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**FOR IMMEDIATE RELEASE CONTACT: Ron Scott, 313 399 7345**

**Author Says Black English is the King’s English!** *Author Diane Proctor Reeder Featured March 20 at The Wright Museum During Women’s History Month*

Author and playwright Diane Proctor Reeder is challenging the closely held religious, cultural and educational notions about the value and significance of what she calls “the root of American English”:

Black English.

“Black English is biblical English, and biblical English is Black English,” Reeder says.

Reeder will speak Thursday, March 20, 2014 at 6:30 p.m. on her book, *What the Word BE: Why Black English is the King’s (James) English*:

Diane Proctor Reeder **What the Word BE: Why Black English is the King’s (James) English Presentation and Book Signing** Thursday, March 20 6:30 p.m. Charles H. Wright Museum of African American History 315 E. Warren Avenue Detroit, MI 48201

Reeder has fought through the criticisms of educators and publishers, but believes her research may very well turn the linguistic world upside down.

 “People have been beating up on Black English for the better part of 40 years,” said Reeder. “However, I contend, and have done the research to prove it, that what we know as ‘Black English’ was spoken long before Europeans and Africans met on these shores.”

Reeder has done extensive research that challenges the traditionally-held notions of Black English as a sub-language, reflective of lesser intelligence on the part of the speaker. She make a strong statement that advances what is already an “open secret” among linguists: Black English is at the root of what we refer to as “Standard American English.”

And she does it by bringing in an ancient text: the King James Version of the Bible.

“The Bible is chock full of Black English,” says Reeder, who has combed every page of the Bible and identified all of the “Black English” verses. “I have been challenged by scholars, educators and publishers, but the facts are the facts.”

*What the Word BE* offers a new look, not only at language, but also at the political and social suppression of one of the most dynamic verbal forces in American history. “Americans need to know their history, including the history of how their language came to be,” continued Reeder. “Interestingly enough, they read it every day, and hear it every Sunday…in the Bible.

“I have documented and categorized every verse in the King James Version of the Bible that sounds like it might have come from African Americans on the North American continent,” Reeder continues. “I believe that once we exorcise the myths and biases associated with Black English, we will respect each other on an equal basis, and have a true understanding of our joint African, North American, and British history and culture.”

Instead of calling those who speak “Black English” ignorant or lazy of tongue, Reeder hopes that the book will help people understand that constructions like “Come get you some dinner,” or “Me and Donnie, we going to the store,” are not reflective of ignorance or laziness, but instead of a long history of such grammars that reach all the way back to the 17th century—and are found on nearly every page of the Bible.

“Black English is not just an African import,” says Reeder, alluding to the many scholars who have researched extensively the West African origins of Black English development. “It is British, African and American, and has another origin, too: The Holy Bible, King James Version.”

For more information, visit [www.dianereeder.com/books](http://www.dianereeder.com/books) or email Reeder at dreeder52@gmail.com