Hélène Cixous is one of the world’s most influential living thinkers, and a key player in the intellectual movement known as French Theory. This thesis delves into the apparently “non-French” components of Cixous’ identity, specifically what I dub Cixous’ *juiféminté*, her combined Jewish and feminine background. Being a Jewish woman shapes the way in which Cixous understands herself to be on the peripheries of the Jewish, Algerian, and French communities. Understanding the appearance and negation of the various components of Cixous’ “non French” background, and in turn understanding her oeuvre, requires an exploration of this crucial *juiféminté*. The first chapter explores the implications of Cixous’ *juiféminté* on her self-definition as a Jew. There, I argue that Cixous approaches her Jewishness through a series of negations (she is secular, yet engages deeply with Judaism; she dreams of Zion, yet opposes Zionism) because, as a *juifemme*, Jewishness is itself a type of negation. My second chapter explores Cixous’ national (non) affiliations. *Juiféminté* prevents Cixous from fully belonging in either her native Algeria or in France. This thesis is a deconstructionist intellectual biography that attempts to trace the implications Cixous’ *juiféminté* without flattening the rich, contradiction-laded personhood that she skillfully crafts.