

Note to the Reader:

In the article that follows, John Amen explores Chris Saade's theoretical ideas related to the concept of *Archetypal/Intentional Inversion*. It is important to understand that Saade's notion of inversion includes two distinct dimensions. First, there is the tool of inversion as a continuous lived experience. This involves the everyday practice of "flavoring" our daily interactions with words and behaviors inspired by archetypes that are very unfamiliar to us. Second, there is a special experience of inversion that is utilized for the purpose of bringing about a moment of impact, breakthrough or transformation. The article you are about to read focuses specifically on this second dimension: ***Archetypal Inversion as a Moment of Impact.***

Antipodal Attraction and the Power of Intentional Inversion **by John Amen**

Do opposites attract, as the cliché suggests? Obviously, they do. We readily see evidence of this in our own lives, as well as the lives of others -- friends, acquaintances, even strangers. But what do we mean when we make this statement or observation? Upon what sorts of things do we base this conclusion? Usually, ostensible behaviors or interests. We say, "he likes to go out, she likes to stay in." "She is a summer person, he is a winter person." But these are, at best, superficial reflections that provide little insight into the psychological dynamics intrinsic to the phenomenon of opposites attracting. **In this essay, I am going to discuss the idea of *antipodal attraction* in terms of concepts and principles proposed by *Chris Saade*, the founder and director of The Institute for Life-Leadership & Coaching (ILC).**

This essay will serve to explore and explicate some of Saade's ideas, as well as provide insight into the dynamics and driving forces underlying antipodal attraction. In addition, I will discuss potential problems inherent to this type of attraction, as well as Saade's insights into methods for achieving breakthroughs both individually and as a couple in the context of a committed/romantic relationship.

A key element of Saade's teaching centers on the notion of *archetypes*. Clearly a great deal of work has been done in this area. Saade draws from the fundamental work of Jung, as well as the writings of Carol Pearson, Robert Moore, and other contemporaries. Before we go any further, though, What are archetypes? Simply put, in terms of the human makeup, they are instinctive manners of operating in the world, particular and distinct psychological and behavioral modes of being. Saade borrows from Carol Pearson's list of archetypes and has also suggested, as the result of his own observations and extensive work with others, the importance of additional archetypes. Listed below are forty-six archetypes--twelve taken from Carol Pearson's seminal *Awakening the Heroes Within* and an additional thirty-four suggested by Saade--along with a brief description of values and actions that can be readily associated with each one. Opposite characteristics have been added to help clarify the essence of each archetype.

Inspired directly by Jung, Saade teaches that within each individual psyche, there are predominant or *leading* archetypes. I invite you to spend some time looking over the list and determine three archetypes that you most recognize as being highly predominant in your makeup. Try to approach this determination as intuitively as possible. Keep in mind, too, that no archetype is "better" than another; it is not preferable to have this or that archetype rather than some other one. Each archetype, Saade would suggest, is inherently a reservoir of both power and limitation. So, which of the values do you most hold as sacred? Which of the actions do you see as being most prevalent in your life? Which of the archetypes are "leading" for you?

**This first list is comprised of the twelve archetypes discussed by Carol Pearson in her book
Awakening the Heroes Within. Copyright Carol S. Pearson, 1991:**

ARCHETYPE	LEADING VALUES	LEADING ACTIONS	OPPOSITE DESCRIPTIONS
The Caregiver	helping others, compassion, empathy, sensitivity to others' needs	takes care of others, extends themselves, goes out of the way to help others, "fixes" things	cold, unconcerned, doesn't enjoy taking care of the needs of others
The Creator	creativity, innovation, intelligence, newness	brings or manifests the new, finds original solutions, has intense flashes of inspiration	content with the way things are, not inclined to be inspired, content with "old" or traditional solutions
The Destroyer	acceptance of reality, simplicity, importance of lack of clutter, acceptance of mortality	lets go of things relatively easily, reduces, eliminates things, "cleans things out," ends things	holds onto things, is a packrat, has serious trouble with endings, "hates death"
The Fool	uninhibited expression, "out of the box" thought & behavior	speaks the unspeakable, unabashed nonconformity, turns things upside down	respects the system, contained expression, full harmony
The Innocent	wonder, flexibility, congeniality, trust	goes along with things, trusts "the process," gives the benefit of the doubt	doesn't trust easily, is skeptical, inclined to be gruff, not moved by simple things
The Lover	importance of immersion in things, passion, intensity, love, loyalty	expresses devotion, falls in love a lot, immerses himself or herself in relationships	dispassionate, calculated, objective or scientific in approach to life, "hands off" approach to things
The Magician	transformation, potential, fluidity, changeability, paradox	manipulates or maneuvers (not necessarily in a negative sense), heals, makes decisions based on potential or "what could be"	believes that things, essentially, do not change, "what is is what is," concerned only with "the facts"
The Orphan	importance of security, importance of belonging, caution	aware of limitations of power, asks for help, withdraws from overwhelming situations, not afraid to say "I can't"	feels invincible, ready to fight or battle with people, not inclined to ask for help, believes to say "I can't" is a sign of weakness
The Ruler	importance of structure, responsibility, and of order	organizes, delegates responsibility, categorizes	scattered, absent-minded, inclined to be messy, is unorganized

The Sage	understanding, knowledge, skepticism, importance of logic	asks a lot of questions, creates mental linkages or chains of logic, attempts to resolve most things through thinking	solves most things intuitively, doesn't believe in logic, readily inclined to accept things as true, doesn't believe "knowing" is really possible
The Seeker	importance of discovery, learning through exploration, openness to new situations	experiments, tries things out, explores new things in order to learn or acquire new information	stays in one place, sticks with what works, "if it isn't broken, don't fix it," works well in defined parameters
The Warrior	courage, resilience, sturdiness, protectiveness	sets boundaries, challenges, goes through (as opposed to around) obstacles	avoids conflict, gives in or surrenders, not inclined to set boundaries

This second list is comprised of thirty-four archetypes that Chris Saade suggests are essential to understanding our daily behaviors. Copyright Chris Saade, 2002:

ARCHETYPE	LEADING VALUES	LEADING ACTIONS	OPPOSITE DESCRIPTIONS
The Activist	action related to a cause, progress around a cause, evolution, social change	takes up causes, pushes for change, is attentive to a cause, talks about the need for particular changes	inactive, accepting of "the way things are," resigned to "what is"
The Adventurer	adventure, awe of the unknown	takes big risks, undertakes projects filled with challenges and thrills	safety, homebound, embraces the tried-and-true ways of doing things
The Advisor	clear thinking, guidance, problem resolution	advice giving, consulting, sharing info	going with the flow, not disturbing what is
The Artist	aesthetics, importance of arts & artistic approach to life	creation of music, visual art, interior design	pragmatism, concreteness, practical
The Builder	achievement, momentum, stability, construction	pacing yourself, pile stone upon stone, assemble/put together, go step by step	demolish, tear apart, wander, end things
The Catalyst	motivation, enthusiasm, inspiration, soul sisterhood/brotherhood	fire others up around a cause or project, motivate others, energize and galvanize others, invites others to do the same	distant, cold, extinguishing

The Community Builder	common good, togetherness, collaboration, participation, community service, common cause	work in groups, facilitate bridge-building, initiate projects that involve community, act in concert with others, do joint endeavors	working alone, competitive, loner
The Connector	intimacy, friendship, togetherness, interdependency, interaction	bonding with others, making eye contact, sharing intimate details, engaging others in conversation, develop kinship with others	aloof, distant, private, reclusive
The Conqueror	expansion, "seizing the mountaintop," breakthrough against all odds	overcome limitations, enlarges the scope of operations, goes for big	respects & enjoys smallness, humility, meandering
The Earthwoman/Earthman	earthiness, naturalness, rawness, simplicity, non-sophistication, importance of instinct	getting dirty, getting intimate with nature, getting back to basics (food, shelter, water, etc)	cultured, worldly, ornate, ostentatious, polished
The Ecstatic Dancer	pleasure, rapture, beauty, vivaciousness, exuberance, festivity	be captivated by things, lose track of time/no sense of time, celebrate, seek pleasure, be enraptured	melancholy, detached, stoical, cynical
The Griever	importance of recognizing and holding sadness, importance of mourning, tears, art that communicates loss	expresses sadness, sheds tears, grieves lost relationships, visits grave sites of departed friends or loved ones, buys art and symbols that depict grief	stoical, "keeps a stiff upper lip," unmoved
The Hetaera/Don Juan	sensuality, arousal, foreplay, seduction, eroticism, physical pleasure	looks for the sensuous in things, approaches others and life seductively, touches a lot, wears seductive clothing, uses erotic language	non-physical, doesn't like touching or being touched, not comfortable with one's body, not that into sexuality
The Hunter	focus, persistence, tenacity, pursuit	"close the deal," "eyes on the prize," track, procure, ferret out	relax, float, "be laid back," carefree
The Innovator	newness, originality, bold experimentation	generates new ideas, develops new ways of doing old things	conserves what is, happy with status quo, enjoys routine

The Jester	irreverence, humor, lightness of being	laughs a lot, makes jokes, looks at things from unexpected angles, finds funniness in things	doesn't laugh much, doesn't "clown around," inclined to be "no nonsense," doesn't appreciate irreverence
The Justicier	justice, fairness, equality, evenhandedness	concerned with oppressed people's rights, recognizes and addresses prejudice, befriends and assists the "less fortunate"	not so concerned with inequality in general, not really attuned to prejudices
The Loner	solitude, aloneness	solo activity, claims lots of alone time	community building, enjoys being around people
The Mentor	transference of ideas, growth in others	long term guidance of others, teaching, taking others under one's wing	disengagement, letting others discover info by themselves
The Nurturer	nurturance, attention to feelings	reaches out with soothing words, attends to feelings of others	helps practically but disengages from feelings, values actions over feelings
The Peacemaker	peace, tolerance	smoothes tension, conflict diminishment	challenges, rocks the boat, raises hidden issues
The Pioneer	discovery of uncharted lands or areas, value of newness, value of the "road less traveled," importance of being "cutting edge"	goes into the unknown, develops new ideas/ways of thinking, being, "pushes the envelope," is motivated to be "the first" to do whatever	plays it safe, stays with what is familiar, follows the "beaten path"
The Poet	the importance of symbolism, contemplation, life regarded metaphorically	muse/reflects, speaks of symbolic meaning, speaks with imagery, uses metaphors, similes, analogies, looks for what is "under" the surface	concrete, direct, non-symbolic, factual, takes things literally
The Practical One	concreteness, pragmatism	day-to-day maintenance, attends to concrete details, enjoys hands-on tasks	dreamer, idealist, visioning
The Rebel	independence, individuality, freedom	going against the crowd, saying no, resisting the status quo, being different	conforming, surrendering, submitting, "joining the club," "following the crowd"
The Reformer	bringing about change within a system, renewal, improvement, cooperation, patience	working well within a system, collaborating, revising/amending what is, working for steady change vs. radical	"bucking the system," impatient, goes for "big, fell-swoop" changes

The Romantic	beauty, bliss, harmony, idealism	creates inspiring atmospheres (ambience), gives gifts of love, believes in lofty expectations	practical, grounded in reality/facts, level-headed, has modest expectations
The Scholar	learning, intellectual knowledge, studiousness	enjoys studying & researching, long-term learning	wandering, unexpected discoveries, growing through experience
The Strategist	planning, optioning, road-mapping, tactical mindset	calculates pros & cons, develops ways to get from A to B, develops backup plans	unplanned activity, wait-and-see attitude, letting things be
The Supporter	supporting others, collective success	works behind the scenes, enables others/organizations to thrive	takes the limelight, entrepreneurship, takes on solo projects
The Visionary	insight, world (future) vision, wide range of vision, keen sight for the future, the power of conception	sees what is possible, imagines an ideal future, sees the "big picture," builds "castles in the sky"	blind, nearsighted, concerned primarily with the "now," concerned primarily with details
The Wanderer	receptivity to unplanned experiences, traveling, exploration	traveling without knowing where you're going, letting things be/happen, going with the flow	focused, rooted, staying put in one place
The Witness	observation of what is, objectivity, collecting the stories, value of history	watches what is happening with full attention, stops to look and watch, listens to others without giving an opinion, pays attention to world events, acts as a mirror to others	tries to change what is, ignores, gets intimately involved, "closes eyes"
The Wounded	importance of brokenness, importance of vulnerability, reality of struggle, reality of imperfection, reality of abuse	speaking about your wounds, showing others your wounds, acknowledging other people's pain, listening to war vets, survivors of abuse/violence, etc.	unscathed, unbroken, safe, in one piece

The next key element to understanding what Saade has to offer us is to consider his usage of Jung's notion that while each person will have a set of archetypes which are predominant, he or she will also have a set of archetypes which are least predominant, or *exiled*. These are those archetypes which show up the least in a person's life, those modes of operating that are least present. To which of the values are you least attached? Which set of actions do you see yourself incorporating the least into your day-to-day life? I invite you to reflect on the list again and determine three archetypes which are "exiled" for you, archetypes which are the least present in your life.

To recapitulate: *Which archetypes are predominant or leading in your makeup? Which archetypes are least prominent or exiled for you?* It is worth noting that many archetypes may be moderately present in a person's makeup; at this time, however, we are interested in determining only those that are leading and exiled.

I invite you to reflect on your relationship history. Have each of your partners usually had as leading archetypes at least three archetypes which, for you, are exiled? And have your partners' exiled archetypes usually included at least three archetypes which, for you, are leading? This particular set of dynamics--the antipodal aspects of a partnership--can be referred to as the *antipodal zone* of the relationship. Also, within every relationship there will be some archetypes that are leading or exiled in both partners, as well as some archetypes that are moderately present in each partner. This set of dynamics can be referred to as the *non-antipodal zone* of the relationship. Every relationship, it should be remembered, will have its own antipodal and non-antipodal zones.

Now we begin to have a deeper and more applicable comprehension of the notion that opposites attract. It is not in the scope of this essay to address in length the psycho-chemical causes of antipodal attraction, but it is worth noting Saade's suggestion (clearly derived from Jung's postulations) that people innately crave completion. According to Saade (influenced by Jung), there is an inherent craving for wholeness, and this instinctive craving leads us to enter into relationships with partners who hold the "other" energies, the opposite(s).

We are now equipped with a deeper explanation for the phenomenon of opposites attracting and, though cursorily, have considered one of many possible reasons for this universal occurrence. But now we must consider Saade's observations regarding the inherent problems accompanying a relationship based on antipodal dynamics.

What oftentimes happens when opposites attract? At first, there is a period of apparent impunity, bliss, a time during which one experiences the overwhelming sensation of completeness. The partner, holding for us the opposite energies, bestows upon us the sensation of being whole. Also, our opposite energies are received joyfully and without reservation by the partner. We are in love. We experience, as a result of the partner's involvement in our life, things we have never experienced before. We are truly in Eden.

Eventually, however, what often transpires between the partners is a conflictive polarization. Over time, each person becomes entrenched in a seemingly mandated role. Each person becomes the keeper of respective energies. I depend on you, for example, to "be the wanderer" or "be the rebel." You depend on me to "be the wounded or the hunter." We are each thrust, as the result of an unspoken agreement--a silent contract--into a set and intractable role.

Ultimately both people become frustrated with the roles they are "required" to maintain. What was initially fresh, stimulating, and aphrodisiacal (the opposite make-up of the other) becomes predictable. Role expectations result in each person experiencing the sensation of being oppressed. Irritation develops; resentment builds. These dynamics offer some explanation for the high divorce rate in America, as well as the number of relationships that regress, after a duration of a few years, into a homeostatic asexuality. It is impossible for this type of relationship to thrive. Either the relationship terminates or a profound and deeply damaging mutual repression of feeling reaches chronicity. Also, it makes sense that this type of relationship would often result in sexual breakdown. How can there be thriving sexual energy in a relationship in which each person ends up feeling that the other is somehow his or her oppressor?

To recapitulate, each person has leading and exiled archetypes. Furthermore, a person will be attracted to those archetypes which are exiled for him or her. While opposites attracting is a powerful and ultimately inevitable function of nature, it also presents potential problems, in that an antipodal relationship can frequently lead to role designation and the feeling, for both partners involved, that it is their job or responsibility to function unflinchingly within rigidly defined parameters.

Are people destined to passionately come together and subsequently be driven apart by the very thing that attracted them? Not necessarily. The answer, Saade tells us, can be found in the process of *intentional inversion (applied so as to facilitate a moment of impact)*.

What is intentional inversion (in a "moment-of-impact" sense)?^[1] We have spoken of archetypes, that some are leading, some are exiled (again, some will be moderately present, but we are concerned for the time only with leading and exiled archetypes). *Intentional inversion (in a "moment-of-impact" sense)*, as presented by Saade (and it is here that Saade achieves true originality), *involves the process of holding or committing to the values of the leading archetypes while simultaneously manifesting or concretizing those values through the unfamiliar actions of the exiled archetypes.*

For example, let's say that my leading archetypes are rebel, earthman, and wanderer. More importantly, my exiled archetypes are reformer, wounded, and hunter. If I intentionally invert (in order to create a moment of impact), I will be, in this case, holding the values of the rebel, earthman, and wanderer, while simultaneously keeping to a minimum the typical/habitual actions of these leading archetypes and executing (in order to manifest my leading values) the actions (in the world) associated with reformer, wounded, and hunter. This particular inversion can be expressed as follows:

Values of leading archetypes: rebel, earthman, and wanderer	Typical/familiar actions of the leading archetypes (deleted/kept to a minimum)	Replaced by actions of exiled archetypes: reformer, wounded, and hunter
independence, individuality, freedom, earthiness, naturalness, rawness, simplicity, non-sophistication, instinctiveness, receptivity to unplanned experiences, traveling, exploration	going against the crowd, saying no, resisting the status quo, being different, getting dirty, getting intimate with nature, getting back to basics (food, shelter, water, etc), moving without knowing where you're going, letting things be/happen, going with the flow	working well within a system, collaborating, revising what is, working for steady change vs. radical change, amending what is, speaking about your wounds, showing others your wounds, acknowledging other people's pain, listening to war vets and survivors of abuse/violence, etc., "close the deal," "eyes on the prize," track, procure, ferret out

For the sake of further simplicity, here (below) is a condensed version of the above table, in which we focus on one value from each leading archetype, one deleted leading action, and one substitutive action from each exiled archetype:

Values of leading archetypes: rebel, earthman, and wanderer	Typical/familiar actions of the leading archetypes (deleted/kept to a minimum)	Replaced by actions of exiled archetypes: reformer, wounded, and hunter
independence, simplicity, exploration	going against the crowd, getting back to basics, going with the flow	amending what is, speaking about your wounds, keeping your "eyes on the prize"

This particular inversion involves holding the values of independence, simplicity, and exploration, but manifesting them, or making them real, through the (in this case) unfamiliar actions of "amending what is," "speaking about your wounds," and "keeping your 'eyes on the prize'" (rather than "going against the crowd," "getting back to basics," and "going with the flow").

There will be some resistance to this process. There is a tendency to associate one's identity with the actions of the leading archetypes. We will say, "But that's who I am. That's what I do. Why would I want to do these other things?" It is worth noting Saade's suggestion that our values are the things that are "core" to who we are (they are what give direction and baring to our lives), while our actions are forms to which we cannot afford to be overly attached: it is the actions of our leading archetypes that precipitate redundancy in our lives and prevent breakthrough. Leading actions often occur as a result of and/or in the context of compulsivity and, as a result, gravitate toward repetition and rigidity. As long as we are loyal to our leading values, those qualities that set the direction of our lives, we will not be engaging in self-betrayal. Furthermore, if we practice the actions of the exiled archetypes, in conjunction with or in the context of the leading values, we will experience breakthrough. In addition, we will find others responding to us with increased enthusiasm and energy, for the simple reason that we will not be acting in predictable and syndromic manners.

I invite you to determine a course of inversion for yourself^[2]. Again, what are your leading archetypes? And what are your exiled archetypes? According to the inversion/moment of impact model, you will ground yourself in the leading values; however, instead of bringing these values into reality through the actions of the leading archetypes, you will do so through the actions of the exiled archetypes.

Now, what can intentional inversion/the moment of impact model do for a relationship? It will give each person, first, the opportunity to have breakthroughs in his or her own life, to be present to experiences otherwise unavailable. A thriving individual life is, of course, an essential ingredient to a successful relationship. In addition, the critical moment of intentional inversion, if applied in the context of the relationship, will break the role-oriented structure of the relationship. It will reduce the habitual. It will minimize the rigidity so often endemic to an antipodal relationship and, in so doing, will infuse the relationship with freshness and unpredictability. Each partner will be relinquishing attachment to a set model and, as a result, interacting with the other from a place of *vulnerability*. In essence, inversion/a facilitated moment of impact will breathe new life into the relationship and offer each person the opportunity to negotiate with the other from a place of freedom. Each partner will experience increased stimulation and inspiration, and the presence of each partner to the relationship will exponentially increase. In addition, sexual energies will be reawakened and/or augmented.

Let's take an example: Joe and Becky have been married for three years. They both share several exiled and leading archetypes, as well as some archetypes that are moderately present in both their makeups. However, the *antipodal zone* of their relationship is defined as follows: Joe has the wounded, rebel, and orphan as leading archetypes while Becky has a leading warrior, hunter, and ruler. In addition, warrior, hunter, and ruler are exiled for Joe while wounded, rebel, and orphan are exiled for Becky. These particular leading and exiled archetypes, again, define Becky and Joe's particular antipodal zone. There are areas in Joe and Becky's marriage that continue to be satisfying for both of them; however, the above mentioned antipodal dynamics, and the customary accompanying patterns of predictability/reactivity, put huge strains on each partner as well as the relationship, consistently precipitating breakdowns. Becky and Joe are entrenched in a vicious cycle we can refer to as *antipodal disintegration*. How can the process of intentional inversion help Joe and Becky to have a breakthrough?

We need to remember Saade's suggestion that our values are the things that are core to who we are (the things that give our life direction), not our actions. Hence, values cannot be forsaken, nor can their intrinsic importance be in any way minimized. Our actions, however, are, again, forms and therefore substitutive. To return to our example, Becky (with leading warrior, hunter, and ruler) is going to be committed to the values of courage, resilience, sturdiness, protectiveness, focus, persistence, tenacity, pursuit, structure, responsibility, and order. These are the things (values) that define or set the direction of Becky's life. Joe (with leading wounded, rebel, and orphan) is going to hold as sacrosanct (and have his life-direction defined accordingly) the values of brokenness, vulnerability, struggle, independence, individuality, freedom, security, belonging, and caution. These values, respectively, are, again, what make Joe and Becky who they are. *The breakdowns in their relationship occur as a result of the rigidity of the actions used to further these respective values.* Becky is accustomed to furthering or manifesting her values by setting boundaries, challenging, going through obstacles, "closing the deal," "keeping her eyes on the prize," tracking, organizing, delegating, and categorizing while Joe typically concretizes his values by speaking about wounds, acknowledging pain, displaying wounds, saying no, resisting the status quo, trying to be different, asking for help,

withdrawing if the situation gets overwhelming, and saying "I can't." There is a compulsivity and predictability to Becky and Joe's respective actions. Becky and Joe, as a couple, have grown tired of the predictability of the other's behavior. It is as if they each "know what the other is going to do before he or she even does it."

The fascinating thing about this particular type of intentional inversion (couple inversion used to counter antipodal dynamics) is that both Becky and Joe, should they choose to bring inverted actions into their lives, will be embracing the leading actions of the other. However, they will be executing these actions in order to further their own leading values. In addition, these actions, being in each case associated with an exiled archetype and therefore non-habitual, will be respectively unfamiliar and characterized by erotic vulnerability. Quite simply, this moment of inversion will have an aphrodisiacal affect. Both Becky and Joe will experience a heightened sense of receptivity to the other; in addition, the typical defensiveness with which they customarily approach the other will be defused. Both Becky and Joe will experience an emancipation from their "assigned" roles. They will be less guarded and more open to the position of the other. Any and all processes of negotiation and/or dialogue will result in increased fruitfulness. They will find themselves interacting with each other from a place of freedom, rather than obligation; the relationship will be transformed from a static arrangement to something vitally organic, something fed by the conscious commitment of each partner as well as the universal life-force (Eros) itself.

Becky and Joe's joint inversion can be expressed as follows:

Becky's Leading Values MANIFESTED THROUGH her Exiled Actions (typically Joe's Leading Actions) + Joe's Leading Values MANIFESTED THROUGH his Exiled Actions (typically Becky's Leading Actions) = for the relationship: INFUSION OF VULNERABILITY, FRESHNESS, REDUCTION OF PREDICTABILITY/HABITUALNESS = BREAKTHROUGH

It is important for a couple to be aware of their antipodal and, to a lesser degree, non-antipodal zones. If you are currently involved in a relationship, and both you and your partner are interested in the ideas discussed in this piece, the two of you might set aside some time to determine your respective leading and exiled archetypes, and, in turn, define the antipodal zone of your relationship. You could then discuss the applicability of inversion to your unique situation.

Do opposites attract? Of course they do. However, as is evidenced by the high divorce rate, as well as the number of relationships that become sexually eviscerated, the phenomenon of opposites attracting is inherently problematic. Many relationships founded on antipodal dynamics become stunted and sterile, ultimately ending or, worse, persisting in a climate of mutual repression and denial. The ground on which the relationship first bloomed becomes the ground on which it wilts. But Saade offers us an alternative, one that we cannot afford to overlook.

^[1] While it is the purpose of this essay to demonstrate the usefulness of intentional inversion (in a "moment-of-impact" sense) within a relationship context, inversion, it should be remembered, can produce powerful results in every life-domain-- vocation, avocation, social areas, etc.

^[2] see footnote 1.