

## *Introduction*

Crises occur when the social formation  
can no longer be reproduced on the basis of the  
pre-existing system of social relations.

—*Stuart Hall*

In its relatively short history the word “reproduction” has accrued a variety of meanings. Today it is bandied about in discussions on topics as wide-ranging as Marxist theory and photocopy machines, sound systems and human cloning. When dates are attached to the disparate usages of the word, as they are in the *Oxford English Dictionary*, a trajectory emerges in its transformation over time. First used as a synonym for “resurrection” by seventeenth-century theologians, in the eighteenth century “reproduction” migrated from the religious realm to the secular, coming into vogue within the emergent field of natural history.<sup>1</sup> Initially “reproduction” replaced the term “regeneration,” especially of limbs and other bodily appendages. It was not, however, until the latter part of the eighteenth century that “reproduction” was decisively attached to the notion of species reproduction—the sense of “reproduction,” biological and sexual, that became pervasive in the nineteenth and early twentieth centuries, and that so compelled the transatlantic writers, intellectuals, and pundits whom I treat in this book.

Although the *Oxford English Dictionary*’s entry on “reproduction” can be mined to reveal permutations in the term’s usage, what it cannot convey—invested as it is in the production of its own authority and thus its distance from social, economic, and

political wrangling—is *how* changes in the definition of reproduction came about, and thus *how* the modern conception of reproduction, sexualized and biologized, was shaped by contests over its meaning. In answering these questions the chapters that follow analyze ideas about reproduction elaborated in a number of fields of intellectual inquiry and within an array of cultural and political discourses, including evolutionary theory, early anthropology, Marxism, feminism, and psychoanalysis. In so doing, these chapters explore how competing understandings of reproduction as a biological, sexual, and racialized process became central to the organization of knowledge about nations, modern subjects, and the flow of capital, bodies, babies, and ideas within and across national borders.

In situating reproduction as a quintessentially modern concept and then creating an interpretive history of its transatlantic development, throughout this book I treat “reproduction” as what Raymond Williams has called a “keyword,” a linguistic unit that functions as an overdetermined repository of social conflict and contradiction of a decidedly historical character.<sup>2</sup> For although Williams excludes an entry for “reproduction” from his *Vocabulary of Culture and Society* (as *Keywords* is subtitled), I have found that it pervades the principal discursive fields that comprise transatlantic modern thought. Like other keywords, “reproduction” is a highly condensed sign that performs ideological work. In this book I thus read the various representations of reproduction produced within the discursive horizon of modernity as so many strategic positions in a continuing struggle over meaning and power, as diverse bids for control over reproductivity, over the power that accrued to reproduction at the same historical moment that the concept’s biological and sexual dimensions were consolidated, and that reproductive processes began to be regulated by modern states, and studied by scholars in the humanities and sciences.<sup>3</sup>

Keywords, Raymond Williams reminds us, do not stand alone. They are intimately conjoined with other keywords in relation to which they derive their meaning. In the case of “reproduction,” its relationships with “race,” “nation,” and “genealogy” have been long and enduring. To fully expand our understanding of “reproduction” it is thus necessary to consider these related signifiers, all of which have been shaped by the concept of reproduction just as it has been contoured by them. And yet, whereas Williams accords relatively equal social and political weight to each of the key-

words discussed within his vocabulary, here I focus on how “reproduction,” “race,” “nation,” and “genealogy” constitute more than one terrain of contest or site of historical crisis among others. For, when taken together, this group of keywords constitutes a privileged discursive cluster, the exploration of which sheds light on the systems of domination and oppression that characterize transatlantic modernity, especially its regimes of classification, oppression, and social control; namely, racism, nationalism, and imperialism. As this book demonstrates, this discursive cluster, more than any other, expresses the raciological thinking that molded exclusionary forces into their most violent and enduring forms.<sup>4</sup>

In earlier scholarship, reproduction has been associated all but exclusively with women’s bodies and the domestic realm—with private issues of fertility, childbearing, and motherhood, rather than with politically charged issues of racism, nation building, and imperial expansion. Because of this narrow association, reproduction has been subjected to one of two antithetical treatments. On the one hand, reproduction and things reproductive have been marginalized and pathologized for many of the same reasons that “women’s issues” in general are routinely regarded as less legitimate topics of research: too “soft,” too unscientific, not important to public (let alone global) events, not worth funding, or, most damning, *too unproductive*. Symptomatically, even in Williams’s *Keywords* women’s reproduction of the species is only discussed in the entry for “Labour,” and even in this instance, it is not expressly named but is instead invoked in the limited guise of “childbirth” and then subsumed within a wider argument about the association of physical exertion and pain.

On the other hand, in rectifying this situation, in restoring what has been excluded from dominant analyses of modern transatlantic culture and society, feminists have rendered reproduction a central and multifaceted concern. For some this has entailed persistent attention to reproduction’s instrumentalization in the subordination of women in patriarchal cultures. Many scholars and activists have sought to rediscover and then reclaim reproductive bodies and labor from historiographies and political cultures that have systematically omitted reproduction’s decisive social and philosophical importance. In work ranging from Adrienne Rich’s groundbreaking meditation on motherhood as experience and institution, *Of Woman Born*, and the French feminist celebration of the maternal body and *écriture féminine*, to the Marxist feminist

reassessment and valorization of women's unremunerated work, and analyses of the onslaught of reproductive technologies, a feminist rejoinder to the earlier scholarly dismissal of reproduction has been successfully launched.<sup>5</sup>

In significant ways this book contributes to the larger and ongoing project of feminist reclamation. It too prioritizes reproduction as an intellectual and political concern. But it also parts company with scholarship that reclaims and/or extols the maternal body or romanticizes reproductive labor not only to *reconstruct* but simultaneously to *deconstruct* the term with which it is preoccupied. Rather than reclaiming reproduction as a concept to be naturally embraced by feminism as its own, I examine it through a critical lens. Analyzing reproduction from the standpoint of the present, I approach its past genealogically. And thus although it is only in the coda that I treat what many have come to regard as a highly problematical situation (one animated by current debates about global population control, the proliferation of reproductive technologies, the exponential growth of genetic engineering, the emergence of biocolonialism and bioprospecting, an array of political movements aimed at so-called fetal protection, and that old standby so familiar to U.S. feminists, "reproductive rights"), I implicitly and continuously look backward from the present to explore how the concept of reproduction became deeply embedded within modernity's nodal systems of classification and social domination.<sup>6</sup>

The interconnected ideologies of racism, nationalism, and imperialism rest on the notion that race can be *reproduced*, and on attendant beliefs in the reproducibility of racial formations (including nations) and of social systems hierarchically organized according to notions of inherent racial superiority, inferiority, and degeneration. Two interrelated concerns thus form the broad arc of my investigation: First, how has the representation of women's reproductive capacity been integral to the epistemological systems that are central to defining modernity? And, second, how have various representations of reproduction within the modern episteme played a part in winning assent to ideologies of racism, nationalism, and imperialism?

In asking these questions *Wayward Reproductions* builds on the work of scholars of nationalism who have sought to understand the gendered dynamics of nation building (as I discuss in chapter 1), critical race studies and feminist scholars who have focused

on the intersection of racism and sexism, and American studies scholars who have sought to understand how national belonging and ideas about gender, sexual, and racial identity articulate in and through one another at different historical conjunctures.<sup>7</sup> It also enters into dialogue with a group of thinkers who, although seldom positioned as interlocutors, are nonetheless engaged in theorizing the centrality of reproductive thinking to modern transatlantic social organization and cultural production. The members of this group have two principal orientations. First are those who have sought to transform political and social theory by foregrounding reproductive politics in a number of heavily canonized texts. Their work, although varied in focus, reveals how reproductive politics structure modern political and social conflicts, and how human reproduction and kinship function as twinned mechanisms that orchestrate inclusion in political societies. Second are a handful of scholars who have returned to a range of literary texts to explore how they embody reproductive politics and/or produce formal innovation through refiguration of the intersection of ideas about race and the maternal body.<sup>8</sup> My present aims are in solidarity with this crucial work. This book examines the Western philosophical and political tradition and centers the reproductive ideas that exist within prevailing accounts of group affiliation and social organization; it also reworks received understandings of literary texts to attend to their otherwise neglected reproductive and racial figurations and themes.

At the same time *Wayward Reproductions* has a distinct goal: the excavation of a persistent, if inchoate, ideological constellation that I refer to as “the race/reproduction bind.” As I demonstrate, this conceptual unit, rather than either of its parts alone, organizes the modern episteme—the complex of discourses that characterize the modern historical epoch, expressing and subtending its conflicts around meaning production within the United States and within the larger transatlantic context that has been shaped by the race/reproduction bind that simultaneously characterizes it.<sup>9</sup> In this signal term the word “bind” expresses the inextricability of the connection between race and reproduction—the fact that these phenomena ought not to be thought of as distinct, though they have all too often been analytically separated. “Bind” is also instructive in that it conjures the double bind in which political thinkers and philosophers have found themselves when they have attempted to untangle race and reproduction by mistakenly mis-

apprehending the tenacity and resilience of the mutually dependent relationship that exists between the two. Given this bind this book offers neither a new take on reproductive themes within literary modernism nor a new theory of reproduction's role in creating the modern nation state but rather a defamiliarized account of how race and reproduction are bound together within transatlantic modernity's central intellectual and political formations. My hope is that this account will convince at least a few readers to (re)orient knowledge production about these formations around a new axis: race/reproduction.

From one perspective it might have made sense to begin this investigation with a treatment of Thomas Malthus and his discourse on population, and to conclude it with examination of the eugenics movement that swept through the United States and Europe in the first decades of the twentieth century and reached an apotheosis in the genocide of World War II. Population control and eugenics are clearly sites in which race and reproduction intersect and become inextricable. In his *Essay on the Principal of Population* (1798) Malthus sets the stage for much of the reproductive thinking focused on here. His thesis that population growth and the control and containment of reproductive sexuality constitute a major problem for modern societies with diminishing resources was as hotly debated among the thinkers whom I discuss (especially Marx, Engels, and Darwin) as among the first-wave feminists involved in the birth control movement (here Margaret Sanger immediately comes to mind).<sup>10</sup> Similarly, the forms of eugenic thinking that arose in the early part of the twentieth century pivoted on an understanding of the relationship of race to reproduction, and on notions of racial superiority and degeneration that are similar to those that pervade the texts treated throughout this book.

And yet, Malthus and the racial, ethnic, sexual, and religious genocides of World War II haunt this study rather than bracket it for a simple reason: I am less interested in discourses that treat the race/reproduction bind on the level of manifest content than I am in those that are shot through or permeated by ideas about race and reproduction and yet are either seemingly unaware of this fact, or commonly treated by scholars as if the race/reproduction bind did not constitute the foundation of theoretical articulation and coherence. Thus, rather than focusing on the texts of population control and eugenics, fascism, and genocide, this

book traces the lineaments of the struggles fought over the meaning of reproduction by a number of thinkers who are central to the articulation of transatlantic modern thought, but whose treatments of reproduction and attendant ideas of race, nation, and genealogy have not been the express object of critical attention or are truly inchoate or subtextual. As successive chapters demonstrate, modern transatlantic thought—that produced by modernity’s big systems builders and those who engaged them—is consistently undergirded by the race/reproduction bind because this conceptual unit has enabled the articulation of the modern episteme.

Ideally at least a few of the often read texts I examine will be familiar to readers. What will be unfamiliar is how each comes to look when the race/reproduction bind that underpins the text in question is excavated. In some cases, texts are defamiliarized through readings that explore how they cement the relationship between race and reproduction in the interest of consolidating racial nationalism or imperial regimes of power. In others, defamiliarization proceeds through exploration of a textual struggle to detach race from reproduction, and thus to think about national identity and/or racial belonging as more than biologically reproduced inheritances. In still other instances, texts that have nothing to do with reproduction on the level of manifest content are shown to tacitly engage the race/reproduction bind in their production of rhetorical and conceptual coherence. Thus, in addition to addressing the two touchstone questions already mentioned (How are representations of reproduction integral to the epistemological systems considered central to the articulation of modernity? And how have such representations shored up racism, nationalism, and imperialism?), I pose several others that are derivative of these, but perhaps more generative because of their greater precision: How have modernity’s big systems builders inadvertently bound race ever more tightly to reproduction? How have various authors sought to produce representations of reproductive processes and bodies that challenge the notion that race is something that can be reproduced? And finally, how have thinkers who comprehend the incompatibility of racism and human liberation sought to transcend the race/reproduction bind altogether by rethinking or reappropriating the concept of human reproduction to antiracist ends?

Answers to these questions are proffered across five chapters

that explore the overlapping textual strategies used to bring race and reproduction into the text and either bind or unbind them from each other. Chapter 1, “Genealogy Unbound,” elaborates the connections among the cluster of keywords—“reproduction,” “race,” “nation,” and “genealogy”—upon which the rest of the chapters focus. It explains how racism and nationalism articulate through each other and how ideas of reproductive genealogical connection secure notions of belonging in those contexts in which the nation is conceived of as racially homogenous. The chapter develops genealogy as a concept that conjoins notions of racial “purity,” familial, and national belonging and then theorizes it as a method of critical historical inquiry, a heuristic capable of identifying and subsequently cutting through the race/reproduction bind that it subtends. The chapter treats several of the prevailing theories of nationalism and engages the two principal modern theorists of genealogy, Friedrich Nietzsche and Michel Foucault. Through close reading it unearths the unacknowledged racial and reproductive dimensions of their formulations about genealogical inquiry. And although the nineteenth-century southern author Kate Chopin has not before been situated alongside these two well-known thinkers as a fellow philosopher, the chapter makes recourse to her ideas about genealogical narration, rooted as they are in the conflicts of the post-Emancipation United States, to reinforce the inherently racial and reproductive dimensions of the diverse genealogical projects that have been orchestrated in the Atlantic theater. Overall chapter 1 demonstrates that genealogy is a self-reflexive methodological tool—the one I use throughout the rest of the book to unpack the dependence of racist, nationalist, and imperialist thought on notions of descent, kinship, and the reproduction of racial differences that more conventional ideas about genealogy naturalize or consolidate.

Chapter 2, “Writing Feminist Genealogy,” builds on the previous chapter by analyzing how first-wave feminism and uncritical second-wave celebrations of it are together ensnared in an unexamined race/reproduction bind. It focuses on the work of Charlotte Perkins Gilman, the highly prolific turn-of-the-century U.S. feminist, and on her vexed brand of maternalist feminism. The chapter explores how her belief in the possibility of “purified” genealogical connection structured her thinking about national belonging within the context of the massive post-Reconstruction effort to imagine reunion of North and South and renegotiate the mean-



ing of citizenship. It pinpoints the dependence of Gilman's arguments about white women's role in national reproduction on anti-immigrant and racial animus, and on the idea that a racially "pure" population could be reproduced if interracial sex, or "miscegenation," could be avoided. Finally, considering the strength of contemporary resistance to analysis of the grounding of Gilman's maternalist feminism in racism and nationalism by those who have been committed to the recovery of Gilman as a foremother, the chapter raises pressing questions about what it means to write feminist history, to construct genealogies of feminism that are antiracist—critical genealogies such as the one that both chapter 2 and the book as a whole seek to model.

Chapter 3, "Engels's Originary Ruse," extends the argument about feminism by examining a partially analogous treatment of race in Marxist and socialist feminist theorizing produced in the 1970s and 1980s, and then returns to Friedrich Engels's *Origin of the Family, Private Property, and the State* (1884), the account of the convergence of capitalism and patriarchy that has, more than any other, informed socialist and Marxist strands of feminist theory. By returning to *Origin* the chapter charts an alternative feminist approach to Marxism that reveals the centrality of ideas about race and reproduction to the development of capitalist society. For at core Engels's ideas about private property and the modern state are infused with nineteenth-century scientific understandings of kinship, family, and tribe first found in the work of Lewis Henry Morgan, the American anthropologist upon whose studies of Native Americans *Origin* relies. Overall, chapter 3 shows that reproductive and racial thinking saturate Marxism's highly influential origin story in a manner that has the potential to radically alter prevailing feminist readings of Marx and Engels's contribution.

If several of the writers treated in this book self-consciously negotiate the race/reproduction bind, viewing it as integral to their larger political projects, in the writings of others it is inchoate or subtextual. In the discussion of Marx, Engels, and Morgan, as in the subsequent one of Darwin and Freud, overlapping reproductive and racial figures are shown to work not only with but also against their authors' manifest intentions. In tracking racial and reproductive figures I thus discern how foundational texts by modernity's big systems builders can be read against the grain, as evidence of the deep embedding of racialized reproductive think-

ing within major modern thought systems. Chapter 4, “Sexual Selection and the Birth of Psychoanalysis,” examines many of the nineteenth-century ideas about family, kinship, and tribe identified in Engels’s *Origin* by turning first to Darwin’s theory of “sexual selection” and then to Freud’s early studies on hysteria.

The premise of the chapter is that Darwin’s now discredited theory of sexual selection—the theory developed to account for evolutionary processes of racial differentiation in *The Descent of Man* (1871)—opened up extensive anxieties about the power of the female of the species to alter the course of evolution through the choice of her mate. Although Freud rarely engaged Darwin directly, the chapter juxtaposes Darwin and Freud to reveal Freud’s theories about hysteria as implicitly in dialogue with ideas central to nineteenth-century racial and evolutionary science, as well as prevailing anti-Semitic ideas about race and reproduction. In writing on hysteria Freud attempted, I argue, to redress popular anti-Semitic views on wayward female desire and racialized reproductive and sexual excess by reworking prevailing scientific ideas about race and reproduction. In particular, a close reading of Freud and Breuer’s case study “Anna O.”—the case thought to originate the “talking cure”—reveals how Freud’s founding of psychoanalysis depended upon successful reappropriation of ideas about hysteria that were racially coded as Jewish. For, in crafting his account of the origins of his new science and defending it from racist scorn and stereotype, Freud universalized an array of anti-Semitic stereotypes about Jewish reproductivity, effectively countering their racism.

Like Freud, the African American intellectual and activist W. E. B. Du Bois attempted to reconstruct the relationship between race and reproduction in the interest of producing anti-racist thinking—in this case about black belonging in the post-Reconstruction nation and in the world. Chapter 5, “The Sexual Politics of Black Internationalism,” extends the arguments about Freud’s anti-racist strategies by considering Du Bois’s attempts to transcend the ideas of reproduction that underwrote notions of racial belonging and citizenship in the United States. Through exploration of the various representations of black maternity created by Du Bois the chapter elaborates their rhetorical and political function in combating the racialization of national belonging, on the one hand, and in articulating universal black citizenship, or what I call *racial globality*, on the other. Beginning with an

analysis of Du Bois's treatment of the connection between reproductive politics and U.S. racial nationalism in *The Souls of Black Folk*, the chapter proceeds by examining Du Bois's internationalist expansion of his argument through a reading of his romantic novel *Dark Princess* and concludes with an analysis of key passages from the semi-autobiographical *Dusk of Dawn*. Overall, the chapter moves from discussion of Du Bois's critique of the ideological construction of the United States as a white nation reproduced by white progenitors to an examination of his figuration of a black mother out of whose womb springs a black diasporic anti-imperialist alliance.

In focusing on materials gathered from multiple national contexts and academic disciplines the archive that this book constructs and examines makes an argument: to study the race/reproduction bind as a central feature of the modern episteme it is necessary to engage in theoretically oriented work that refuses to be nationally bound in scope. In insisting upon the juxtaposition of modernity's big systems builders (Marx, Engels, Darwin, Freud) and well-known philosophers (Nietzsche, Foucault) with less widely recognized literary and political figures such as Gilman, Chopin, and Du Bois, this book also makes a second argument: the transatlantic racial formation is so complex, often so overwhelming, that to study it one must explore not only the confluence of ideas across national contexts but their confluence across textual sites that might otherwise seem unbearably heterogeneous. In short, when reproduction is positioned as a central object of knowledge it calls forth a new hermeneutic that implicitly challenges nation-based work, as well as the often unexamined hierarchization of the broad array of texts and disparate authors by whom they were produced. In constituting its archive as it does, this book countermands the fraught connection between national exceptionalism and the textual hierarchies that have predominated within the study of modernity on both sides of the Atlantic.

With this last remark I do not mean to imply that by focusing on the race/reproduction bind I necessarily disengage from nation-based work—in this case, work broadly construed within the purview of American studies. To do so would diminish the fact that, regardless of the diverse national origins of the texts this book treats, it is predominantly literary and Euro-American in focus.<sup>11</sup> Instead, I hope to underscore a slightly different set of concerns. On the more mundane level, nations are “semiperme-

able container[s]" whose cultural and intellectual formations are always leaking out. Beginning in the 1870s and ending shortly before World War II, there was a strong and continuous flow of ideas and cultural products back and forth across the Atlantic and across national borders within Europe. As historians such as Daniel Rogers have argued, Europe and the United States were as tightly bound together by trade and capitalism as by the exchange of ideas.<sup>12</sup> As already indicated Marx and Engels's theories about the origins of private property and the modern state were built out of knowledge about Native Americans provided by the American anthropologist Lewis Henry Morgan. Even though Darwin's work is rarely considered alongside Freud's, it had currency in the Austro-German intellectual scene in which psychoanalysis was crafted. And although Chopin and Nietzsche were probably entirely unaware of each other's writings, their shared ideas about genealogy and race render them unanticipated theoretical interlocutors. Such intellectual crosscurrents are, moreover, often actual. Du Bois traveled to Europe and to Africa on several occasions in the early years of the twentieth century (and later as well), and his novel *Dark Princess* explores the form of utopian black internationalism made possible by his global circulation. Gilman's feminism was regarded as groundbreaking not only by the Americans to whom she lectured, but also by the European feminists and progressives she met on her sojourns abroad.

On a more analytical level, in framing *Wayward Reproductions* transatlantically and in creating often uncomfortable juxtapositions of fiction and nonfiction, celebrated and less well-known texts by big-name thinkers and perhaps unfairly marginalized authors and political activists, I hope to suggest that thinking about nations and nation formation is always caught within a racialized reproductive logic about the propagation of national subjects and citizens and is constituted through exchanges that take place within an unwieldy, awkwardly shaped, and truly heterogeneous cultural horizon. It is not just big systems builders who produce enduring ideas, just as it is not solely nationals who meditate upon the forms of nationalism that characterizes the nations in which they reside. In refusing to be nationally centered and in electing to be somewhat heterodox in the manner in which it convenes texts, this book is intended to delineate the deep, historically layered discursive context in which the relationships among race, reproduction, and nationalism are rooted in the United States. As

will be evident I have taken my cues from others who have developed mind-opening rubrics including the “Black Atlantic,” the “circum-Atlantic” and the “North Atlantic World” to reveal and contest the U.S. exceptionalism that often characterizes U.S. literary, historical, and cultural study; for in a similar spirit I employ a transatlantic frame to cut through the nationalism of nation-based scholarship and to expose the racialized reproductive logic of modern U.S. nationalism as it was conceived within a polyphonic, multinational crucible.<sup>13</sup>

Stuart Hall, one of the founders of British cultural studies, proposes an understanding of historical crises that coincides, albeit unintentionally, with the transatlantic flow of ideas and struggle over meaning that this book documents. As Hall observes in the epigraph to this introduction, “Crises occur when the social formation can no longer be *reproduced* on the basis of the pre-existing system of social relations” (emphasis added). In crafting this maxim Hall employs the concept of reproduction in a modified Marxist sense.<sup>14</sup> Working through Antonio Gramsci’s earlier ideas about historical crises, Hall suggests that social formations fall into decline and are resurrected in new ways, that they are composites of economic and social relations subject to transformation and reformation catalyzed by social and economic pressures that continually threaten the hegemony of the dominant order. In other words, in drawing on Marxist theory Hall updates a familiar thesis: Crises occur when the processes of capitalist accumulation are unable to function, when the relations of production can no longer be reproduced.

The manner in which Hall’s formulation links the concept of crisis directly to that of reproductive failure and situates both as objects of cultural studies is immediately provocative. Like other Marxist thinkers before him, Hall identifies reproduction as a pivotal historical process that palpably transforms and consolidates social relations. But what if Hall’s formulation were interpreted not only as an account of the *processes* by which historical crises become manifest but also quite literally? What happens when *reproduction* is situated not only as a mechanism of historical change but also as *species reproduction*, itself a crucial object of this historically transformative process? This book explores reproduction in just this two-pronged manner—as a structural mechanism of change and as a specifically racialized and sexualized mechanism of change—arguing that reproduction should be thought of as a

self-reflexive concept within the context of the cultural study of transatlantic modernity. For, as the chapters that follow detail, reproduction is a figure for theory that is itself involved in a crisis. This is a crisis precipitated by the failure of the social order, particularly the modern racial nation, to continually reproduce itself without a glitch. In turn, it is an ongoing crisis in the meaning of the racialized and sexualized concept of reproduction—a crisis in the dominant racial and gender order that becomes visible in the failure of reproduction to achieve a stabilized meaning, in nothing less than reproduction's becoming wayward.