

# redfruit



A WOMAN'S MUSEPAPER

## our mission:

To celebrate the inherent beauty,  
creativity & spirit of EVERY woman.

To provide a forum for women  
to share their stories.

To create a local print & online  
community resource/re-SOURCE for  
women seeking to live an authentic  
& abundantly creative life.

To strengthen our community  
by supporting women in all  
our diverse endeavors!

# what is the redfruit ?

A WOMAN'S MUSEPAPER

Two decades ago, my dream was to fill the void of outlets for women's voices by creating an authentic deep-rooted publication dedicated to the inherent creativity and resilience of the women of my community, while also serving to connect readers to local resources/re-Sources.

I published the pages of the redfruit until I became a single mom of four daughters, and could no longer juggle the uncertainty.

Enough has changed (and has not changed) in the last 20+ years, that the redfruit begged for re-seeding and dissemination. My inclusive definitions of «womankind» have expanded, and I can no longer back-burner The Fruit's voice in my head.

## the experiment

-  A small **multicultural, multigenerational Circle** of community members will guide the themes and contents of the redfruit.
-  **Advertisers**—instead of paying for ads—will **trade products and/or services** for space. These trades will then be passed on to readers in the form of gift certificates and prizes for sharing their voices.
-  TRF is 100% love. She is a creation of SheBe, LLC. Although TRF operates as a business, her heart is not designed for profit. Although her ongoing creation is a triumph of volunteerism, she does require financing to make her pages available to the world.

Readers who want to support The Fruit are asked to give what they feel to support the vision—either a one time infusion of cash or a monthly contribution. ALL transactions and expenses are made 100% transparent on our website.

# advertising

One of the main reasons for re-launching The Fruit is to narrow the gap between readers and local/regional resources.

The redfruit does not do «advertorials» (those written pieces that suck you in until you realize they are just trying to sell you something). The redfruit dedicates a max of 30% of her published pages to promoting local and regional resources (not including the Resource Guide) and we are VERY picky. Unless the Circle decides on special exceptions based on readership interest, advertisers must fall under any or all of the following:

-  **woman/xn-owned and/or oriented businesses**
-  **locally and/or regionally owned business that champion women/xn** (for example: spas that emphasize self-care and celebrate beauty in all shapes, ages, sizes and colors might be included, while the redfruit does not have room for others that make one feel less-than and like one must change something about oneself to be worth loving.)
-  **not-for-profit organizations** that serve the women/xn of our community
-  what else?

All space is traded for an equal amount in gift certificates and/or value prizes for our readers.

Space in each issue is reserved for resources/re-Sources that relate to our monthly theme and/or a valued community not-for-profit resource people need to know about (except for our Resource Guide which is open to approved advertisers at any time). All advertisers will be included in the redfruit online resource with relevant links.

**\*\*The Red Fruit reserves the right to refuse business with anyone.\*\***



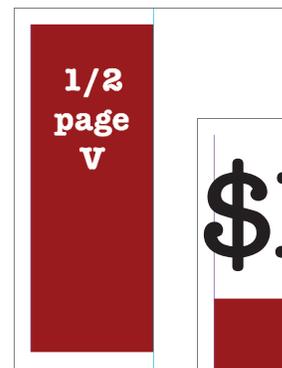
**biz card** **+150 words**  
**\$55**  
**Resource Guide**



**\$35**  
**1/8 page**



**\$60**  
**1/4 page**



**1/2 page V**

**or**



**\$100**  
**1/2 page H**



**full page**

**\$200**

# creative contributions

Each monthly issue is guided by a central theme—a single word serving as a prompt for creative expression. Every month contains set columns/departments that are open for contribution according to their respective parameters.

In addition to the columns, there is a «Juicy Middle» reserved for a collection of visual expressions of the theme, and a at least six pages entirely dedicated to (ad-free) features complete with resources and references.

All creative contributions should be the rightful property and creation of the submitter, and have no competing copyrights.

Each issue is arranged THREE to SIX MONTHS ahead of time, so please send in your creations with enough time for consideration!

All articles will be edited by the Circle for length, content, style and structure.

**\* Bi-lines are completely optional and should accompany any submissions \***

Before submitting work, please ensure the following:

 **The content is JUICY & filled with well-written good storytelling, including quotes, anecdotes, references and RESOURCES for rabbithole ventures.**

 **Grammatically bearable.**

(PLEASE do not make us work for it!  
We need:

- standard font in 12-point type
- single spaced text
- break (extra space) between paragraphs—no tabs or indentations
- leave only ONE SPACE after sentences

 **Images/Photos are at 300+ dpi (dots per inch) for proper resolution.**

(PLEASE ensure the work is YOUR OWN. We trust you to be authentic and within integrity.)



# monthly columns

## maiden voyage

Adolescence is a time of radical transformation—complete with an onslaught of personal evolution—physically, emotionally, intellectually, and socially. Identities and Self-expression ebb, flow and evolve during this time. Dissonance abounds. This column is dedicated to the stories of bleeding teens, transitioning t’weens, acts of adult-ing, including resources and radical self-acceptance through the process.

## mama manna

Pregnancy, natural birthing options, breastfeeding support, doulas & midwives, post-partum depression and rituals, as well as what to do with the inklings once they draw breath—including raising inclusive, woke, wild children &/or nurturing your creation into independence. Motherhood is not always easy nor glorified. Not all women birth *children*—some birth *ideas* and *creative visions*—and not all mommas raise two-legged babies. This column is filled with wisdom and resources by and for you on your journey.

## womxn wings

Womynhood includes a wider definition than the gender identities dictated by traditional checkboxes. Intersectional feminists, trans and non-binary women—Reale Womxn all—this column is by, for, and about you to share and celebrate your diverse stories, your delicious voices, and your inherent beauty.

## dance of the wise woman

The longer we spend on this planet, ideally the more we witness and experience. The dance of the wise woman is about that enigmatic entity who has experienced loss, yet she still dances. The one who has experienced trauma, yet she still howls at the moon. She has survived the unimaginable, yet she spins in the sand with a smirk on her face, musing as the Universe whispers in her ear. This column is by and for you, and those who will also be inspired by your stories.

## eve’s body

Each of our bodies is unique and deserves exploration, celebration, honoring and ritualistic self-care. Handing our body over to professionals who “know more” than we do about our *cu-erpo humano* is only one of many choices along a continuum of healing options. The aim of this column is to present the anatomy and physiology of our bio-psycho-socio-spiritual bodies in accessible language and infinitely practical terms, with the hope of ensuring self-agency.

## mixed fruit

This area of the Musepaper contains a meshugas of inspiring bits, including book, music, film and performance reviews, local events and flavors, as well as letters from the readers. All suggestions are considered.



# monthly\* themes 2021

## april

### waken (v.):

“to become awake, cease to sleep,” Old English *wæcanan*, *wæcnian* “to rise, awake; spring from, come into being,” from Proto-Germanic *\*waknanan*, from a suffixed form of PIE root *\*weg-* “to be strong, be lively.” The figurative sense was in Old English. Transitive sense of “to rouse (someone or something) from sleep” is recorded from c. 1200. For distinctions of usage, see *wake* (v.). Related: *Wakened*; *wakening*.

## may

### nourish (v.):

c. 1300, *norishen*, “to supply with food and drink, feed; to bring up, nurture, promote the growth or development of” (a child, a young animal, a vice, a feeling, etc.), from Old French *norris*, stem of *norrir* “raise, bring up, nurture, foster; maintain, provide for” (12c., Modern French *nourrir*), from Latin *nutrire* “to feed, nurse, foster, support, preserve,” from *\*nutri* (older form of *nutrix* “nurse”), literally “she who gives suck,” from PIE *\*nu-tri-*, suffixed form (with feminine agent suffix) of *\*(s)nau-* “to swim, flow, let flow,” hence “to suckle,” extended form of root *\*sna-* “to swim.” Related: *Nourished*; *nourishing*.

## june

### open(ness):

### open (adj.):

Old English *open* “not closed down, raised up” (of gates, eyelids, etc.), also “exposed, evident, well-known, public,” often in a bad sense, “notorious, shameless,” from Proto-Germanic *\*upana-*, literally “put or set up” (source also of Old Norse *opinn*, Swedish *öppen*, Danish *aaben*, Old Saxon *opān*). The source of words for “open” in many Indo-European languages seems to be an opposite of the word for “closed, shut” (such as Gothic *uslukan*).

Of physical spaces, “unobstructed, unencumbered,” c. 1200; of rooms with unclosed en-

trances, c. 1300; of wounds, late 14c. Transferred sense of “frank, candid” is attested from early 14c. Of shops, etc., “available for business,” it dates from 1824.

Open-door in reference to international trading policies is attested from 1856. Open season is recorded by 1895 of game; figuratively (of persons) by 1914. Open book in the figurative sense of “person easy to understand” is from 1853. Open house “hospitality for all visitors” is first recorded 1824. Open-and-shut “simple, straightforward” first recorded 1841 in New Orleans. Open-faced, of sandwiches, etc., “without an upper layer of bread, etc.,” by 1934. Open marriage, one in which the partners sleep with whomever they please, is by 1972. Open road (1817, American English) originally meant a public one; romanticized sense of “traveling as an expression of personal freedom” first recorded 1856, in *Whitman*.

### open (n.):

Early 13c., “an aperture or opening,” from *open* (adj.). Sense of “an open or clear space” is by 1796. The open “open country” is from 1620s; as “open air” from 1875. Meaning “public knowledge” (especially in out in the open) is from 1942, but compare Middle English in *open* (late 14c.) “manifestly, publicly.” The sense of “an open competition” is from 1926, originally in a golf context.

### open (v.):

Old English *openian* “to open, open up, cause to open, disclose, reveal,” also intransitive, “become manifest, be open to or exposed to,” from Proto-Germanic *\*opanojan* (source also of Old Saxon *opānon*, Old Norse *opna* “to open,” Middle Dutch, Dutch *openen*, Old High German *offanon*, German *öffnen*), from the source of *open* (adj.), but etymology suggests the adjective is older. Transitive sense of “set in action, begin, commence” is from 1690s. *Open up* (intrans.) in the figurative sense “cease to be secretive” is from 1921. Related: *Opened*; *opening*.

## july

### home(coming) (n.)

mid-13c., “a coming home,” from *home* (n.) + *coming*. Compare Old English *hamcyme* “homecoming, a return.” Attested from 1935 in U.S. high school dance sense. Used earlier in Britain in reference to the annual return of natives to the Isle of Man. (see also: *African-American Homecoming*)

## august

### voice:

### voice (v.)

mid-15c., “to be commonly said,” from *voice* (n.). From c. 1600 as “to express, give utterance to” (a feeling, opinion, etc.); from 1867 as “utter (a letter-sound) with the vocal cords.” Related: *Voiced*; *voicing*.

### voice (n.)

late 13c., “sound made by the human mouth,” from Old French *voiz* “voice, speech; word, saying, rumor, report” (Modern French *voix*), from Latin *vocem* (nominative *vox*) “voice, sound, utterance, cry, call, speech, sentence, language, word” (source also of Italian *voce*, Spanish *voz*), related to *vocare* “to call,” from PIE root *\*wekw-* “to speak.”

Replaced Old English *stefn* “voice,” from Proto-Germanic *\*stemno*, from PIE *\*stomen-* (see *stoma*). Meaning “ability in a singer” is first attested c. 1600. Meaning “expression of feeling, etc.” (in reference to groups of people, etc., such as *Voice of America*) is recorded from late 14c. Meaning “invisible spirit or force that directs or suggests” (especially in the context of insanity, as in *hear voices in (one’s) head*) is from 1911.

## september

### ground (n.):

#### • (kiss the ground film)

Old English *grund* “bottom; foundation; surface of the earth,” also “abyss, Hell,” and “bottom of the sea” (a sense preserved in *run aground*), from Proto-Germanic *\*grundu-*, which seems to have meant “deep place” (source also of Old Frisian, Old Saxon, Danish, Swedish *grund*, Dutch *grond*, Old High German *grunt*, German *Grund* “ground, soil, bottom;” Old Norse *grunn* “a shallow place,” *grund* “field, plain,” *grunnr* “bottom”). No known cognates outside Germanic.

Sense of “reason, motive” first attested c. 1200. Meaning “source, origin, cause” is from c. 1400. Electrical sense “connection with the earth” is from 1870 (in telegraphy). Meaning “place where one takes position” is from 1610s; hence *stand (one’s) ground* (1707). To *run to ground* in fox-hunting is from 1779. *Ground rule* (1890) originally was a rule designed for a specific playing field (ground or grounds in this sense attested by 1718); by 1953 it had come to mean “a basic rule.”

# october

## team (n.):

Old English *team* “descendant, family, race, line; child-bearing, brood; company, band; set of draft animals yoked together,” from Proto-Germanic *\*tau(h)maz* (source also of Old Norse *taumr*, Old Frisian *tam* “bridle; progeny, line of descent,” Dutch *toom*, Old High German *zoum*, German *Zaum* “bridle”), probably literally “that which draws,” from PIE *\*douk-mo-*, from root *\*deuk-* “to lead.”

Applied in Old English to groups of persons working together for some purpose, especially “group of people acting together to bring suit;” modern sense of “persons associated in some joint action” is from 1520s. Team spirit is recorded from 1928. Team player attested from 1886, originally in baseball.

## team (v.):

1550s, “to harness beasts in a team,” from team (n.). From 1841 as “drive a team.” The meaning “to come together as a team” (usually with up) is attested from 1932. Transitive sense “to use (something) in conjunction” (with something else) is from 1948. Related: Teamed; teaming. The Old English verb, *teaman*, *tieman*, is attested only in the sense “bring forth, beget, engender, propagate.”

# november

## power:

### power (n.)

c. 1300, *pouer*, “ability; ability to act or do; strength, vigor, might,” especially in battle; “efficacy; control, mastery, lordship, dominion, ability or right to command or control; legal power or authority; authorization; military force, an army,” from Anglo-French *pouair*, Old French *pouvoir*, noun use of the infinitive, “to be able,” earlier *podir* (9c.), from Vulgar Latin *\*potere* (source also of Spanish *poder*, Italian *potere*), from Latin *potis* “powerful” (from PIE root *\*poti-* “powerful; lord”).

Meaning “one who has power, person in authority or exercising great influence in a community” is late 14c. Meaning “a specific ability or capacity” is from early 15c. In mechanics, “that with which work can be done,” by 1727.

Sense of “property of an inanimate thing or agency of modifying other things” is by 1590s. Meaning “a state or nation with regard to international authority or influence” [OED] is from 1726. Meaning “energy available for work” is from 1727. Sense of “electrical supply” is from 1896.

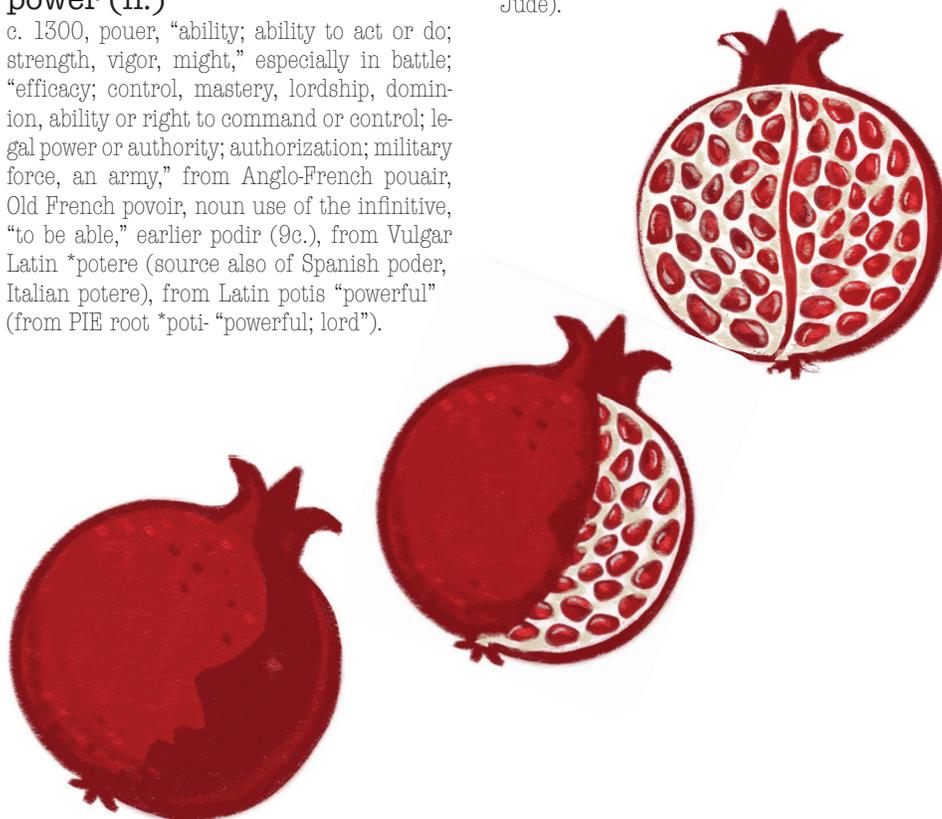
## power (v.)

“to supply with power,” 1898, from power (n.). Earlier it meant “make powerful” (1530s). Related: Powered; powering.

# december

## wander (v.):

Old English *wandrian* “move about aimlessly, wander,” from West Germanic *\*wundrōjanan* “to roam about” (source also of Old Frisian *wondria*, Middle Low German, Middle Dutch *wanderen*, German *wandern* “to wander,” a variant form of the root represented in Old High German *wantalōn* “to walk, wander”), from PIE root *\*wendh-* “to turn, wind, weave” (see *wind* (v.1)). In reference to the mind, affections, etc., attested from c. 1400. Related: Wandered; wandering. The Wandering Jew of Christian legend first mentioned 13c. (compare French *le juif errant*, German *der ewige Jude*).



# 2022

## january

tales

## february

thirst

## march

dream

## april

headfirst

## may

sooth (truth)

## june

tune

## july

weave

## august

celebrate

## september

leave

## october

balance

## november

deep

## december

delight