

Gender theory is one of the theoretical areas in which the question of the relation between normativity and nature is being most intensively debated, as the query of whether sex is biologically or normatively given. The original aim of many perspectives within this area was to liberate women, and in the extension the human being as such, from the presumably “natural” limitation that it means to embody a particular sex. Now, “norms” were the view from which to consider the givenness of sex and gender. However, with thinkers such as Judith Butler (*Gender Trouble*, 1990), it became clear that norms were not the domain of a freedom from sex either, since rather than being a matter of choice, they must be understood as a social facticity “always already” creating the self, inescapably determining its identity exactly in terms of sex and gender. The conclusion to be drawn from this is therefore that it is neither as a natural, nor as a social being in the usual sense of the word that the human can be free in relation to its sexuality. In both areas of human life, its identity will be structured according to gender. As a response to this, I will turn to Martin Heidegger's early philosophy and Jaques Derrida's “Geschlecht” (1983) to argue that it is only as authentic “Dasein” that the human being can be gender neutral. Dasein is the dimension of existence in which the human is concerned with its *Being*, rather than merely with beings in the world, including itself. In an authentic, that is, explicit openness to Being, I will argue, the human will find a measure for identification in this very experience of Being, thus transforming its way to be in the world as well as with others into a non-gender biased dwelling. Following Heidegger and Derrida, Being is namely the pre-dual, positive origin of all sexuality, and thus that on the basis of which one can transcend the region of gender, ultimately being something more than merely a natural and normative being.