**ABSTRACT**

This paper investigates the philosophic wager of modern and contemporary medicine by George Cangelam and Michel Foucault as the first models through his author Ideology and rationality in the history of life sciences and the second through his book The Birth of Clinical Medicine. Georges Cangelam is a physician and philosopher. He studied medicine in parallel with the teaching of philosophy. "Philosophy hopes to benefit every foreign matter, but we have to say that each of its articles should be external, in addition to the other disappointment suffered by Kangilam where medicine has become far away. His supreme goal, which he wrote in 1943, was that he was waiting for medicine "as an introduction to concrete human issues." Michel Foucault's philosophical thesis can be found in his text of the 1960s, dubbed "the birth of the clinic" or "the birth of clinical medicine" This text examines the clinical medical examination, the stages and the origins of its birth that came in the late 18th and early 19th centuries, where Foucault seems to be preoccupied with understanding how to adapt the knowledge of the body within the institution of authority.

**KEYWORDS:** Clinical, Medicine, Ideology, Hospital, Clinic, Physician, History of Medicine, Health, Medical Ethics.
1. INTRODUCTION

Many of the theories of science in medicine or natural sciences are of a philosophical nature. This is what appears in the four theories of morality of Galen, but much of the credit goes back to philosophy in medical discoveries. The philosophy of its monetary function has played a major role in the development and advancement of many medical treatments. Is the adoption of many theories of medical philosophy, and therefore no one can assert the freedom of medicine from the power of philosophy, and the scientific trend in modern medicine has philosophical dimensions. The philosophy of modern medicine has been using the method of logical conclusion in the diagnosis and treatment of diseases, there is consensus on the Philosophy and medicine breached.

George Kangilam is a doctor and philosopher who has studied medicine in parallel with the teaching of philosophy, where Kengelam's interest in medicine is to be a strong proponent of philosophy and, in particular, philosophy of science. In one of his books he says: "Philosophy hopes to benefit every foreign material. Of its material should be externally, along with the other disappointment suffered by Cangilam where medicine became far from its ultimate goal. He wrote in 1943 that he was waiting for medicine "an introduction to concrete human issues." Michel Foucault's Philosophical Philosophy of Medicine can be found in his text of the 1960s, the term "the birth of clinical medicine."

This text examines the clinical medical examination and the stages and meanings of its birth that came in the late 18th and early 19th centuries. Where Foucault seems to be preoccupied with understanding how to adapt the knowledge of the body within the institution of power, and this has led us to believe that the work of epistemology and philosophical quality and accuracy as is the work of Cangilam and Foucault worthy of interest and research in our Arab world. What does it mean to be a doctor in philosophy? What is the nature of the debate between Foucault and Cangelam about the relationship of philosophy to medicine? Is it an expression of a crisis in philosophy or in medicine, and what about health and healing within the conceptual arsenal of flissophren? Did they achieve what they were doing to them through their interest in two areas that seem from a distance completely different?

1- George Kangelham:

In the introduction to this book, Cangelam acknowledges that his interest in scientific ideology began in 1967 and 1968 with the influence of Foucault and Altosir, and in particular the fossils of knowledge of archiologie du savoire. Kengelam also does not hide his differences with Foucault in the field of " The philosophy of medicine in the fact that the experimental medicine of Bernard wasard and the microbiologist of Pasteur is not equal on the lack of their contribution to the secularization of clinical medicine. Cangelam wrote a collection of texts written between 1700-1800, including the mathematics book of Montecla and the
history of astronomy for Bailey and the text of research in the history of Prague’s medical Sprengel Sprengel. These texts in his belief written in isolation from any critical or normative perceptions are works issued away from any philosophical consciousness. The era was produced by the scientific revolutions especially in astronomy, mathematics and physiology, which were at the hands of Copernic, Galilée and Descartes. Harvey and Newton’s newton... etc. Also indicates Kang’elam that Springl in the introduction to his History of Medicine hints of monetary philosophy as a doctrine influenced by a few doctors, these doctrines, which he described Kang’elam Baldougmaiah and skepticism and empirical and on the other hand, conjures Kang’elam recent book is the author of “silent philosophy of Jean Toussaint Dicente Desanti after a noticeable drop current link science philosophy about the nature of the questions posed by the philosopher, a man of science concerning the methods and means of production of knowledge.

If the philosophy of non-productive knowledge does the philosopher is unable to lecture in terms of production? Does he have to remain silent about science only if Nottagha himself? In this regard, Cangelam distinguishes between scientific ideology and political ideology, where the former is more powerful and credible than the second. The scientific ideology according to him has a history and the ideologies of the men of science are philosophical ideologies of scientific ambition. Nor should the scientific ideology be confused with false sciences, (1732-1788), the author of the book Elements of Medicine (1780), along with other perceptions considered by Cangelam to be made by superior minds such as Stahl, Hoffman, Borehave, Colin Collen (1732-1788).

Brown’s theory is that it is a kind of battle between the living body and external factors. If Galen had previously said he was studying medicine in six months, Brown’s system Ritter’s 1798 authorization allows for a doctor’s qualification within four weeks. The relationship of medicine to philosophy is reflected in the remarkable success of pathology in Europe when he met with new physiology.

Brown was able to seduce the Italians through his theory of Galvanism, and inspired the Germans with animal magnetism, and his famous invention of attenuation (most relapses of weakness) provided many medical guarantees. Among Brown’s views, Kangilam Ban says that almost all human diseases are neurological diseases. The construction of the theory of life that was based on the medical practice of Brown, which was included in the book of the elements of medicine, which made this book to irrigate the French, but at the same time amused the Germans and the Romantics who accepted the idea of college and polarization characterized by the introduction of Brown, which was represented in the conflict between incitement and weakness. Charles Darmberg writes that he blocked Prussian
Brown where Prussian saw that irritation was a disease unlike Brown's view of the treatment of incitement and this principle of the ideology of unlimited capacity of medicine, an ideology outside the walls of the baccalaureate Brown had recommended his disciples and followers and was echoed in the 20th century Nineteen "You must incite or weaken but do not refrain from the act at all. Do not trust the forces of nature". (George Canguilham, 2016, p. 80). Thus, modern medicine remains dependent on scientific discoveries in physics and chemistry or on the metaphysical opposition to mechanical maladies. As for treatment, medicine has remained in place between dogmatic and skeptical tendencies that have no foundation other than the rigid and stubborn Ampereanism. Medicine has not achieved progress or achievement in its project. This is what led to the return to democracy in some aspects in the middle of the eighteenth century, including the treatment of suspending an and the recommendation that "avoid above all, to cause harm." This recommendation had resonance, response and tangible results, and the bodies were safely recovered from For many of the trials and tribulations of deadly diseases such as childhood diseases Kalaoz, tuberculosis and typhoid that were affecting the average life in humans.

Cangelam calls on his countryman and professor Vukomen during his birth of clinical medicine when he moved at the end of the 18th century and the early years of the nineteenth century something in this scene as medicine in Europe knew three phenomena: 1 - the institutional activity called by Foucault the birth of the clinic, which is the rehabilitation of hospitals In Vienna and Paris with the generalization of some means such as clicking and listening to the direct anatomy and pathological 2 - the continuation and development of a rational attitude to the tendency of the treatment in Austria and France 3 - the emergence of physiology as a

The effect of microbiology on the end of medical theories in the nineteenth century:

Cangelam is a simple comparison between ancient Greek medicine and modern medicine. This medicine is attributed to Vesale and Harvey, and is best known by Bacon and Descartes, where he finds the possibility of saying that the first is theoretical contemplation. The second is the practical application of any operation, and the first is the formalist symmetry between the cosmic order and the balance of membership. And the second he says of the effective intervention that Bacon wants to create through chemistry and Descartes through mechanics. These facts are separated by the Copernican revolution and its results, so that the difference between the two facts remains philosophical. The Bacon and Descartes project did not produce any tangible results on human health and disease in human societies. Malbranch and Mario mariotte, for example, have no experimental medicine.
medical field independent of classical anatomy based on physics and chemistry as aids.

These events and discoveries in the field of medicine will result in the identification of new diseases such as pulmonary and heart diseases with the decline of the importance of old medicines with the decline of some old medical attitudes and theories and the shift to faith in the most scientific positions proved empirically and with the possibility of circulating, so Kengelam believes that the eighteenth and nineteenth century A period of transition was defined by the spread of a medical system in Europe, which is the last among the major systems, in hospitals and medical schools. The admiration and enthusiasm of Italians, Germans and doctors of the philosophy of nature, the Brown system, Elements of Medicine "(1780) and the theory of incitement and the doctrine of strengthening and attenuation and treatment with excessive induction. One of the positions that we can keep from Brown is that the disease is not organic, it is a relationship between membership, the medium and the ocean. We also keep Claude Bernard’s frenzied defense of physiology, which he considers to be a founding science of genuine medicine. "Precise physiology, "Experimental medicine must be based on experimental physiology." (CL.Beenard,p62)Prussia made progress only in the way of seeing the link between pathological and physiological pathology, "( CL. Beenard,1959,p27-72.) while the experimental debilitation of this link must" lead to a new way of acting ".

In his own words, "the medicine is nothing but the physiology of the sick man" (Broussais,1836,p69)he says, "what Bernard Brénard called the follow-up to the line of philosophy of lights is a system of medical ideology. One year after the publication of the book The History of Infections of Prussian Princes (1808), Magendi printed a book examining the effect of some plants on the spinal cord. He also published the journal Experimental Physiology a year ago One of the founders of Prussian medicine and physiol Jia, and if the military doctor in Prussian hospitals and the civil Magendie was a doctor and hospital lab man in that one, and he sees that the experimental physiology means the study of the physical phenomena of life. However, this competition between the two men will have important results in the history of medicine, where the experimental medicine was performed by Magendi in comparison with the physiological medicine of Prussian three transitions 1 - transmission in place from the hospital to the laboratory2 - the transition in the experiment from human to animal 3 - transmission at the internal and external rate , From opium to morphine and mechanics to quinine. Of these three transitions, the second move was more opposed, as he misunderstood Magendi’s dissection of live animals, raising objections that were caused by compassion for animals. Magendi defended himself by conducting tests on humans N in the hospital and considered it as a laboratory in which comparisons between them being. Despite these objections to the work of Magandi and
beyond, but we cannot deny the remarkable results achieved in the history of medical science, he was looking at the physiological composition of his colleagues with great pride, addressing them by saying, "I see well that you have never tried to refrain from doing something."(Eloge magendie,1862,p95)

When Pasteur presented his book on Germes and its applications in medicine and surgery, the latter was able to keep millions of humans and animals alive. At the same time, this theory was a declaration of the end of nineteenth century medical theories when The transition from the hospital to the laboratory, the subject from man to animal, and in the tool of the Galenic preparations to the specific chemical compound, and the fourth moment had to wait for the fruits of the previous stages. Pasteur was not understood by Cangilam at first because of the control of his achievements Dr. Bernard erosion in 1863, when the surgeon Oleh Olier wrote (1830-1900) "dead nature can not be useful, but living nature offers us compared to acceptable" (René leriche,1951,p28.)was Claude Bernard said many times that he follow the path of his thoughts and he discovered that he "wants the course of nature guide. " (CL BEENARD, 1877,p436.) Pastor undertook to destroy the inherited systems ideologies and the laboratory is a tool to show reality. Thus, we can say with D'Agonier that "Pastor gradually invented pasteurization"( François dagonet,1964,p67.) in addition to enhancing the surgical practice by inventing and developing the sterilization through the invention of sterilization. Perhaps the first users of this invention were Surgeons, first and foremost the astute reader of Pasteur's surgeon Lister. The results of this research were realistically demonstrated when "the 1865 Smalwis Smmelweis forced his students to wash hands"(Paul Lecène,1923,p50)

2-Michel Foucault:

Michel Foucault acknowledges that archeological work began with Cangilam in his research on how scientific concepts in biology constituted this research as a dialectical complementarity between Foucault and Cangilam. Foucault's research is based on a fundamental point of Cangilam's epistemology, the medical and clinical process, in which he seeks to discover the medical authority that led to the medical practice and how to remove the patient and marginalize it, whatever showed us a difference between the philosophers, in the end they reach the results of a close and even integrated, as the goal of Foucault X Lal is interested in the subject of modern and contemporary medicine is to reveal the hypocrisy of the medical institution, which was originally found for the patient, but they disguise him and serve the orientations of political power and ideology and this is precisely what K Gillam in the philosophy of action and practice or philosophy of operation and to clarify this argument is important to study the book "Clinical "study, which examines the clinical medical examination, stages and the origins of its birth, which came in the late 18th and early 19th centuries.
Foucault seems to be preoccupied with understanding how to adapt the knowledge of the body within the institution of medical authority. The transformation of health from an individual to a general political matter, through the emergence of the hospital as a cultural meaning, through which the state can intervene through medicine in rebalancing the body and life to the patient, the medicine has the characteristics of the whole state of violence, Control, system, order, and institutions. "The state has used medicine to modernize society" (Foucault Michel, 2012, p114) by virtue of the secularization of health by removing the Church's intervention in the field of health. Thus, the connection between the ecclesiastical diagnosis of the 18th century and the earlier, and the cognitive diagnosis in The 19th century, changed the nature of medical thinking; it became interested in the privacy of the patient, the area of symptoms, which no longer determine the method of knowledge of the doctor, but the world of things to be identified.

Foucault believes that the epidemic does not have a kind of historical individuality, so it must be used with a complex method of observation, it is a collective phenomenon requires multiple inspection, and as a single process must be developed with its uniqueness and the occurrence of accidental and emergency. This form of expertise at the end of the eighteenth century was institutionalized. According to Foucault, the medical space corresponds to social space, rather it crosses and penetrates it completely. This is what Kengelam learned from his pupil Foucault, and by Foucault's question, can social react to biology? Despite Cangelam's rejection of this proposition, he concedes that "socialism is what drives the vital to the forefront and that vital knowledge itself is social." (P. Macherey, p293.)

The hospital in its quality indicates misery according to Foucault but is an indispensable measure for protection; protecting healthy people from patients, and protecting patients from ignorant practices. In this way, the family is bypassed by the "place dedicated to the disease", to another space that has to reproduce the special form of the disease under the doctor's eye.

Foucault recognized that the signs and symptoms are one thing and say the same thing. What is the mark says this is the same thing that is the particular width. A mark in its materiality is completely full of width, and this display is the holder of the necessary mark. "But what makes the mark a sign is not the presentation, but an activity from the outside. Thus," every offer is a sign "(Augustin-jacob, 1813, p4.) by law, but" not every sign is a symptom "in the sense that all symptoms never reach reality.

Clinical observation has a strange characteristic in that it hears language at the moment it sees a scene. In clinical subjects, the purity of the preview is accompanied by a
Certain silence, allowing listening; theories always disappear at the patient's bed. So, the first moment visual. The second moment falls under the influence of language and time. The third moment is the moment of sensory perception. We record daily the progress of the disease in the development of symptoms, the possible emergence of new phenomena, the state of secretions, and the effect of drugs used: it is the eye that passed the accident receiver, and then uttered! Clinical experience represents a moment of balance between speech and scene. In this new self-image, the clinical experience is armed to explore a new space, the physical space that is this, Foucault says "The dark mass where the secrets are hidden, ie the invisible lesions, which is at the same time the secret of its very origin. And when it does, the medicine of organs and the wells and the causes will return to a fully organized clinical anatomy. This is the age of Picha "(Michel Foucault, P. 175).

Foucault praises the results of the Broussais and the fierce opposition he received from his contemporaries, since the attacks that were followed by the work and discoveries of Prussia were justified, he believed. But not quite, as the clinical anatomical understanding, had dominated his field and was able to guide himself, The understanding in his name was against him, he owes credit to his approach to "physiological medicine." All of the research and summaries of his work were contrary to the views of his adversaries in his reign, but he was a stalemate in his time, the last element of the method of view. The eye of the doctor can be directed to a sick human body Its historical and modern concrete has completed its foundation.

3-Between Cangilham and Foucault:

According to Foucault, medicine is a general technique of health rather than an interest in disease and treatment. Its status has increased in all administrative structures in the 18th century, making it an authoritarian tool that has been expanded by the doctor in various organs and bodies. The doctor has assumed administrative and political functions, The instructions to the population are not only related to health and disease, but also to lifestyle and social behavior (such as nutrition, sex, dressing, home maintenance, etc.). In addition to his presence as an adviser to the representatives of the Authority and his participation in the decision-making and the proposal of authoritarian measures and all this was done in the eighteenth century on behalf of the doctor reformer social and we find the best expression of this medical status at Foucault in saying " Of his prestige as a healer, that position of political excellence in the eighteenth century before it occupied economically and socially in the nineteenth century."(foucault Michel 2012,p120 ).

George Cangelam did not care about medicine doctor's attention to medicine and dealt with the subject of the historian, but treated with this area treated philosopher so deserved the title of philosopher Doctor Wei
This is evident in his newly published texts in medicine, where his interest in this material has been striking since the end of the 1930s until 1989, in addition to the biological sciences that he considers ultimately "only in relation to its complex relationship with medicine" (G. Canguilham, 2002, p. 74).

It seems that Kangilam’s interest in the subject of medicine is not what he drew from historical scenes of medicine, but that medicine allows him to draw the philosophical bet on the trends of contemporary medicine. This is the individual's bet as he opens the text with this saying: "The individual reappears and on the day we realize that science goes to the individual To his own subject, philosophers may confuse publicists. But it does not matter" And if doctors, according to Foucault, had overcome them politically when they were involved in the schemes of power, the philosophers had overcome their epistemological issue when the individual disappeared and the philosophy had a prominent role in the name of the beating of The distorted perception of science was Gilliam Ya And the individual is threatening medicine because he can no longer bear to be treated as if he does not exist. The reference in Cangelam in all these events is the individual and the fetus is what must be proved where he clearly states: "In the field of biological standards" (G. Canguilham, 2005, p. 118) The disease at Cangelam means entering the patient in a new sense of life and in a new life, compared to the normal life he previously lived in.

"To be sick means to live another life in the biological sense of the word, Being a doctor is to win the patient "(M. Kelin, 1980, p. 7).

"What happens in medicine is that life itself means mediating medicine," says Foucault. "In the sense that the living organism through medicine prolongs the art of life and confronts everything that is of negative value by medicine, we can say that Kangilam chose to treat the forms of medicine from The negative values of biological life, such as disease, deformity, pain, etc. The same thing was done by Foucault when he preferred to consider these problems based on values and negative values of social and political life such as insanity, imprisonment, exile, hospital and others. This leads us to say the convergence of the philosophy of the two men and their integration despite their fundamental differences on medicine The real standards of life where Kengelam draws from the subjective experience of the patient is regarded as a fundamental criterion for the determination of the Sui and the Leslie, and this is clearly demonstrated in his saying, "We believe that nothing in science has ever appeared before in consciousness and that the patient's view ultimately represents the truth" (Géorges Canguilham, p. 77.) Cangelam's approach is a physiological approach. Foucault's archeological approach, as mentioned at the beginning of this research, explores how science and knowledge form and form forms of reasonableness. Foucault emphasizes that archeological epistemology is not a science, "I really do not M not the first science of archeology as principles for future science " (Michel Foucault, 1969, p. 269.)
From the previous presentation on the problem of the philosophical bet on medicine and health, we can come up with a set of results, as follows:

1. The rapid developments that took place in the world in the last two centuries of the twentieth century have been able to weaken the human relationship between the doctor and the patient, and the doctor is chasing the material and in return forget that he deals first and foremost with a human being.

2. The relationship of philosophy to medicine is a well-established relationship in the history of philosophy and the history of medicine that can not be bypassed or overlooked. This has been exemplified by several studies calling for the application of experimental rationalism to medicine such as that advocated by Charles Schutzenberger and Sifar in 1967 and "Jacob Henley in Germany In 1846 he published an educational book on rational pathology" (canguilham.G, 2007, p 568.)

3. Medicine is the art of healing, but we have to make it the science of healing as "art is empiric healing, but science is the rationality of healing." (Mirko.D‘raem,1964,p7.)

4. Kangilam deserves the title of medicine because he found in medicine a fertile material for the practice of philosophy so that we find in many texts of Cangelam related to the idea of health and healing, for example, we find in his book, Suway and Leslie in the Fourth chapter entitled, "disease, healing and Health," and re-published two important texts in the writings of medicine, "Health is a general concept and a philosophical question" and the second text is "Can healing pedagogy be done".

5. According to Charles Damburg, "in the event of health, we do not feel the movements of life." (Paul valéry,1942p221.) Diderot, in the end, linked the concept of health to the concept of healing when he said "When you are in good health, it is not part of the body that tells us about it. If one of us tells us that through pain, it indicates psychologically that we are in a bad health situation, but if we are told by pleasure, it is not always certain that we are in a better health situation" (Denis Diderot , 2000 , p45).

6. Why doctors always talk about the disease and do not talk about health, the answer at Cangelam is that it is due to the lack of health science. Therefore, health is a value acquired by the individual living in consciousness as can be acquired by each one as can be lost, Cangelam "happened in the relationship between the doctor and the patient." (Géorges canguilham,p70.) Healing reflects what is recovered, restored, restored, repaired, rebuilt...etc.

7. This definition of healing will make Cangelam subject to intense criticism by Bounoure where the organism cannot return fully to its former state, because healing, as analytic psychologists know, "patients do not have to carry out their own healing, that is, to follow a course of recovery from illness , Which is designed to face again the accountability of existence and in a different way as in the past."
In the end, this proposal had a goal to show how philosophy can try to intervene in a problematic historical situation, which is the problem of medicine and biology. It may not have succeeded, but it has another goal: to contradict the view that any research of this kind is not useful.

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