

Comp 250

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Interracial Relationships: The Neurological Relation Between Race and Prejudice

Introduction

Although interracial relationships have become more popular over the years, there is still hostility and judgment towards them from different people. Stereotypes of different races are part of this prejudice. The stereotype of black people as violent or of interracial relationships being doomed to failure are just a few stereotypes related to race. According to BBC news there was a fatal attack of an eighteen year old black man in the U.K., Anthony Walker. The Judge claimed the attack was racially-motivated. Two young adults Michael Barton and Paul Taylor were the two cousins involved in this killing. Walker died from an ice axe to the brain. The pathologist reported the axe made a 5.5cm hole in his skull. Walker was walking with his cousin and girlfriend, a white female, "A young man with his girlfriend and cousin minding their own business, doing absolutely nothing wrong, subjected to a torrent of racist abuse, they go to another bus stop... everything they did was right but it ultimately turned out wrong" (BBC News 30 November 2005). The three were attacked near McGoldrick park, cousin and girlfriend escaped, however Walker fought back. The court caught wind that Barton had been shouting racist words at the three people. Taylor was the man that swung the axe, while Barton was the man to begin the confrontation. Barton and Taylor were both convicted

and are faced with “mandatory life sentence and the minimum tariff for racially motivated murders is 30 years”. A member of Walker’s family quoted "Anthony posed no threat to these people. They chose to kill him purely because of the colour of his skin” (BBC News 30 November 2005). Although it was never proven, this article suggests that Walker was murdered because he had a white girlfriend and he was black. This is an example of the violence that occurs around interracial relationships. The question is where does all the animosity come from?

Media

The research done on the topic of the negative light of interracial relationship and race in general is housed mainly in media and religion. The article, *Television Viewing and Perceptions About Race Differences in Socioeconomic Success*, by Rick Busselle and Heather Crandall sheds light on how society perceives reality. “Content analyses indicate two predominant portrayals of African Americans in U.S. television: comfortable and successful, or unemployed and criminal” (Busselle and Crandall 265). So even if African Americans are on T.V. they have a 50% chance of being portrayed negatively. “Further, media portrayals are not rhetorically isolated facts or unrelated images. Gerbner has argued that over time the media tell stories that provide viewers with an understanding of how society operates and why things are the way they are” (qtd. in Busselle and Crandall 265). This is to say that what people view on T.V is what they believe to be true. Busselle and Crandall suggest that if a person views a black person on television who is unsuccessful and violent that their perceptions of black people will take the same form. Indeed, it’s this reason that Whites don’t give Blacks much opportunity to show success, they have negative perceptions. Whites forget to look at the unconscious pressure they put on Blacks and perhaps that is why if a Black person fails White people blame them

[black person] instead of other circumstances that may contribute. The way media displays a certain attitude towards race affects society and the way people view other race, *Seeing Red over Black and White: Popular and Media Representations of Inter-racial Relationships as Precursors to Racial Violence*, written by Barbara Perry and Michael Sutton discusses the absence of inter-racial relationships in the media and also how the ones that do exist are shown in a negative, unsuccessful light. “The focus, here, however, is on the ways in which the media (mis)represent IIRs [intimate interracial relationship]. Most striking, perhaps, is the relative absence of IIRs across media forms. As bell hooks reminds us, ‘True love in television and movies is almost always an occurrence between those who share the same race. When love happens across boundaries as in *The Bodyguard*, *Zebraland*, or *A Bronx Tale*, it is doomed for no apparent reason and/or has tragic consequences’” (qtd. in Perry and Sutton 892). The inter-racial relationships portrayed through media are not made to last and can even be portrayed “Here, too, sexual relations between blacks and whites are characterized as violent” (Perry and Sutton 896). When the media actually does portray an inter-racial relationship it does not do so in a happy, successful, loving way. The relationships actually portrayed tend to show more harmful attitudes, however not always the case, “While there are some exceptions, the tendency has been to portray IIRs in very derogatory ways” (Perry and Sutton 888). Perry and Sutton claim that if more inter-racial relationships were portrayed in the media it might act as a map to make change because “media frames pointed to here do more than provide entertainment, and even more than shape perceptions: They can also serve as a ‘guide to action’” (Perry and Sutton 898). In the article by Judith N. Martin and Sheri Moore, *An African American Perspective on*

Conversational Improvement Strategies it discusses how the communication between African Americans and European Americans is still “problematic”. Martin and Moore shed light on the difficulty in communicating between the races and why that happens. If there are still people who have problems communicating to someone who isn’t of their race then how could society expect them to be ok seeing two different races in a relationship? “White people need to be educated, and stated that White people often judge Black people (or rather all minorities) based on television portrayals” (qtd. in Martin and Moore 15). Indeed Martin and Moore seem to argue on the same side as Perry and Sutton. According to these authors television possesses a very large part in how “White people often judge”. “Despite increased cultural diversity within the United States, relations among various ethnic and racial groups remain strained and problematic and often are less satisfying and characterized by more anxiety and uncertainty than intra-cultural encounters more specifically, communication between African Americans and European Americans is particularly problematic, because of the legacy of slavery and contemporary societal inequality” (qtd. in Martin and Moore 2). The notion Martin and Moore argue is one that should be paid much attention for the reason of racism still exists based on history, “legacy of slavery”. “Previous models of effective or competent communication have ignored the impact of societal structures and historical racism on these interactions” (qtd. in Martin and Moore 3). This is to say that historical events pertaining to African-Americans and European Americans have impact on that relationship in today’s society. Martin and Moore are aware of this possible historical reasoning for lack of understanding between the races and tries to find a way to correct this problem, “open one’s mind to the other as a person, not as a group member,

regardless of ethnicity or perceived differences” (Martin and Moore 10). This article focused on eliminating that boundary of color and creating situations where different races can communicate without thinking about race, color or differences (Martin and Moore 10). There is and has been a misunderstanding between Black and White people. Cultural aspects seem to contribute to the reasoning behind why there is such a negative attitude toward interracial relationships. In the article by Carmen Luke, *White Women in Interracial Families: Reflections on Hybridization, Feminine Identities, and Racialized Othering* she discusses the socio-cultural aspect of inter-racial relationships, “ I conceptualize race, racial identity and relations as historically generated and socio-culturally produced regimes of difference and power. By way of qualifying the inevitable "essential talk," as Jane Roland Martin (1994) puts it, racisms and racial identities are indeed socio-historically produced practices and categories, but they do act on and derive their socio-political power from a concrete corporeality which is the embodied material ground for the naming of difference” (Luke). This is to say that racism is present because of history and all the animosity between these two races. Luke brings in the quote from Jane Martin to explain that although racisms are “socio-historically produced” the fact that their body is different [race] is the reason for racism. Luke gives examples of what happens to a white woman when in an inter-racial relationship. At first she states that white people are a “non-race” or are the “standard” so everyone who isn’t white is different. This is where racism or prejudice can occur by white people toward someone of a different race. “In relation to such concerns, I want to argue here that white women with partners of color and biracial children embody not only gender/sexuality on which gendered social and identity politics are mapped, but they are marked with 'race' and in

fact experience unique forms of racism by association with persons of color” (Luke).

Media has been shown to contribute to the racism of interracial relationships, although this is only one of the contributors to this issue.

Religion

Changing the way media is could also change society and stop people from thinking like this, “Interracial marriages are unbiblical and immoral. God created different races of people and placed them amongst themselves...there is nothing for white Americans to gain by mixing their blood with blood of other peoples. There will only be irreversible damage for us” (qtd. in Perry and Sutton 889). The quote Perry and Sutton used to show the religious stand some people take is not supported by any proof from the Bible or quote from God. However, other articles discuss this same belief about interracial relationships going against the Bible. It seems that religion continues to hold a responsibility in the disapproval. People have tried to use God to show how inter-racial relationships are bad. In the article by George Yancey, *Interrace: the Bible and Interracial relationships* the president of Bob Jones University stated, “We believe that God made races as they are. He made black people. He made yellow people. He made white people. We believe God intends for those distinctions to remain. That's not racist” (Yancey 32). Shortly after this quote Yancey begins to shed some light by showing Bible verses that people have attempted to use to show why interracial relationships are immoral.

“The argument that the Bible condemns interracial relationships can be simplified in three basic arguments. The first is represented in the earlier statement made by Bob Jones. It basically argues that God created the races the way they are and to dilute them would be against God's will. Racial difference is part of God's plan. Thus, if we ruin this difference by distorting the distinctions that the Lord has given us, then we are disobeying God. Adherents to this argument point out the story of the tower of Babel (Gen. 11:1-9) to support God's will that the races remain separate. However, a careful reading of that story

reveals that it does not deal with distinctive races but rather with language. God used different languages to confuse us and to prevent us from developing too much pride” (Yancey 32).

Yancey backs up the argument that certain people will use the Bible to show their point of view but not always is that how the Bible is intended to be read. For example, “Revelation (1:7, 5:9, 7:9, 11:9, 14:6) to show that God wants to keep the races separate so that each race may distinctively offer praise in a unique manner. However, such passages only show that Christianity will eventually be represented in all racial groups and nationalities. It states nothing about racial purity” (Yancey 32). These are examples of how some Christians mis-read the Bible. Yancey shows that the actual verses say nothing about “racial purity” or interracial relationships. Yancey believes, “God is not pleased with the current state of race relations in our nation and if interracial relationships help to end the mistrust and hatred between the races then God would endorse such relationships” (Yancey 32). In other words race purity hasn’t helped solve the status of society as far as collaboration or alliance between races. He seems to suggest considering interracial relationships as a means to an end. This is to say that if each race gets along with other races then it will possibly contribute to “racial purity” in the sense that there would be less discrimination. Christians are taught to grow in faith, race has nothing to do with it, “God is not trying to avoid having an impure race, but rather an impure faith. Therefore, to the twentieth century Christian, it is a sin to marry someone who may pull you from your faith, but that has nothing to do with racial matters and everything to do with spiritual matters. As a Black Christian male, if I were to marry a Black woman who is not a Christian, I am in sin. But if I were to marry a White woman who is a Christian then these passages are silent to me” (Yancey 32). Yancey is representing the Christian view on interracial relationships, bringing both sides of the argument and then showing

how some Christians seem to read the Bible out of context trying to stretch the words to show that interracial relationships are immoral, when according to the findings of Yancey they are not. Thus, according to Christianity and Yancey, dating someone who is another race, however Christian is more acceptable than dating within the race and out of the faith. Yancey argues that staying faithful to God is more crucial than staying pure to your color. The Bible doesn't say one can only love another of the same race, Yancey tries to demonstrate that there is no evidence supporting that argument. Another article that discusses how religion affects society's view on interracial relationships is *Who Interracially Dates: An Examination of the Characteristics of those who have Interracially Dated* also written by George Yancey. This article discusses the different people who interracially date versus who interracially marries and why that difference occurs. He touches on the effect religion has had on this issue in the past and perhaps not that long ago. "Examples of conservative Christian arguments that interracial dating is 'sinful' are Hall (2000) and Small (1959)...conservative Protestants are uncomfortable with this prohibition. Therefore, they may be hesitant to condemn inter-dating among other individuals, but abstain from the practice themselves" (Yancey 181). Even if those religions aren't prohibiting interracial relationships, the act of not ever being in one allows room for unofficial prejudice. According to Yancey sometimes the absence of something is just as bad as disapproving. "Catholics are another religious group that may avoid interracial relationships. However, why Catholics resist such relationships is not necessarily due to theological or philosophical beliefs. American Catholicism tends to be based within racial/ethnic groups. Thus a Catholic who dates within his/her own faith

may be limited to racially endogamous dating” (Yancey 181). A study done for this particular article shows an interesting outcome about which people interracially date.

“African-Americans who are male, not Catholics, younger, live in the Northeast, and have lived in interracial neighborhoods are more likely to have interracially dated. Hispanic-Americans who are male, not Catholics, well-educated, and attended integrated schools are more likely to have interracially dated. Finally, Asian-Americans who are not Catholic, conservative Protestants, have higher incomes, and have attended integrated schools are more likely to have interracially dated... Yet, it is surprising that for none of the racial groups was the fact that the respondent lived in the South, or has attended a multiracial church significant in predicting having interracially dated” (Yancey 185).

Yancey shows that on top of religion, perhaps region plays a role in the issue on interracial relationships. The geography of where a person is born or lives can contribute to how they feel about people who date outside that person’s race

Thesis

Although research has shown a negative perception towards interracial relationships and how media, religion and culture all contribute to this perception, this issue can never be resolved by only researching cultural influences because the high importance of understanding the chemical or biological reaction that occurs in the body when looking at an interracial relationship needs to also be acknowledged.

Research of the neurological reaction to interracial relationship

There has been research done on the brain to discover if there is any activity in the brain in regards to interracial relationships. The studies that have been done on the discussion of neurological activity as it pertains to interracial relationships provide information leading to the amygdala as the source of where reactions occur. No chemicals are released; however, the amygdala is the part of the brain that reacts to fear. “Recent studies have also shown that the amygdala is associated with race-related processing and that the amount of amygdala activity correlates with race-related prejudice” (Lieberman et al 720). These studies attempted to gather the most accurate information about reactions. Different tests were done to different groups of people in

hopes to discover new information. “One possibility is that verbal encoding of the race of African-American targets should result in greater amygdala activity than perceptual encoding” (Lieberman et al. 720). If this possibility is true it means that when a white person hears a name like Tyrone that they associate that word with a black person. Or if a black person hears a word like CEO they associate that word with a white person. This is human’s verbal encoding. This means when people hear different words that can be strongly correlated to a certain race there is more activity in the amygdala than when a person looks at another person of a different race. This is because of the different perceptions they have about that particular race or their perceptual encoding. The reason for this possibility is “because perceptual encoding of African-American targets allows attention and thought to be focused on any number of target characteristics such as gender or age, whereas verbal encoding focuses attention and thought primarily on race” (Lieberman et al 720). This is to say that since verbal encoding focuses only on one aspect and perceptual encoding can focus on a number of different characteristics it would be hard to determine where the activity is occurring since it would most likely occur in more than one area or not at all. When someone looks at gender or age they don’t always have a reaction so their amygdala wouldn’t have much activity. “Results indicated that both African-American and Caucasian-American participants produced a greater response in the right amygdala to African-American targets than Caucasian-American targets. However, this effect was modulated by encoding task such that increased amygdala activity to African-American targets was present only during perceptual encoding” (Lieberman 721). The results show that both races show activity in the amygdala. What does this mean? There is some sort of feeling in both races that is

perceptually encoded to make this true. Indeed if the amygdala is related to race-related prejudice there is some sort of race-related prejudice towards African-American, however not only by Caucasian-Americans. “No brain regions were more active to Caucasian-American targets than to African-American targets” (Lieberman 271). This seems to say that Caucasian-Americans have more race-related prejudice than African-Americans do. “...the thoughts and behaviors of White Americans regarding Black people may be influenced by the automatic activation of racial stereotypes. Although individuals may attempt to prevent racial stereotypes from affecting their behavior by engaging controlled processes, research has demonstrated that intentions to control race bias are not always successful” (Amodio et. al 88). This quote is stating that even if white people try to control their race bias that does not always work. Some studies done have shown “For example, the stereotype of Black people as violent has been implicated in participants’ tendency to more quickly identify a weapon after seeing a Black face than after seeing a White face...participants were faster to ‘shoot’ (via button press) a person carrying an innocuous object (e.g. cell phone) when the person was Black than when the person was White” (Amodio et al 88). This unintentional race bias supports the previous quote about “intentions to control race bias are not always successful”. This is to say that even White people try it seems that stereotypes prevail. However it is not always their intentions that this occurs. “Typically, unintended race bias occurs when responses are made quickly and in the absence of sufficient processing resources” (Amodio et al 92). Indeed, humans need time to think and many should think before they speak let alone act, however that is not always possible. “Unintended race bias” means that the person doesn’t necessarily want to have a race bias but in a situation that requires them to act fast their chances of

controlling the race bias is less and less. This is to say that cognitive control isn't successful when needed quickly. Even if it cannot be used successfully in an immediate way it is still used. "People can exert 'cognitive control' to monitor and control information processing in the brain...according to this hypothesis, racially biased white people are likely to use cognitive control during an interaction with a black person" (Gehring et al 1241). The reason for "cognitive control" is to attempt to manage a person's race bias in hope to reduce prejudice. Different studies have been done to attempt this feat. "The new study is an ambitious example of social neuroscience, which seeks to use the techniques and theories of neuroscience to understand social behavior, by bringing tighter cognitive neuroscience, cognitive psychology and social psychology" (Gehring et al 1241). By using these three different topics it allows people to understand the "neuroscience" of possible racially biased people. Science is making efforts to better understand why there are still so many prejudices and stereotypes between Blacks and Whites. "The authors may be correct that frontal-lobe cognitive control processes prompted by the interracial interaction mediate the relationships between IAT (Implicit Association Test) scores and Stroop performance. However, this control may be needed, not to suppress prejudice thoughts and actions, but because participants are aware that the experiment concerns race" (Gehring et al 1242). This suggestion proposes the idea that perhaps the prejudice isn't a neurological problem. "It is indisputable that prejudice exists, and the scientific study of its cognitive and neural underpinnings is exceedingly important" (Gehring et al 1242). This is to say that perhaps prejudice can't be narrowed down to just one reason, media, culture, religion, or neurology. There is the possibility that when prejudice is present it is caused from more than one or all of those sources.

Indeed this is what leads to further research. Figuring out what causes prejudice could lead to the possible end of racism and discrimination. Looking further into all of these examinations can possibly bring end to judgments towards interracial relationships.

Discussion

Research has shown that the amygdala is the center for different emotions. “The amygdala is involved in responding both to threat and to novelty” (Lieberman et al 722). This creates a gap between the science of prejudice and the culture of prejudice. Even though there is activity in the amygdala it doesn’t necessarily mean it is caused from prejudice, it could have been “novelty” or seeing a black person or white person or both together because it’s unique and rarer. “Previous studies suggest that the amygdala plays a role in race-related processes, but the nature of that role and the conditions under which it is instantiated remain unclear” (Lieberman et al 720). Does prejudice start from within the brain or is it something learned? That is what is left to discover. Running tests to see how people respond is a great way to see, however the problem with this is “Individuals who view people of other races negatively are not likely to be honest in reporting such attitudes” (Gehring et al 1241). There might continue to be biases in every study done for this issue. If this is the case then there isn’t an accurate way to solve the issue of neurology. However, “Galician (1999) found that mass media images in television, movies, and advertisements affect or reinforce unrealistic ideals about romantic relationships” (Punyanunt-Carter 270). If there is a way to change the way television, movies etc. portray real life perhaps it would affect the way society perceives real life. Since studies have shown media does have a tie to the perception of interracial relationships. “media (mis)represent IIRs. Most striking, perhaps, is the relative absence of IIRs across media forms” (Perry and Sutton 892). Even if that tie is the lack of

interracial relationships across media forms it still affects society's perception. This is to say that the link between neurological activity and hostility towards interracial relationships could be a combination of neurological and cultural (e.g. religion, media etc.). Since each of the authors mentioned in this paper have found some correlation with media and hostility towards interracial relationships, religion and hostility towards interracial relationships and neurology and hostility towards interracial relationships it's likely that there isn't one place hostility towards interracial relationships originates from. The gap here does not identify if there is only one contributor to the hostility or possibly more.

Conclusion

There have been different studies that show what happens in the brain when someone is in love, the chemical release of dopamine, norepinephrine and serotonin. Dopamine is responsible for certain behaviors you see from someone in love. "Elevated levels of dopamine in the brain produce extremely focused attention, as well as unwavering motivation and goal-directed behaviors. These are central characteristics of romantic love" (Fisher 52). The research Fisher does shows many different effects dopamine causes between people in love. "The effects of norepinephrine are varied, depending on the part of the brain it activates. Nevertheless, increasing levels of this stimulant generally produce exhilaration, excessive energy, sleeplessness, and loss of appetite" (Fisher 53). These effects are the only part those on the outside see. No one really knows when or how much of these chemicals are released when someone looks at another person, they just know how they feel. "Lovers are obsessed. And doctors who treat individuals with most forms of obsessive-compulsive disorder prescribe SSRIs (selective serotonin reuptake inhibitors) such as Prozac or Zoloft, substances that elevate

levels of serotonin in the brain. So I came to suspect that the lover's persistent, involuntary, irresistible ruminations about a sweetheart might be associated with low levels of some type of this chemical compound" (Fisher 54). Fisher shows that love occurs in the brain, so where does hatred occur? It would make sense that hatred would also occur in the brain, however is hatred innate or taught? Arguments about love say that people are born to love and not to hate. If this is true then hatred wouldn't occur in the brain. The bottom line is when someone is in love the brain doesn't see color according to Fisher. This is to say those people can't help whom they love. Hatred doesn't stop interracial relationships. As someone who is a part of an interracial relationship, my only hope is that one day no matter what region of the country, no matter what religion, no matter what media form, no matter what cultural upbringing we will be able to walk down the street without being stared at. There is still so much research to be done for this area. It can start with adjusting media forms, "By understanding individuals' perceived realism of television portrayals of love, scholars can better examine associations between the media and its possible effects on romantic relationships. Based on these results, future research should look at what concepts people think are related to love. These findings indicated fairly moderate correlations between concepts of love. Because television can affect individuals differently, it is important to understand these differences and how they might impact our behavior. Thus, future research should look at what specific things people perceive as real and what effects it may cause viewers" (Punyanunt-Carter 274, 275). Since it's believed that "television can affect individuals differently" if the way people are portrayed on television changes and diverts away from negative portrayals of already iffy races perhaps things will begin to transform into a more equal society and

less judgmental culture. If in fact race-related prejudice is a neurological factor then “this line of element research suggests an opportunity for future investigations of how neural mechanisms of automaticity and control may be moderated by situational and personal factors, highlighting the utility of exploring the functions of the brain in its social context” (Amodio 93). More research needs to be done on the brain, more tests, more experiments etc. Understanding how different situations affect the reaction in the brain will allow people to understand why judgments and prejudices are made. It won't be easy, however it needs to be done. Scientists have looked at the reaction in the brain to love so why not look at the reaction in the brain when someone sees an interracial relationship. If the two people are in love why do so many people make it their business to judge and condemn? Is this how they were taught or is this something that occurs in the brain? This continues to remain unknown.

Annotated Bibliography

Amodio, David M., Harmon-Jones, Eddie, Devine, Patricia G., Curtin John J., Hartley, Sigan L. and Covert Alison E. "Neural Signals for the Detection of Unintentional Race Bias." Psychological Science 2004: pg 88-93.

I used this article in my research because it used tests looking at neural activity to support its argument. It gave some evidence leading to the notion that race bias is present in the brain, intended or unintended. This article gave some interesting findings to the research I was doing.

Busselle, Rick and Crandall, Heather. "Television Viewing and Perceptions About Race Differences in Socioeconomic Success." Journal of Broadcasting & Electronic Media Summer 2002: Vol. 46 Issue 2: p265-283.

I did not use this article for my research because it doesn't talk about how race affects the brain or what seeing someone of another race does to the chemicals in the brain. It did provide me with research that has been done about how Television and perceptions about race play a role in socioeconomic success. However, this isn't what I was researching.

Fisher, Helen. Why We Love. New York: Owl Books, 2004

I used this in my research to support the findings of the other articles. The chapter in this book that I used shows that brain scans can be done for people in love so it's possible to do brain scans for race bias as well.

Gehring, William J., Hilton, James L. and Karpinski, Andrew "Thinking about interracial interactions." Nature Neuroscience Dec2003: Vol. 6 Issue 12, p1241-1243.

I used this article in my research because it discusses the brain activity when two people of different race are communicating or interacting. It gave examples of what happens in the amygdala when this event occurs so it gave me superior support for my argument.

Lieberman, Matthew D., Hariri, Ahmad, Jarcho, Johanna M., Eisenberger, Naomi I., Bookheimer, Susan Y., "An fMRI investigation of race-related amygdala activity in African-American and Caucasian-American individuals." Nature Neuroscience Jun 2005: Vol 8(6) pp. 720-722.

I used this article in my research because it used fMRI scans to discover the amygdala activity in reference to race. This article provided me with the discovery that some people may be affected by fear and others by novelty. This was a very acceptable article to use for my research.

Luke, Carmen. "White Women in Interracial Families: Reflections on Hybridization, Feminine Identities, and Racialized Othering." Feminist Issues Fall 1994: Vol. 14 Issue 2, p49-72. John F. Reed Library. Fort Lewis College. EBSCO. Academic Search, 3 December 2007.

I did not use this article for my research because it does not give me the information I need to talk about the reaction in the brain when a person looks at a person of another race. It did contribute to the research about how people do not agree with interracial relationships. This was one woman's experience with cultural differences.

New American Bible. Coleman, Lyman, 1st ed. Grand Rapids, MI: Zondervan Publishing House, 1999.

I did not use the bible in my research because it did not support the neurological aspect of racism. It did provide however and very persuasive argument that love doesn't see color, everyone should love.

Perry, Barbara; Sutton, Michael. "Seeing Red over Black and White: Popular and Media Representations of Inter-racial Relationships as Precursors to Racial Violence." Canadian Journal of Criminology & Criminal Justice, 48.6 (2006): 887-904.

I did not use this article in my research because it talked only of media's contribution to prejudice. It does not give evidence that the brain contributes to prejudice too. So it was good support for the presence of prejudice, however not that it stems from a neurological source.

Punyanunt-Carter, Narissra Maria. "Love on Television: Reality Perception Differences Between Men and Women." North American Journal of Psychology 2006; Vol. 8 Issue 2, p269-276.

The reason for this article was to support the notion that television plays a role in the perceptions of who views it. This article pairs with the Perry and Sutton article.

Yancey, George. "Who Interracially Dates: An Examination of the Characteristics of those who have Interracially Dated." Journal of Comparative Family Studies Spring2002: Vol. 33 Issue 2, p179-190.

I did not use this article in my research because it did not discuss anything about the brain as it pertains to prejudice. It did however, provide me with interesting information about the people that do partake in an interracial relationship.

----- "The Bible and interracial relationships." Interrace 30 April 1994: Vol. 5, Issue. 5, pg. 32

I did not use this article in my research because it focuses solely on religion and interracial relationships. It did supply me with viable arguments against people who think interracial relationships are immoral and negative.