John McCumber asserts that the true target of philosophical liberation is to break the structures of domination that have been encoded in western civilisation. Because of the emancipatory nature of their thought, Derrida, Foucault, Habermas, and Rorty challenge domination, but they do not see their challenge clearly and it does not rise to the level of conscious critique in their writings. Using Nietzsche's writings on the great liberation as a starting point, McCumber captures the valuable, but elusive insights of these thinkers and places them into the larger, pluralistic movement toward philosophical freedom. Derrida, Foucault, Habermas, and Rorty belong to a transitional generation of philosophers whose philosophy, in the wake of Hegel and Heidegger, has become a project of liberation rather than a search for truth. But precisely what does philosophy liberate us from? Continuing the work he elaborated in Metaphysics and Oppression: Heidegger's Challenge to Western Philosophy, John McCumber asserts that the true target of philosophical liberation is to break the structures of domination that have been encoded in western civilisation. Because of the emancipatory nature of their thought, Derrida, Foucault, Habermas, and Rorty challenge domination, but they do not see their challenge clearly and it does not rise to the level of conscious critique in their writings. McCumber elicits the various gestures with which each of these thinkers confronts philosophy's structures of domination and discovers that Derrida cannot differentiate what in his own discourse is truly liberating from what is banal or unintelligible, Rorty cannot substantiate his claims that the ironist can escape history altogether, Habermas cannot shake loose from a universalism that he neither needs nor can vindicate, and Foucault cannot explain how his accounts of something as evanescent as power can be descriptive. Using Nietzsche's writings on the great liberation as a starting point, McCumber captures the valuable, but elusive insights of these thinkers and places them into the larger, pluralistic movement toward philosophical freedom.