the related feelings of vulnerability or terror. “I survived an awful accident today. Car written off, but *mimi bado nipo* after losing control and rolling over severally.” It adds a personal experience that strengthens the metaphor.” The emotional effect of the confinement metaphor is enhanced by firsthand knowledge of a serious accident, which highlights the costs of ignoring safety precautions in real life.

One of the most prominent cultural standards is the emphasis on road safety, namely the use of seatbelts. The embodied metaphor “coffin on wheels” expresses a common belief that cars can be dangerous if safety precautions are

disregarded. The incorporation of personal narratives is consistent with the cultural practice of candidly discussing experiences about road safety, hence promoting a greater sense of awareness and caution among the populace.

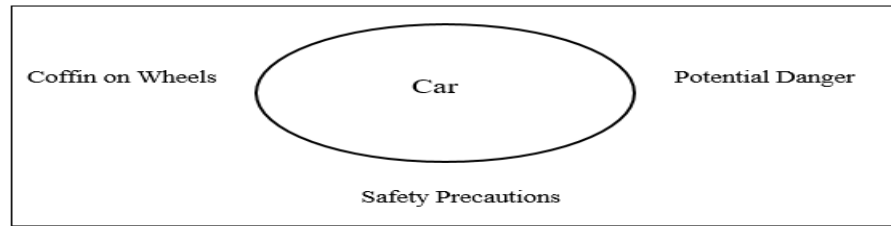


Figure 11: Car Safety

**“Totally normal when you’re only called in the house. It means you’re only useful horizontally.” (@\_fels1, January 5, 2024)**

By using the container image schema, the metaphor **“individuals/women as only useful horizontally”** links being “called in the house” to a small or constrained area. People as Limited Role-Constrained Entities. In this sense, the house takes on the metaphorical role of a container, suggesting a restricted and particular role for the person being summoned. Container image schema implies that their utility is limited to a set of parameters, maybe highlighting a reduction to a single, horizontal function. By applying conceptual metaphor theory, this application of the containment image schema activates cognitive processes by mapping the abstract concept of limited utility or purpose onto the concrete experience of being confined to the metaphorical house. By highlighting a possible reduction to a single horizontal dimension, this mapping emphasizes a metaphorical understanding of the person’s work and the corresponding limitations on their utility.

The metaphor also encourages embodied simulation, which adds to the complex interpretation of the metaphor by having people mentally simulate the physical sensations of being confined to a house. People may visualize their duty as being confined to a single horizontal function, thereby simulating the feeling of constricted space. This cognitive representation amplifies the metaphor’s effect by enabling an emotional understanding of the implications of constraints and social conventions. One example is the portrayal of women as regular homemakers and housekeepers.

According to the metaphor, people called into the house are constrained within predetermined borders, implying a societal standard of responsibility that links roles or limited usefulness to homes. The metaphor also suggests a reduction of individuals, especially in a horizontal situation, which reflects the greater demands of society (of morally upright persons).

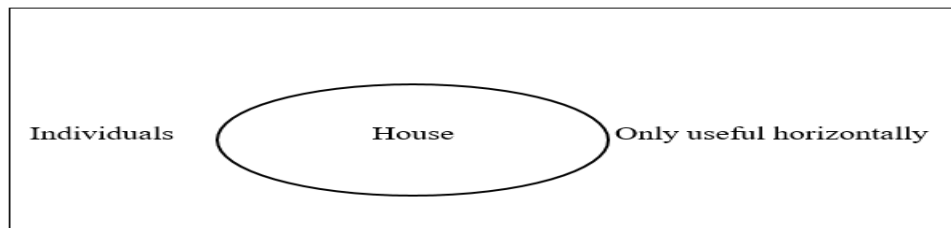


Figure 12: Societal Constraints on Roles and Usefulness

**“Jesus’ sheep have normalized prayers from Saturday evening until Sunday afternoon, yelling even in residential places, and don’t even give a flying fuck about noise pollution.” (@\_fels1, March 13, 2022)**

The container image schema is a cognitive structure that involves understanding concepts in terms of containment, enclosure, or boundaries. In this context, the container metaphor is employed to conceptualize the practice of prayers within a specific time frame (from Saturday evening until Sunday afternoon). The time frame acts as a container for the normalized prayers. **Believers as Sheep.** The embodied metaphor in the expression “Jesus’ sheep” likens followers or believers to sheep, drawing on the metaphorical concept of a shepherd guiding and caring for a flock. By using this metaphor, one is implying that religious customs, like praying at the appointed hour, should be followed without inquiry. A mental recreation or reproduction of the metaphor’s experiences is called an embodied simulation. Under these circumstances, readers may visualize in their minds an obedient flock of sheep, following the set time for praying. Via its appeal to religious and cultural tolerance, this simulation presents an image of blind devotion.

It emphasizes the limited scope of religious practice during this time by conceptualizing the designated prayer period—which runs from Saturday evening to Sunday afternoon—as a container. Because Christians are portrayed as sheep, readers can mentally recreate their bodily experience of adhering to the prayer schedule, which reflects a sense of collective religious obedience. When a religious community disregards societal norms (respect for one another), it adds a critical perspective to the metaphorical representation by challenging elements of religious practices such as communal obedience and ritualistic time frames. This is what is meant to be understood by the expression “Don’t even give a flying fuck about noise pollution.”

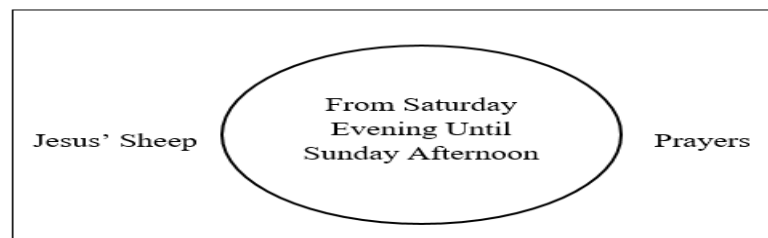


Figure 13: Bounded Religious Practices

## 5. Conclusion

This study employed embodied cognition to extend beyond the established analysis in the world of Ja Loka's X discourse to observe the intricate association between the embodied metaphors, and how they form and interact with the image schemas. Since a broad range of metaphors associated with the dominant image schemas of CONTAINER, TRANSACTIONAL OBJECTIFICATION, and SPATIAL REPRESENTATION have been identified in the study, the objectives of the research are achieved. Consequently, these findings demonstrate that embodied metaphors are used extensively throughout Ja Loka's digital communications process and that both cognitive and cultural factors play a major role. Analyzing the Image-Schematic bases of the use of linguistic metaphors in this particular context reveals complex reasoning underlying Digital Communication. The implications of this study are broader concerning the conscious application of embodied metaphors in contemporary communicative strategies and the creation of material for various scopes and fields of activity. The cognition that has been depicted which can assist reach targeted people, brands as well as influencers to use embodied metaphors more fluently and in a more intensified method, has also been demonstrated that unveils how influential message can be transmitted in the ever-evolving social media domain. Future research can extend this study by trying to analyze metaphor use at a large scale with the help of corpus-based and computational linguistic tools. This would make it possible to get a better understanding of the trends, and development of embodied metaphor in the online discourse. In addition, the analysis of how metaphors are employed through social media may help identify how cultural cognition works throughout discussions on social media.

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