

***ADELAIDE CABETE: A CORNERSTONE IN THE CONSTRUCTION OF
HUMANITY***

ADELAIDE CABETE: uma pedra angular na construção da humanidade

RODRIGUES, João¹, COELHO, Ana B. D.², BRANDÃO, Larissa C.³, & ZHOLTSIKAVA, Valeryia⁴

Abstract

This work addresses the life and work of Adelaide Cabete, an unique woman in Portugal. It deals with her role as an obstetrician and gynecologist, her work in the face of the needs of the working class, women, children, prenatal care and adolescent care. The political life of a woman ahead of her time, a feminist, a physician, writer, a republican, a suffragist, a hygienist, a publicist, a sociologist, a freemason, a socialist, a free-thinker and an educator, who was active in many Portuguese organizations, struggling to include women as full citizens.

Resumo

Este trabalho aborda a vida e obra de Adelaide Cabete, mulher ímpar em Portugal. Trata da sua atuação como obstetra e ginecologista, do seu trabalho frente às necessidades da classe trabalhadora, das mulheres, das crianças, do tratamento pré-natal e infantojuvenil. Observa-se também a vida política de uma mulher à frente de seu tempo, feminista, escritora, médica, republicana, sufragista, higienista, publicista, socióloga, maçona, socialista, livre-pensadora e educadora que teve atividade em muitas organizações portuguesas, lutando para incluir as mulheres como cidadãs plenas.

Keywords: *Adelaide Cabete; Feminism; Portuguese political history; Maternity leave.*

Palavras-chave: *Adelaide Cabete; Feminismo; História política portuguesa; Licença maternidade.*

Submission date: September 2022 | **Publication date:** June 2023.

¹ JOÃO BARTOLOMEU RODRIGUES – CECS & UTAD. PORTUGAL. Email: jbarto@utad.pt

² ANA BEATRIZ DIAS COELHO – UTAD. PORTUGAL. Email: anabeatrizdias66@gmail.com

³ LARISSA CÂNDIDO BRANDÃO – UTAD. PORTUGAL. Email: larissacandidob@gmail.com

⁴ VALERYIA ZHOLTSIKAVA – ERASMUS. Email: lera.zholtikova17@mail.ru

What is the woman? What is this being to whom we owe existence, who guides our first steps when we come out of the cradle, and who, resembling a comforting angel, watches over us until we descend into the grave? (Alexandre Herculano 1837, p. 62).

INTRODUCTORY NOTE

It is well known that the role played by women throughout time, in all longitudes and latitudes, was to occupy an absolutely secondary place in relation to the dominant position of men: taking care of the home and family. It is also known that there were women who irreverently refused to assume this infamous and sad condition of eternal submissive and did everything to change the paradigm, to which luck had voted them, daring to write, with the sacrifice of their lives, new pages of History : pages that gradually changed the status quo and left an indelible mark on culture, to the extent that they knew how to elevate the dignity of women, whose “destiny” would henceforth be traced: “through her, God continues the superior creation, that of the spiritual kingdom, the one that unfolds on Earth the home, the family, the tribe, the city. It is Eve who cements and beats the great cornerstones in the construction of humanity” (Queirós, 1988, p. 366). Fortunately, there is no shortage of examples of women who made a difference in their time. Today, we dedicate our interest to the figure of Adelaide Cabete (1867-1935), whose life translates into the challenge of overcoming herself in the web of social standards that excluded her from the banquet of life: fighting for higher education, fighting for her rights. However, the altruism that runs through her veins does not allow her to rest in the shadow of the status that her professional career as a doctor gives her: Adelaide Cabete's life translates into a cry of warning where she denounces and combats the evils that affect Portuguese society of your time. It will be the voice of the “voiceless” that will put its “finger in the open wound”, a social wound that the Republic has failed to heal, by denouncing and combating the evils that affect public health, in general, and the well-being of pregnant women. and children, in particular: such aspects will be the subject of reflection in the following lines.

1. BRIEF BIOGRAPHICAL NOTE

Associating the date of his birth with the infamous Regeneration, so advocated by the liberal generation, in the middle of the 19th century, precisely in the year in which the Civil Code was published in Portugal, we could be led to envision that the expected years of peace and prosperity would mark childhood and the youth of Adelaide Cabete. However, History was responsible for showing precisely the opposite: the rotativism parties - Regenerator and Progressive - did not know how to rise to the challenges that the Portuguese situation demanded: illiteracy, corruption and the backwardness of the country, which was unable to catch up with the The path of development and the embarrassment to which the English ultimatum subjected us, dug the grave of the monarchy, announced in the Casino Conferences and its funeral was attempted on January 31, 1891, in the undefeated city, an event that would be postponed and finally consummated , in the October 5 revolution, carried out in the infamous year 1910.

This was the social, economic and political environment in which Adelaide de Jesus Damas Brasão Cabete was born, in Elvas, precisely on January 25, 1867. Her family, deeply marked by poverty, was among the many in the deep Alentejo, whose Scarce income did not make it possible to provide their children with a primary education. Thus, his childhood took place in a modest family of rural workers. The situation of extreme poverty required her to mature early: she divided her childhood time between carrying out domestic duties that she was forced to perform and the need to work drying plums, as well as carrying out agricultural activities, leaving her with no money left. time to play. However, despite the difficulties, he learned, as a self-taught person, to read and write.

At 18, she married Manuel Ramos Fernandes Cabete, an army sergeant, republican, educated man, who encouraged her to educate herself. He took the primary education exam at the age of 22 and completed his secondary school diploma with distinction at the age of 27.

In 1895, the couple moved to Lisbon. The following year, Adelaide Cabete entered the Lisbon Medical-Surgical School, at the age of 28, completing her course in 1900 with her dissertation *The Protection of poor pregnant women as a means of promoting the physical development [of new] generations*, having concluded the course at the Lisbon Medical-Surgical School with a classification of 14 out of 14.

The following month, the newspaper *Elvense* reported the defense of Cabete's thesis and the completion of his degree. The same newspaper published its first article entitled: "Instruct women" on May 9, 1901.

She was admitted as a member of the Society of Medical Sciences on December 15 of the same year. In this way, "Adelaide was notable among her peers, in a universe mostly made up of men. With firm ideas and strong convictions, she was a unique fighter, knew how to be supportive, a fearless woman of causes" (Lousada, 2010, pp. 23-24). She was only the third woman to receive medical training in Portugal and to open her own gynecological clinic in Lisbon. This fact makes Adelaide Cabete "an unavoidable figure in the History of Portuguese Women. As a woman, she knew how to impose herself in a closed, traditionally patriarchal society, capable of subjecting the feminine to the private sphere, in an isolation that many other women of her generation would not survive" (Lousada, 2010, p. 23).

2. Adelaide Cabete, a cornerstone of its time

The causes embraced by Cabete intersect and, invariably, converge in the civic intervention carried out by him. And if we isolate them, it is only for methodological reasons, in order to organize them and present them to readers in a properly ordered manner. We have already made reference to Cabete's formation. An issue that shocks her, throughout her training, is related to the composition of classes, in terms of gender, where she observes the gap that separates the number of men from women: in high school, 119 of her classmates were men and she was the only woman; at the Faculty of Medicine there were 36 men and two women, namely Adelaide Cabete and Maria do Carmo and Joaquim Lopes. This finding will contribute, for example, to the blurring of the border between medicine and feminism.

Adelaide Cabete is inseparable from the history of social and political ideas of her time: it is not surprising, therefore, that she was a republican activist, in whose struggle she undertook efforts, which would lead to the revolution of the 5th of October, which would put an end to almost eight centuries of monarchy. As an activist, she was a member of many organizations such as the Republican League of Portuguese Women (LRMP), the Kindness Leagues or the Portuguese Abolitionist League. However, it would be as founder and President of the National Council of Portuguese Women (CNMP) that her intervention would be most felt.

It is also important to mention that Cabete was initiated into Freemasonry in Lisbon, on March 1, 1907, at the Masonic Palace, in accordance with the prediction of the G.O.L.U. - Great East Lusitanian Kingdom according to the REAA rite (Ancient and Accepted Scottish Rite). And she chose the symbolic name Louise Michel (1830-1905), a famous French figure. As a Freemason, Cabete committed herself to feminist treatises, in letters that she showed to the Respectable Lodge Obreiros do Trabalho, in March 1911. In 1923, still within the scope of Freemasonry, Adelaide Cabete obtained authorization to create the Mixed Masonic Order of Law Human and founds the Lodge Humanidade 776, being elected “Venerable”.

In 1929 he left for Angola, where he committed himself to defending the rights of indigenous people and other just causes, without ever forgetting the fight for the creation of maternity wards and institutions for children. Therefore, in Luanda, he opened a medical office and continued to write in local newspapers and periodicals in the metropolis. Furthermore, in Africa, he took part in courses, colloquiums, conferences and taught “vacation” courses at Liceu Salvador Correia. He became a major voice in supporting maternity hospitals in Portugal, finally successfully in 1932, when the first maternity hospital in the country was opened.

By way of summary, Lousada invokes one of his biographers, Henrique Viena, who on the occasion of the first anniversary of his death, on September 14, 1936, points out his polyhedral character when stating that “it would not be possible to give a faint idea about the her existence if we had the intention of arranging it in watertight compartments, so fruitful and long-winded she had been, but the lesson pronounced about her is modeling and reveals how intense and extraordinary her life was” (Lousada 2010: 25). Let’s look at some facets that contribute to the composite character of this singular figural:

Doctor and Hygienist

In 1885, the year in which Adelaide Cabete and Manuel Cabete met, the Paris City Council admitted female doctors to interns in hospitals. However, in Portugal, this practice had already been permitted since 1870. However, it was as Alice Samora states: “an emancipatory measure that was carried out for more conservative reasons” (2007, p. 100). Since female patients would be more inclined to be observed, touched and analyzed

by other women. Cabete was aware of the embarrassment that patients felt towards doctors, as well as the misogynistic resistance of some doctors. Therefore, we are not surprised by his energetic reaction when he protests: “I don't belong to the number of doctors who are always throwing their diploma in other people's faces, but I also never consent, without protest, to mine being belittled because it cost me a lot of work. , and, to my husband, the small fortune he had when he married me” (Cabete, 1932, p. 2, cols 2-3). He began practicing medicine in his own office, first at Rua da Prata, 153, – 2.º, then at Rua dos Restauradores. He specialized in what is currently known as Gynecology and Obstetrics: “Practicing general practice, he dedicated himself in particular to women's illnesses, with particular attention being paid to uterine diseases and births, which has further increased the number of of his admirers” (D. Adelaide Cabete, 1905, p. 2 col 1).

Furthermore, during the five years he spent in Angola, from 1929 to 1934, he also opened a medical office in Luanda. According to Elina Guimarães, Cabete was “following with the best spirit of camaraderie the trends of his school generation” and also through his work, it was observed “where for the first time the ideas of social justice and the infinite love for women were revealed and for the child who would later guide his life” (1935, p. 1, col. 3). Thus, Cabete chose medicine for “natural altruism and the investigative spirit” (Guimarães, 1935, p. 1, col. 3) and she was a woman with “good humor and rectitude of character [...] worthy of sympathy was this cheerful and courageous girl, who, being in every sense of the word the «fairy of a home», was simultaneously a brilliant scientist” (Guimarães, 1935, p. 1, col. 3). Cabete was concerned about the lives of women and pregnant women, as

those who, condemned by the harsh law of necessity to violent services until the end of their pregnancy, deserve my commiseration, such as machine seamstresses, house and clothes washers, street vendors, workers in certain factories and other tasks as painful as extremely harmful to the development and robustness of the fruit they contain; It is certain that the child is born doubly stunted, both because he does not remain in the uterus for the required amount of time and because he is poorly nourished during the time he remains there (Cabete, 1908, p. 2, col. 5).

Thus, this concern will lead Cabete to make efforts to defend medical-sanitary conditions and social measures essential for the minimum quality of life of the most vulnerable. In this way, she promoted the proposal to save pregnant women from heavy tasks, from two months (8 weeks) until the end of pregnancy (36 weeks). Therefore, Adelaide Cabete is considered one of the pioneers in defending maternity leave, preserving the health and well-being of pregnant women, single mothers, prostitutes, before, during and after the birth of children.

Today, it appears that the causes to which Adelaide Cabete has committed herself, Portugal has not yet completely healed this wound from which the country suffers. Cabete, acted against what is currently known as “obstetric violence”. According to the Portuguese Association for Women's Rights in Pregnancy and Childbirth (ADMGP), obstetric violence is “violence against women in the context of pregnancy, childbirth and postpartum care”. Thus, the most common forms of obstetric violence include physical or verbal abuse, invasive practices, unnecessary use of medication, non-consensual medical interventions, humiliation, dehumanization and refusal of assistance or neglect of the woman's needs.

It is clear that the 2nd edition of the “Experiências de Parto em Portugal” survey was based on the QACE (Questionnaire for Assessing the Childbirth Experience), the first standardized form that shows a multidimensional assessment of the subjective experience of childbirth, validated and used in many countries. The form had the participation of 7,555 women who gave birth in Portuguese hospitals between 2015 and 2019. Around 30% of women interviewed in the survey stated that they had been victims of disrespect, abuse or discrimination. However, the representative of the “Obstetric Violence Movement in Portugal”, Carla Santos is looking for solutions and states that “she is looking for a legal framework for obstetric violence. He is looking for knowledge from the Medical Association and the Specialty College of Gynecology and Obstetrics, and is also waiting for preventive measures against this reality of violence” (Carvalho 2021), so that no human being has to be humiliated and abused when you give birth.

Through her work, Cabete integrated social, political and medical sciences to improve the well-being of the most disadvantaged, as she already knew that housing conditions and access to basic sanitation predispose to the emergence of diseases such as hepatitis A, respiratory diseases, parasites, malnutrition, sexually transmitted diseases, tuberculosis, pneumonia and many others. Thus, Cabete defended psychological monitoring and institutional support for mothers after giving birth, presenting the need for the creation of daycare centers and their legal regulation. “Adelaide Cabete defended the advantage of mothers staying in maternity hospitals for postpartum monitoring, ensuring environments with hygienic conditions favorable to the healthy development of newborn children” (Lousada, 2010, p. 34).

Therefore, it is essential to mention that «it was women with lesser resources [who] became “clinical cases” to teach medical students, while those from the wealthier classes continued to be assisted by midwives in the privacy of their homes and, If they went to the hospital, their births were not attended by students and their cases were not used for training” (Marques, 2006, p. 87). Furthermore, Cabete warned of the risks that pregnant women faced when they resorted, in a clandestinity context, to private midwives, without any hygiene and safety conditions, to terminate the pregnancy. Hence your warning when mentioning that

faced with the practice of abortion, where poor women were the most neglected and mistreated, the first to succumb at the hands of matrons, or following abortions carried out by midwives, in terrible conditions, when they arrived (if they arrived) at the hospital there was nothing left to do. do to save them. As the number of people infected with syphilis is truly frightening, Adelaide makes us know that women did not always know they were carriers of the disease and that in the case of choosing a wet nurse, little attention was given, as it was apparently a illness likely to go unnoticed by laypeople (Lousada, 2010, pp. 34-35).

Although there is no data on the infant mortality rate in Portugal before 1960, it appears that already in that year, the percentage reached 77.5% and in 2020, the value reached 2.4%. Thus, it is inferred that infant mortality was very high when Adelaide Cabete practiced medicine, as public health conditions and social inequality in Portugal were significant. Thus, it appears that in 2020, Portugal continues to be one of the countries with the greatest human development in the world, because it made a strong investment in public health. Thus, Ricardo Jorge already stated: “from the first year onwards, already very heavy, our children's deaths reach unbearable figures. What does this mean other than that in the period of weaning and early childhood, we treat children so badly that we inflict tremendous, unparalleled slaughter on them?” (Ricardo Jorge Apud Cabete 1900: 89). Alfredo da Costa also said: “the premature, like the weak from birth, is, in general, condemned to a lifetime of bodily weakness, in which dystrophies, neuropathies and consumptive diseases are often grafted” (Costa apud Cabete, 1900, p. 89).

THE FASHION

Adelaide Cabete was not the first figure to denounce the harmful effects of certain fashions. Alexandre Herculano, in the years in which he was Director and main editor of the newspaper *O Panorama* (1837-39), had denounced a set of fashions – some of them imported – that enslaved women, particularly the use of whalebone. But not only that: the practice of handing children over to nannies, with the strict purpose of breastfeeding them, so that mothers would not disfigure their bodies, was also the subject of a complaint by the editor of *O Panorama*, accusing the harm that they involuntarily inflicted on children. (Rodrigues, 2008, pp. 163-168). In the same vein, Adelaide Cabete openly denounced the supremacy of the fashion industry to the detriment of women's quality of life:

Arming herself with the “weapon of science”, by displaying the title of doctor, she will denounce countless times that, out of ignorance and vanity, women commit true crimes against their health and, in the case of being pregnant, against that of their children. Fashion has always been analyzed by her through scientific guidelines and evaluated according to health standards and care, particularly with regard to disease prevention. In this fight, he analyzes and condemns the blind following of the dictates of “fashion for fashion's sake”, observes and postulates about the concepts it involves, elevating and expanding his intervention to the level of medical ideas (Lousada, 2010, p. 37).

Without being a pioneer in this cause, he fought the good fight, using, like Herculaneum, the same throwing weapon – the press: the same causes, the same arguments, but now strengthened by the seal of science. The article “*A Moda e a Higiene*”, published in *Portugal Feminino*, states:

[...] it can also be seen that in this matter there is no hygienic reason governing the acceptance or rejection of any modernism in women's clothing, but rather a way to better exploit the victim of fashion, who is always the woman [...] Well, I I opt for short skirts, not above the knee [...] the main reason why I disapprove of train skirts is because they are dangerous – for women's health (Cabete, 1930, p. 6).

This statement and other statements by Adelaide Cabete, supported by scientific evidence, establish a cause-and-effect relationship between ulcerations of the cervix and inflammation resulting from the dust that the trains of dresses drag and raise, with no such situation observed in rural women and those of the people, due to the fact that they do not wear “red” skirts, but short ones. Thus, Cabete shows that fashion culture already made women mere passive consumers: “women do not wear what they want, but rather, as slaves to fashion, what mercenaries impose on them, without worrying about the

disastrous results that hence result” (Cabete, 1930, p. 6). In addition to skirts, he denounced the damage caused by corsets to women's bodies, causing serious respiratory problems and problems throughout the digestive and reproductive system. He states: “only those who have seen the damage to corpses, as happened to me in my anatomy study, can evaluate its harmful effect on the organs that are most important to the life of those who have to give life to others” (Cabete, 1931, p. 22). Furthermore, he states: “the return of the corset, reportedly, is coming soon, we must guard against its new invasion so as not to have to observe again the ribs resting on the lungs and the corset beads creased on the liver and which above we refer to” (Cabete, 1931, p. 22).

Cabete, a woman from the polis

There was blatant illiteracy in the country. However, as far as women were concerned, it was shameful: entry into education was restricted. Female education was close to Spartan education: it sought to prepare young women for what society expected of them - to be good wives, good mothers and good housewives. The republican principle that supported the education of young women was something that was in line with the feminism of the time: but between the principles and the facts there was an unacceptable abyss. The inclusion of women in the job market only served to worsen the injustice: without being relieved from domestic and family chores, they worked all day in factories, in exchange for a miserable salary, clearly insufficient to provide for their needs, independently, and worthy.

They did not have political rights: voting or being elected was unthinkable, they were totally dependent on their husbands and could not use their property without their spouse's consent and thus, they were considered second-class human beings in their own country. Faced with this situation, Cabete became involved in the Portuguese women's plebiscite movement, with the aim of promoting access to voting for half of the population, that is, women.

Cabete left the Republican League of Portuguese Women in November 1909, for combating the exclusion of women from voting. Well, according to Elina Guimarães,

despite republican propaganda defending objectives such as the democratization, secularization and secularization of the State and institutions, fighting for the dignification of the social status of workers, women and children – even including female suffrage in its program – the advent of the First Republic, never carried it out. Constituting a disappointment for the desired female emancipation (despite the expansion of women's participation in civil service, their entry into universities and the publication of the so-called Family Laws, such as the Law on Marriage as a Civil Contract, the Law on the Protection of Children and the Divorce Law) was a direct cause of the emergence, in 1914, of the CNMP and the extinction of the Republican League of Portuguese Women (Guimarães, 2004, p. 36).

Despite her personal aspirations and personal achievements, regarding her rights as a citizen, Cabete realized that the republican political measures were not sequential, so she had to continue acting. Thus, in 1914 the National Council of Portuguese Women (CNMP) was created, the feminist organization that attracted the largest number of members; having internationalized, it was also the organization of its kind that had the greatest longevity (1914-1947). In this way, Cabete continued using his oratory and communication skills to present his ideals, based on respect for the human person. The statement produced in the essay called “The duplicity of man: the father and the husband before the woman” is symptomatic:

marriage should never be an act of rest, but rather a new life, where the two couples enter with all the courage, to expend energy, which is necessary to educate the new lives that will emerge from this nucleus. This is how marriage should be seen by every woman who is a feminist in the true sense of the word, because, in this case, she is considered by her husband as an equal and not as an inferior, whom he considers, in most cases, as a ruler with a few more prerogatives, which men often give up for alms, and nothing else (Cabete, 1925, p. 66).

Furthermore, Cabete wrote to mothers how they should educate their daughters, as the construction of self-esteem, self-worth and awareness of the subordinate role in society that women are subjected to, begins in the domestic environment, thus, he suggests: [make] feminist propaganda

and among men who have daughters. Let's not be selfish: so that our work is perfect and safe, let's prepare it for the women of tomorrow to enjoy it. And what you have to do from now on is to prepare your two daughters to live off their honest work, since they are not rich, and to give them a perfect notion of their personal dignity, to illustrate and dignify them. them, so that their husbands see in them something more than the beast of burden and the machine for making children, as some foolish writers and some masculine banalities say (Cabete, 1925, p. 66).

During the 2nd Feminist and Education Congress, in 1928, strong reactions against feminism emerged, however, CNMP activists took the opportunity to denounce that the main cause of anti-feminist feelings was lack of knowledge. Carmen Marques in O Rebate, in an article entitled “Feminism will win” elaborated on this defense, stating:

when everyone knows that feminism is the war on prostitution, it is the fight in favor of children and women, it is the fight for the creation of a new civic spirit that makes all those unhappy and unprotected, for the education and dedication of the educated and strong, educated and strong like them according to their nature (Marques, 1928, p.1, col.2).

However, it would be necessary to wait for April 25th (1974) before, in Portugal, women could exercise their right to vote and be elected.

Separation between the State and religion.

The battles against the monarchy before October 5th were related to disputes against religion, given that there was a direct relationship between the two institutions that, according to the doctor's point of view, did not contribute to the development of Portuguese society. Thus, most of the periodicals of the time, belonging to the republican side, made a point of demonstrating Adelaide Cabete's lack of approval regarding the dominance exercised by the Catholic Church. Thus, she states: “at all times there have been mystifications and there have been mystifiers. At all times, the Lie fought the Truth and often defeated it. The thing comes from afar. It comes from the father Adam and the mother Eve. The Truth was also called Good and the Lie was called Evil” (Cabete, 1907, pp. 22-23).

Furthermore, Cabete fiercely fought superstition: “the fatalistic tendencies of our race, aggravated by the lack of energy that determined in it the alienation of its own will, created by religious influence and inquisitorial rigorism, made it an open field to the influence of all superstitions, and it is to this great social evil that it is urgent to oppose a rude fight with energetic measures of immediate action” (Michel Carta, 1911). Therefore, she shows a great rejection of the “guessing” practices that she classifies as fraud and that end up making the work of health professionals in the search for social well-being more difficult.

Adelaide Cabete and her nephew Arnaldo Brazão led the abolitionist movement in Portugal, often associated with the fight against alcoholism. The Portuguese Abolitionist League was established in 1924, whose president was Arnaldo Brazão (1890-1968), nephew and adopted son of Adelaide Cabete, who had already presented a thesis in favor of the abolition of prostitution at the Feminist Congress in 1924.

Cabete was also part of the Anti-alcohol League which, between January 12 and 20, 1924, organized the anti-alcohol week in Lisbon, with the aim of drawing public attention to the problems derived from alcohol, “focusing on the harm caused by alcoholism (classified by prosecutors as a social and moral problem, rather than a pathological issue)” (Lousada 2010: 41).

Because Portuguese society was affected by the hardships of hunger, lack of hygiene, ignorance and poverty, giving rise to habits that were harmful to human development.

In the closing session of the anti-alcohol campaign that took place, at the headquarters of Universidade Livre, the 9th anniversary of the official publication of the "dry law" was celebrated, with the presence of Adelaide Cabete as speaker. This Association was located in the doctor's office and also had at its heart the struggle to improve workers' living conditions.

The dangers of poor nutrition for male and female workers was a constant concern for the activist. To this end, a campaign was carried out prior to the completion of the 2nd Abolitionist Congress organized in Lisbon, in May 1929, where Cabete presented the thesis “Eugenia and Eugenética”, a subject until then little discussed in the country. Social and political criticism marked his writing: “Bad governments have a large share of blame” (Cabete, 1900, p. 94) he writes, placing responsibility on tax policy, especially when there is an increase in basic necessities, highlighting the increase in poverty in the poorest strata who thus “perish without sufficient food” (Cabete, 1900, p. 94). Adelaide Cabete understood from an early age the importance of legal provisions that guaranteed the essential rights of the most underprivileged, giving special attention to pregnant women, during service.

The female police career in Portugal began in the 1930s with the acceptance into the Lisbon police of the first police officers. A public debate about its need and benefits took place in the 1920s, led by feminist movements, especially the National Council of

Portuguese Women. Thus, at the First National Abolitionist Congress organized in 1926 by the Portuguese Abolitionist League, Adelaide Cabete in one of her speeches openly spoke of the need for a female police force. Giving the example of other countries, where the presence of female agents was already a reality and was something advantageous.

In this way, Cabete summarizes the benefits of the female police in three fundamental aspects: the fight against prostitution, which involves changing the profession in accordance with abolitionist ideals; women's police functions are to monitor and defend children, young people, women and prevent crime; Lastly, female police must have an educational function.

The doctor supported this thesis by invoking the success that such female police officers had in several countries, especially in the United States of America and England. Adelaide Cabete stated that ideal police forces should be anchored on three pillars:

- have an excellent education, have information about police methodology and irreproachable moral character;
- have knowledge of public and private hygiene and first aid;
- they should also have the skills to identify some provisions of the Penal Code, particularly with regard to narcotics and fingerprinting.

CONCLUSION

Adelaide Cabete, doctor, republican, suffragist, hygienist, publicist, sociologist, Freemason, socialist, freethinker, educator and convinced defender of feminist ideals, was a unique woman in the history of her country. She changed and impacted the community through her work as a writer, doctor, and feminist. Unsatisfied with the fate to which destiny had “condemned” her, she walked the path of stones and fought the good fight: she demonstrated that she developed the talents with which nature had endowed her, gaining financial autonomy and independence in a world whose profession was dominated by men.

Altruistic and deeply humanist, he was not content with the fate of his achievements: deeply sensitive to the suffering of those who lived excluded from the banquet of life, he rolled up his sleeves and launched a crusade against the wounds that plagued the most vulnerable. His profession is intertwined with the causes he embraced. His life translates into a permanent service to others: the time he lacked as a child to play, he did not recover later, reaping, like the beautiful Inês, from his year's sweet fruits" (Camões, III, 120). No! The suffering of others compelled her to take up the fight on the most difficult battle fronts: to emancipate the whole person and the whole person.

Cabete, as a doctor, fought for the cause of public health in her country. It began what is now taken for granted: maternity leave, monitoring of pregnant women before and after childbirth, the notion of the harm caused by fashion on women's bodies, the importance of hygiene and many other measures to prevent illness and disease. public unrest. Still within the scope of public health, he fought against scams and threats that, in the name of ignorance, attacked health: healers, "witches", "blesses" and superstitions that were responsible for spreading diseases and misinformation. He also worked in Angola in favor of those most in need, in defense of maternity wards, education, pre-natal and child development.

This lady combined her medical practice with the knowledge acquired and constantly updated in favor of the community, to now serve as a basis for scientific, medical, social and political studies. An excellent counselor, she promoted recommendations that were and are essential for a society that wanted to be democratic and fair. Noted the importance of separating the State, Public Health and Religion

In short, Adelaide Cabete sought in her time to anticipate objective number 5, which refers to gender equality, of the 17 Sustainable Development Goals (SDGs) of the United Nations (UN) of 2015. These objectives are intended to peace, justice and effective institutions in the world. Therefore, gender equality is not a mere gender issue, it is a human rights issue, of making the world more sustainable, efficient, fair, safe and healthy. Investing women with their dignity is an environmental, ecological, political, social and public health necessity.

We have thus fulfilled the main objective of this investigation: to pay homage to this polyhedral figure, making known the work of a humanist who is both great and noble, and unknown – at least to the general public.

REFERÊNCIAS BIBLIOGRÁFICAS

- Cabete, A. (1900). *A protecção às mulheres grávidas pobres como meio de promover o desenvolvimento physico de novas gerações. Dissertação defendida perante a Escola Médico-Cirúrgica de Lisboa*. Typografia Mattos Moreira & Pinheiro.
- Cabete, A. (1900). *A protecção às mulheres grávidas pobres como meio de promover o desenvolvimento physico de novas gerações*. (Dissertação inaugural apresentada e defendida perante a Escola Médico-Cirúrgica de Lisboa). Typografia Mattos Moreira & Pinheiro.
- Cabete, A. (1907). *Almanach Democrático para 1908*, Lisboa, [1907], pp. 22-23.);
- Cabete, A. (1908). “Hygiene da mulher segundo as edades”, *A República*, 10 de Junho de 1908, p. 2.
- Cabete, A. (1925). A dobrez do homem: o pai e o marido perante a mulher. *Educação Social. Revista de Pedagogia e Sociologia*, 15 Março, 1925.
- Cabete, A. (1930). A Moda e a Higiene: Saias Curtas. *Portugal Feminino*, 7, agosto, p. 6.
- Cabete, A. (1931). Selecção Humana. *Alma Feminina*, 5-6, maio e junho.
- Cabete, A. (1932). A Mulher e a inteligência. *A Província de Angola*, 17 de Agosto de 1932, p. 2.
- Camões, L. (2021). *Os lusíadas*. Porto Editora.
- Marques C. (1928). O Feminismo vai vencer. *O Rebate*, n.º 229, 4 de Julho de 1928, p. 1.
- Carvalho, R. (2021). Violência obstétrica: Ordem dos Médicos conclui que termo não se aplica em Portugal, vítimas, ativistas e profissionais de saúde garantem que sim. *Jornal Visão*. Internet. Disponível em: [Visão | Violência obstétrica: Ordem dos Médicos conclui que termo não se aplica em Portugal, vítimas, ativistas e profissionais de saúde garantem que sim \(sapo.pt\)](#)
- Correia, R. (2013): *O Conselho Nacional das Mulheres Portuguesas: A Principal Associação de Mulheres da Primeira Metade do Século XX*. (Dissertação de Mestrado) em Estudos sobre as Mulheres, As Mulheres na Sociedade e na Cultura. Faculdade de Ciências Sociais e Humanas-Universidade Nova de Lisboa, Lisboa.
- Guimarães, E. (1935). Uma alma de mulher. A Dr.^a Adelaide Cabete. *Correio Elvense*, n.º 267, 17 de Novembro.

- Herculano, A. (1837). Educação materna. In *O Panorama: jornal litterário e instructivo da Sociedade Propagadora dos Conhecimentos Úteis*, (8) 24 julho 1837 pp. 62-63
<https://run.unl.pt/bitstream/10362/12614/1/ocia%25C3%25A7%25C3%25A3o%2520de%2520Mulheres%2520da%2520Primeira%2520Metade%2520do%2520S%25C3%25A9culo%2520XX%2520%25201914-1947%2520Rosa%2520de%2520Lurdes%2520Matias%2520Pires%2520Correi.pdf>
- Lousada, I. (2009). International Expectations: ICW - Prelúdio para o CNMP. In *Faces de Eva*, n.º 22, 2009. Disponível em: [international expectations.pdf \(unl.pt\)](#)
- Lousada, I. (2010). Adelaide Cabete (1867-1935"). In *Colecção Fio de Ariana*. Comissão para a Cidadania e a Igualdade de Género Presidência do Conselho de Ministros Lisboa, Lisboa, 2010. Comissão para a Cidadania e a Igualdade de Género Presidência do Conselho de Ministros Lisboa. Disponível em: [Adelaide Cabete_Miolo \(unl.pt\)](#)
- Marques, R. (2006). O Aborto. In *Lisboa, Ela por Ela*. Coleção Mulheres do século XVIII. Internet. Disponível em: [CIG - O aborto / Regina Marques](#)
- Michel, L. [Cabete] (1911). *Carta da médica dirigida em Março de 1911, à Loja Obreiros do Trabalho, denunciando a superstição e a credice que a maçonaria deveria combater, assinando com o seu nome simbólico, na qualidade de Venerável* (BN, N47, Cx1)
- Nações Unidas Centro Regional de Informação para a Europa Ocidental (2022). *Objetivos de Desenvolvimento Sustentável - 17 Objetivos para transformar o nosso mundo*. Disponível em: [Objetivos de Desenvolvimento Sustentável - ONU Portugal \(unric.org\)](#)
- National Geographic (2021). Adelaide Cabete, o rosto do feminismo português no século XX. Internet". Disponível em: [Adelaide Cabete, o rosto do feminismo português no século XX | National Geographic \(natgeo.pt\)](#)
- Pires, A. (2012). A liga republicana das mulheres portuguesas e a enfermagem do século XX - leituras na imprensa feminista. *Revista de Enfermagem*, III, 171-178.
- Pordata (2022). *Taxa bruta de mortalidade e taxa de mortalidade infantil. Quantas mortes há por cada 1.000 residentes? Quantas crianças morrem com menos de um ano de idade por cada 1.000 nascimentos?*. Disponível em: [PORDATA - Taxa bruta de mortalidade e taxa de mortalidade infantil](#)
- Queirós, E. (1988). “*Adão e Eva no Paraíso*” em *Obras Completas de Eça de Queiroz*. Resomnia Editores.
- Carvalho, R. (1912). Emancipemos a mulher. *O Radical*, Leiria, 25 de janeiro de 1912, p. 1.

Rodrigues, J. (2008). *A Educação na Revista O Panorama*, Tomo I. UTAD.

S/A - “D. Adelaide Cabete” *A Chronica*, n.º 149, dezembro, 1905, p. 2, col. 1.

Samara, A. (2007). Adelaide Cabete, a incansável lutadora. Disponível em: Adelaide Cabete – She Thought It (ilcml.com).

Urbano, P. (2020). Adelaide Cabete e a génese da polícia feminina. In *Instituto de História Contemporânea - Universidade Nova de Lisboa*, Lisboa, 2020. Disponível em: Adelaide Cabete e a génese da polícia feminina — Universidade NOVA de Lisboa (unl.pt)