As Mary Lyndon Shanley points out, genetic relationship in families creates a sense of "genetic continuity through the generations" and is vitally important to many people's identity, which is why people want to know who their biological parents are: "The right to learn the identity of one's genetic forebear stems from some people's desire to be able to connect themselves to human history concretely as embodied beings, not only abstractly as rational beings or as members of large social (national, ethnic, religious) groups" (268). We seem almost unable to see a child with his or her parents without looking for a resemblance between them; a lack of resemblance between parents and children can be a source of stigma (Mundy 194-95). Like adopted children, the children who result from the new reproductive technologies can be left with "genetic bewilderment" as they wonder who their biological father or mother is (and why they are genetically related to only one of their parents) and how many siblings they might have (103). Lobbying by the children of sperm donors has resulted in changes in the law in New Zealand and the United Kingdom: sperm donors can no longer be anonymous and can be contacted by their biological children when they reach the age of eighteen (Wente). A Web site, *The Donor Sibling Registry*, has been established "to assist individuals conceived as a result of sperm, egg or embryo donation that are seeking to make mutually desired contact with others with whom they share genetic ties" ("Our History"). The existence of this Web site, along with the common emotional need for children to know who their biological parents are, suggests that genetic heritage is important to many individuals conceived through assisted reproductive technology.