

The Paternal Complex and Daughters

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Abstract

This study aimed to understand the effects of paternal complexes on daughters, given their importance to the processes of analysis and individuation, through bibliographical documentary research on Jung's theory of complexes. We concluded that the psyche of daughters is affected by originally positive and negative paternal complexes, father complexes – whether concrete or projected – the father archetype, which also affects their animus, the concrete relationship with the father and mother – or their absence – and psychological type. This multiplicity of factors, combined in different ways, prevents definitive categorizations regarding the effects of paternal complexes on daughters. Nevertheless, it allows us to conclude that understanding all these phenomena is essential to the individuation process.

Descriptors: Jungian psychology; paternal complex; daughters.

O complexo paterno e as filhas

Resumo

Este estudo objetivou compreender os efeitos dos complexos paternos sobre as filhas, ante sua importância para os processos de análise e individuação, por meio de uma pesquisa documental bibliográfica sobre a teoria dos complexos de Jung. Concluiu-se que a psique das filhas é impactada pelos complexos paternos originalmente positivos e negativos, complexos do pai (concreto ou projetado), arquétipo de pai (que também afeta seu animus), relação concreta com pai e mãe (ou sua ausência) e tipo

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psicológico. Essa multiplicidade de fatores combinados de diferentes formas veda categorizações taxativas quanto aos efeitos dos complexos paternos sobre as filhas, mas permite concluir que a compreensão de todos esses fenômenos é essencial para o processo de individuação.

Descritores: psicologia junguiana, complexo paterno, filhas.

El complejo paterno y las hijas

Resumen

Este estudio tuvo como objetivo comprender los efectos de los complejos paternos en las hijas, dada su importancia para los procesos de análisis e individuación, mediante una investigación documental bibliográfica sobre la teoría de los complejos de Jung. Se concluyó que la psique de las hijas se ve afectada por complejos paternos, tanto positivos como negativos, complejos paternos (concretos o proyectados), el arquetipo paterno (que también influye en su animus), la relación concreta con el padre y la madre (o su ausencia), y el tipo psicológico. Esta multiplicidad de factores combinados de diferentes maneras impide establecer categorizaciones definitivas respecto a los efectos de los complejos paternos en las hijas, pero permite concluir que comprender todos estos fenómenos es esencial para el proceso de individuación.

Descriptor: psicología junguiana; complejo paterno; hijas.

Introduction

In analytical psychology, complexes are tangled configurations of emotionally charged psychic energy that usually affect people in painful and impactful ways and may cause psychological suffering.

Among others, Jung identified paternal and maternal complexes, both negative and positive, with different effects on sons and daughters.

Using a hypothetical-deductive approach and bibliographical documentary research based on Jung and post-Jungian authors, we analyzed the effects of paternal complexes on daughters in order to address the following question: what are the effects of paternal complexes on the psyche of daughters?

The hypothesis is that different personal and collective configurations related to paternal complexes affect daughters in different ways and in several areas of life, including relationships, professional life, family relations, motherhood, and others.

The importance of this study lies in its potential to inform analytical processes and help daughters understand and deal with the influences of the unconscious as they develop their individuation process.

The originally positive paternal complex and daughters

Although the term “complex” had previously been used in the scientific literature, including by Freud and Bleuler, the definition of a complex as “groups of representations accentuated by affects as specific factors disturbing the normal course of psychic activity” was coined by Jung based on the word-association tests conducted at the Burghölzli Psychiatric Clinic of the University of Zurich (Jacobi, 1957/2016).

Complexes are energetic centers – nodal points of energetic charge (Jacobi, 1957/2016) – that may stimulate or disturb psychic life, depending on the nature of the personal associative material and the ego's capacity to assimilate it. They are generally characterized by a strong emotional charge, a “special emotionality” that determines us at the expense of objectivity (Kast, 1994/2022, p. 18).

Thus, complexes may be understood as energetic centers that generate strong emotional charges and commonly result in explosive manifestations. In this sense, people are overtaken by the complex, which led Jung (1928/2014, p. 43, §200) to state that we do not have complexes; rather, they have us. Nevertheless, the complex cannot and should not be avoided. According to Jung, a complex “is truly overcome only when life has exhausted it completely” (Jung, 1959/2016, p. 113, §184). It must therefore be recognized and lived through, brought into consciousness for dialogue.

Complexes are located in the personal unconscious and appear through the shadow, but their core is archetypal: the paternal complex is related to the father archetype. It follows that paternal complexes bring together elements of both the personal and collective unconscious.

The effects of paternal complexes on daughters depend on the innate dispositions of the psyche, such as psychological type, as well as on environmental, historical, and social factors. People have paternal and maternal complexes that affect one another, and the complexes of parents affect their daughters.

A maternal or paternal complex may be originally positive or negative. Life situations and archetypal elements may initially create a positive or negative image in a person's psyche.

Complexes are originally positive insofar as they have a positive effect on personal development if separation occurs at the appropriate age (Kast, 1994/2022). Examples of positive situations include a loving and caring parent who establishes boundaries.

In order to obtain from other people what is absent from their relationships with their father and mother, daughters need ego strength, which requires separation from the maternal and paternal complexes. If this separation does not occur, the ego does not acquire the strength necessary to structure itself properly, and the complexes continue to affect the person's functioning, generating a fixation with negative effects on the daughter (Kast, 1994/2022).

Neumann (1994/2000) explains that the invasion of the paternal uroboros causes the daughter to be seized by a profound emotion toward the masculine and to move beyond the stage of preserving the Self, entering a new phase of her experience: surrendering the Self. However, negative effects arise if she remains trapped at this stage. She becomes the daughter of the eternal father, an adult woman bound to the spirit of the fascinating father; she lives as the man's anima, his inspiration, without the right to a personal life; she becomes Sophia, the partner of the Father-Spirit, and may lose her physical relationship with her femininity.

From this perspective, positive paternal complexes may be understood as originally positive aspects of the father-daughter relationship that necessarily require a break at the appropriate age for the healthy development of personality and of the ego complex.

The father archetype

If the archetype is an innate potential for behavior, and if human beings react archetypally to typical and recurring situations (Guggenbühl-Craig, 1971/2008), the archetypal reaction between father and daughter is no different. Thus, both the concrete father and the father archetype play a role in shaping the paternal complex.

Samuels (1985) explains that the father is not merely a biographical father or a concrete person, but also an archetype that affects the daughter's psyche in at least four ways: personal and social authority; the development of values and ideals; sexual and gender development; and a social and cultural role. The father-animus is affected by projections of the daughter's concrete father's characteristics, while the archetypal animus is projected by the daughter onto her father. Likewise, the father projects his anima onto his daughter (Samuels, 1985).

Patriarchal society, at least since the destruction of religions centered on goddess worship (George, 2021; Bolen, 1992/2020), has affected several generations of human beings and influenced the father archetype in the collective unconscious, because "patriarchy replaced the worship of Mother Earth with that of the Heavenly Father" (Hollis, 1994, p. 110). The same cultural configuration of fatherhood, maintained over so many centuries, eventually influenced the father archetype, which was shaped by this heritage and embedded in the collective unconscious.

Structural sexism has affected the vision of the "father" at a collective level throughout the world. As Bolen (1992/2020) explains, in culture, just as in the psyche, an archetype may dominate an era and subjugate or take control of a personality. The father archetype has unconsciously subjugated fathers, mothers, and daughters throughout history, influencing their actions, stories, relationships, and society. One example is the fact that women who have lived for centuries in a male culture, based on masculine values, may remain unconscious of the feminine principle (Woodman, 1980).

The father archetype is widely present in mythologies. For example, as Kast (1994/2022) explains, the archetypal father can be seen in the hero idealized by patriarchy and reflected in: (i) Zeus, who represents control over conscious life; he is not free from emotions but occasionally gives expression to them; he represents patriarchal order, life structure, and ethos, as well as a free and authentic spirit, particularly in sexuality; (ii) Odin/Wotan, who represents wisdom; he is the god of war but does not participate in it, is connected to ecstatic anger, wanders the world to restore order, but is not immortal; and (iii) God, representing an originally positive paternal complex.

The myths about Zeus and the Olympians are "family stories" that shed light on patriarchal genealogy and its influence on people's concrete lives. The different myths and their various configurations reveal the possible forms paternal complexes may take in concrete lives within a society structured around patriarchy (Bolen, 1989/2002).

In the myth of Cronus, the relationship between Cronus and Zeus expresses the senex-puer dynamic and the paternal complex associated with the father archetype: "Cronus may be constellated as the negative paternal complex in the form of the rigid father, who restricts, criticizes, and reproaches more than he genuinely cares for and nurtures, as we might identify in Zeus." This implies the absence of "the luminous aspects of the Puer, of creative strength, joy, lightness, and the flexibility necessary to welcome the diverse manifestations of life" (Contrera, 2015, p. 320).

This myth is important because it demonstrates how “Zeus fathers” emerge: fathers with a paternal complex who frequently affect their own “Athena daughters,” who may grow up distanced from their femininity. In this regard, Contrera (2015) states that Cronus influences the daughter, who tends to display rigidity of opinion, inflexible attitudes, a “know-it-all” syndrome, and coldness. Similarly, the Cronus-Saturn relationship involves power, jealousy, and insecurity, as well as violence toward love, procreation, and the earth—the latter being elements associated with the feminine. And “as Jung once remarked, in the presence of power, love is never present” (Hollis, 1994, p. 14).

Uranus, Cronus, and Zeus are “devouring fathers” who defend their positions in different ways: (i) Uranus imprisons his children in the womb of their mother Gaia, thereby keeping them unconscious, tied to the mother, and guided by tradition, matter, and everyday life; (ii) Cronus swallows his children and keeps them psychologized or spiritualized, separated from their instinctual origins, in harmony with values and attitudes prevailing in an external collective, such as a religion, political party, or sect; and (iii) Zeus, although consciousness reaches a greater degree of flexibility and accommodates different dynamics, ultimately allows the senex to prevail in maintaining power by canceling the possibility of revolutionary change. When such change emerges through Athena, her mother is swallowed by Zeus so that the child may be born from him and remain faithful to his reign (Stein, 1991/1998).

Through structural sexism, the father archetype was transformed into the authoritarian father archetype. This is not a loving father but a controlling one whose “love” commonly reflects leadership and power. Institutionally, the authoritarian father occupies the top of the hierarchy and is represented by figures of power such as the king, pope, general, president and others (Bolen, 1992/2020).

The father archetype is contradictory: the father gives life, light and energy, but he may also curse, intimidate and oppress. When the experience is positive, there is support, strength, energy and security; when it is negative, the psyche is crushed (Hollis, 1994).

The relationship between family members and the authoritarian father is deeply affected by the father archetype and by the patriarchal structure of society. The relationship between the paternal complex and power is particularly close because of the patriarchal organization of society, which associates masculinity with power and opposes it to femininity and love. Nothing good comes from this. In this space, oriented toward command, control and power, the father plays a central role superior to that of the other family members, holding the authority of the final word and

prominence. This power dynamic affects the psyche of everyone involved.

The rupture of the paternal complex at the appropriate age runs against the perpetuation of the father's power imposed by patriarchal society. As Guggenbühl-Craig (1971/2008) explains, psychological development requires a phase of denial and destruction of power so that the adult can create space for the cultivation of personal values. Nevertheless, just as in the abuse of power in the doctor-patient relationship described by the author, the abuse of power in the father-daughter relationship and the father's domination of the daughter deprive her of the possibility of growth.

The father archetype stiffens creativity, the expression of feelings, passion and spontaneity in those under its influence, since such experiences require a loosening of control that is incompatible with the authority of this archetype in patriarchal cultures. The authoritarian father has the final word and thus inhibits the flourishing of the family's psyche under his command, oppressing egalitarian qualities such as truth, freedom, compassion and wisdom (Bolen, 1992/2020). This archetype belongs to the collective unconscious and, as such, may pass through anyone. It is also affected by concrete experiences involving paternal complexes.

On other occasions, Bolen (1984/1990; 1992/2002) examined the influence of archetypes through mythology, particularly in the form of Greek gods, to demonstrate, through archetypal patterns that affect our concrete lives, what may be influential, painful, motivating or compulsive. The author addressed numerous aspects of the conscious and unconscious relationships and dynamics between father and daughter, particularly when explaining the relationship between Zeus and Athena, the "daughter of the father," the motherless daughter – since her mother Metis was swallowed by Zeus and Athena was born from his head –, the protector of heroes and defender of patriarchy, with strong tendencies toward sexism and the repression of the feminine (Bolen, 1984/1990).

The same does not occur with Artemis, the daughter who emancipates herself from the authoritarian father. Abandoned by her father in the myth, Atalanta is raised by a female bear – or, in another version, by hunters who proudly and affectionately teach her to hunt and to be independent – and becomes free to realize her potential. When she meets her father again, he imposes upon her the patriarchal obligation of marriage. In order to please him, Atalanta submits to a contest to choose a husband with the skills to defeat her. In the end, she chooses for herself whom she will marry.

Compared with the myth of Athena, the myths of Artemis and Atalanta make clear the distinctive role of the mother in the daughter's self-esteem and in the configuration of the paternal complex. In these myths, there is no denial or repression of the feminine, as occurs with Athena.

The Olympian gods share characteristics of authoritarianism as fathers, contrary to the cults of the goddess: they are authoritarian and remain distant, high in the sky or on mountaintops, governing from afar and from above; they believe they have the right to do whatever they want and effectively do so; they expect and demand obedience and, as warriors, they seize power through violence. Despite all this, they fear being overthrown by their children and therefore act with hostility (Bolen, 1989/2002).

This illustrates how the father's pain is reflected in and generates pain in daughters. For the daughter, therefore, the path toward the Self involves understanding the father as a person with both flaws and qualities, perhaps idealizing him at some point and later recognizing his human limitations (Leonard, 1991/1998) and dealing with them.

In mythology, the patriarchal structure of society affects the father archetype in two common ways: (i) excessive masculinity, in which daughters idealize the father and become Athenas in the service of Zeus; and (ii) excessive femininity, in which daughters become fragile Corés, abandoned by the father and protected from the masculine by the mother. A woman either identifies with the inferior aspects of masculinity and patriarchy that characterize the position reserved for her in that culture, or she identifies with the patriarchal dynamic and allows herself to be dominated by the patriarchal cultural animus, sacrificing her femininity in order to resemble a man (Lima Filho, 2002).

Even when the father does not identify with the figures of the devourer / dominator or with the absent / infantilized father, society pushes him in these directions by imposing models of masculinity and showing tolerance toward related behaviors. However, the unconscious structure surrounding the father archetype in patriarchal society can be weakened when the father himself becomes aware of these unconscious contents and deliberately chooses a different path based on affection and respect for his daughter.

The patriarchal system stunts the feminine, inhibits it and places women's psychological development at risk. Understanding this context – along with transforming the patriarchal system – and the people is necessary for healing wounded daughters.

The *animus* and the father

Jung refers to the sexual counterpart of a woman as the animus. This concept predates the development of the principal gender studies, which is why it is now necessary to observe the animus in relation to gender as both identity and social construction. The animus of a person may therefore be understood as the sexual opposite of their egoic gender identity, a preferred opposite or sexual preference represented through archetypal images.

The animus is an archetypal figure that exists in the daughter's psyche as a sexual counterpart or psychological sexual preference, which is unconsciously projected onto the choice of partners. In dreams, myths and fairy tales, it usually takes the form of "animals, savages, demons, princes, criminals, heroes, sorcerers, artists, crude men, and refined men" (Silveira, 1968/2023, p. 111). In dreams, it is commonly represented as a lover, wise old man or trickster.

Silveira (1968/2023) explains that the animus encompasses all of a woman's experiences in encounters with men throughout history. For this reason, the image of the man whom a woman seeks is shaped by this unconscious material. This means that a woman seeks in her partners the image of a man inherited from the unconscious. If this man has been historically and culturally designed with certain characteristics, this explains why women expect real men to possess the same characteristics and are surprised when they do not.

The first receptacle of the animus – that is, the first object of projection – is the father, idealized in the daughter's eyes. Later, this projection is transferred to other figures who play an analogous role in the daughter's history and belong to her preferred gender, such as a teacher, film actor or political leader (Silveira, 1968/2023).

This transference is originally healthy and even necessary for the daughter to recognize the value of different forms of masculinity. Obviously, if the paternal complex is not broken, the daughter will project the image of the father onto the animus – the father-animus. The father-animus is then affected by the father figure, both by the father archetype and by the daughter's personal or projected father. The daughter, in turn, projects this animus onto the people with whom she becomes romantically involved.

The formation of the animus image is affected by the daughter's paternal complex because the latter influences her attitudes, ways of thinking and ways of relating to men and to her own gender. The paternal complex may or may not legitimize the daughter's feminine identity, leading to the suppression of the feminine and identification with the masculine (Chagas & Campos, 2000).

The image of the animus is shaped by the archetypal father and later affects the daughter's romantic relationships, because these projections continue to be made and are also influenced by the daughter's concrete father and by paternal complexes.

The father himself, in turn, is affected by patriarchal culture, by his anima and by his own paternal and maternal complexes. In this context, the effects of paternal complexes on daughters cannot be analyzed in an isolated or systematic manner, since many social and psychological variables – at conscious and unconscious levels, and at personal and collective levels – affect these relationships.

The infantilized father with “anima problems” relates to his daughter in a problematic manner. Thus, patriarchal culture ultimately affects the various relationships between father and daughter: their personal relationship; each of their relationships with the unconscious; the relationship of anima and animus with the complications of the shadow; the father's anima in relation to the daughter; and the daughter's animus in relation to the father (Woodman, 1980).

As the masculine personification of the unconscious in women, the animus encompasses both positive and negative aspects. When it comes to masculinity in the psyche, the animus and the paternal complex become undifferentiated and form a single complex as a means through which the daughter expresses herself and communicates with the world (Chagas & Campos, 2000, p. 86). If there is a negative paternal complex, the animus will also be negative.

The father-animus may also appear as the assumption that one knows all the answers, the reproduction of traditional knowledge from the past or power as the individual's instinct of self-preservation, which contradicts love (von Franz, 1970/1992). It becomes negative thinking in the woman's mind or a feeling of guilt and may lead to poor choices in relationships.

A woman is unconsciously subordinated to the domains of her masculine components – the animus – which command her relationships in the external world. Considering that the individuation process involves confronting this animus at some point, the daughter's development will depend on reorganizing the animus as a valuable mediator between conscious and unconscious contents, opening doors to a spiritual life. Being unconscious of the animus means having the consciousness subjugated by it (Johnson, 1976/1996) and failing to make conscious choices.

The animus affects the masculine and feminine aspects of the woman, which explains why the paternal complex that affects it ultimately disrupts the balance of these principles in the daughter.

The man she seeks will reflect her internal masculine – the animus – and “the choices will be made unconsciously, involving men who can meet the needs of this complex, either through identification or compensation” (Chagas & Campos, 2000, p. 87). This explains why some women choose, throughout their lives, partners who share the same characteristic, usually related to the father-animus.

Nevertheless, the animus has the important task of mediating the relationship between the unconscious and the conscious, and it presents positive and essential aspects for the daughter's individuation process. A woman's individuation process necessarily involves transforming the animus and the masculine, ceasing to identify with them so that she may unite lovingly with them through the *coniunctio*, without losing her identity or her feminine ego.

Accepting the animus and the feminine makes it possible to identify and understand the animus's critical inner voice and to develop relationships with less projection, seeking a companion rather than compensation for or confirmation of inferiority (Chagas & Campos, 2000).

On the other hand, when the animus is integrated into consciousness, it becomes a mediator between consciousness and the unconscious and provides the capacity for reflection and self-knowledge (Souza, 2012). In the search for the Self, the daughter must look inward and engage in personal and collective reflection that opens wounds and reveals damage and patterns. At the same time, this process creates an opportunity for transformation (Schwartz, 2021/2023).

The negative paternal complex and daughters

In his totality – concretely and psychologically, consciously and unconsciously, with his complexes, anima, shadow and actions – the father affects his daughters. The paternal complex, which should be positive, may become negative for the development of the daughter's personality in two ways: (i) it may be originally positive and the separation does not occur at the appropriate age; or (ii) it may be genuinely negative, as commonly happens in cases of psychological and concrete abandonment and in cases of psychological, physical, sexual and/or symbolic violence perpetrated by a “terrible” father (Lima Filho, 2002).

Because of the particularities of their personal nature, daughters experience different relationships with the complex. In cases of paternal abandonment, however, it is common for them to seek to “fill the void left by the absence of affection provided by the father through subsequent relationships, developing an exaggerated expectation regarding men” (Chagas & Campos, 2000, pp. 86–87).

This abandonment is reflected in the projection of animus and is also affected by the maternal model and the mother's own complexes.

The father's lack of genuine involvement in his daughter's life may damage her sense of identity, leading either to perfectionism or to paralysis in the face of life. An absent, indifferent father, or one who expresses disinterest, disappointment and disapproval, is as harmful to the daughter as negative judgment or overprotection (Murdock, 1990/2013).

Schwartz (2021/2023) lists a series of consequences for the daughter arising from the father's absence. The daughter of an absent father associates the image of the father with "longing, sadness, frustrated love, anger, fury, oppression, and desire." The father's absence also causes anguish and disappointment; it creates an "inadequate, childish, and dutiful self-image" or an ambivalent attitude toward life, characterized by irritability and depression. It may also generate masochistic and loveless attitudes directed toward oneself and others; confusion and denial of autonomy; hatred and distance from other men; and difficulty accessing the masculine and feminine within oneself. Moreover, it destroys creativity and vitality; causes depression, anxiety and troubled relationships and leads to rejection of one's own needs. The daughter of an absent father may also become static and reject passion, love, feeling, emotion and existence. In the face of absence, she internalizes frustration and anger as well as destructive impulses.

Daughters try to attract their fathers' attention and the way the fathers respond is very important to their sexuality. If, for example, daughters attempt to distinguish themselves through intellectual or athletic activities and are ridiculed, they may seek to stand out in relationships in order to enter the masculine world (Murdock, 2013).

In this regard, Kast (1994/2022) draws on the clinical cases of Karin and Hellen to demonstrate how the negative paternal complex manifests itself in different areas of a woman's life. For Hellen, the paternal complex affected her appearance. She wanted to please her father, but nothing she did made her, according to her father's concepts, "a real woman" nor did anything overcome his expression of displeasure. This ultimately affected her relationships with partners.

For Karin, the paternal complex influenced her professional life. She desperately wanted her father's pride and this desire for recognition led to her performance in her professional life. To satisfy her father's harsh demands and her own sense of inadequacy, she suffered from abnormal self-criticism and began to demand high standards from others and critically evaluate their actions. Emotionally lonely, she had no sense of belonging, felt excluded and, at the same time, had no time to cultivate relationships. She was distant from and did

not identify with her mother. Her father probably had a paternal complex of his own.

The daughter with a negative paternal complex who focuses on professional life tends to be seen by others as cold, selfish, inhuman and like a robot devoid of feelings:

her inner masculine figure is not a man with a heart, but a greedy tyrant who never gives up. Nothing she does is enough; he pushes her to be "more, better, faster", without recognizing her desire to be loved, to feel satisfied or even to rest (Murdock, 1990/2013, p. 85).

These fathers deny their daughters the experience of the father-daughter relationship, of the "we," forcing them to live according to their own needs. The more explicit this denial is, the easier it is for the daughter to see and understand it. However, the denial may be less visible, more subtle and, in such cases, daughters may spend their entire lives in the position of daughters without ever truly being taken seriously by their fathers (Kast, 1994/2022).

Bolen (1992/2020) explains that the exercise of parental power over daughters masks a feeling of inferiority and affects family generations for years, perpetuating the effects of parents' complexes on their children. The performance test imposed on daughters is extremely cruel because it affects their sense of the right to exist based on performance (Kast, 1994/2022).

This causes the daughter to grow up evaluating her own worth based on performance, productivity, delivery and usefulness to others. At a certain point –commonly during metanoia – this performance-based dynamic enters a crisis marked by exhaustion and the daughter's feelings of loneliness and inadequacy.

Projection between father and daughter is a two-way street: the father projects onto the daughter, and the daughter also projects onto the father. While the father's actions affect the daughter, the daughter's projections onto the father must also be addressed. The daughter's feelings toward her father must be considered and understood. The daughter of an authoritarian father needs to develop realistic ideas and recognize the personal and situational limits involved, because the constructive voice may be heard objectively and is neither excessively critical or severe nor overly condescending. The daughter whose relationship with her father is "too positive" needs to stop idealizing him so that she does not become blinded and lose the ability to see her own value and contribution to the world (Leonard, 1991/1998).

It is clear that the problem of the paternal complex affects daughters' lives in many different areas – professional, academic, family, social and others – because it affects the very formation of

their personality and will therefore reverberate throughout their lives. Although these complexes are incurable and return from time to time, the work of becoming conscious of and understanding them, with practical actions guided through analysis, is the best way to deal with them. For these daughters, understanding and working through the paternal complex is essential as a life project and as part of their individuation process toward the Self.

Conclusões

The bibliographical documentary research conducted here confirmed the initial hypothesis that paternal complexes affect daughters in different ways, depending on their personal and collective configurations, and in a wide range of areas of life, including romantic relationships, professional life, family and social relationships, among others.

Five characteristics of complexes were identified: (i) perpetuity, since they are incurable; (ii) tripartite influence, as they are affected by the personal and collective unconscious and by lived experiences; (iii) lack of fixed boundaries, due to their multiple possibilities; (iv) affectivity, because of their emotional charges; and (v) varied composition, since complexes affect one another.

The patriarchal structure of society has influenced complexes at the collective level for a long time. However, it is not strictly a characteristic of complexes but rather of society.

The relationship with the father – or his absence – profoundly affects the daughter's psyche, generating paternal complexes that may be originally positive or negative for personality development. The daughter's paternal complex is affected by consciousness, the personal and collective unconscious, the father archetype, the relationships with her concrete or projected father and mother, elements that make up the father's and daughter's unconscious, such as anima and animus and maternal and paternal complexes and by psychological types that guide the way consciousness apprehends experience.

This multiplicity of factors, which may or may not be present, in greater or lesser degrees, and in different contexts of the concrete lives of daughters with diverse psychological types, makes definitive categorizations regarding the effects of paternal complexes on daughters impossible. The multiple combinations of the diverse elements of psychic totality prevent categorical conclusions.

Nevertheless, the empirical analysis of clinical cases and bibliographical materials conducted over the years by Jung and post-Jungian authors has made it possible to reach several

conclusions: (i) a daughter's paternal complexes affect the projection of the animus in romantic relationships; (ii) integrating the animus forms part of the daughter's individuation process; (iii) the father archetype affects daughters' lives as a whole, since the patriarchal structure of society imposes social and gender roles that affect the development and happiness of all people; (iv) originally positive paternal complexes may become negative if separation does not occur at the appropriate time; and (v) negative paternal complexes impair personality development and the formation of the ego complex, affecting different areas of life and creating wounds that must be addressed during the individuation process.

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