

detailed schemes of body somatotyping during the 1940's and 50's, which I believe have maintained a strong influence upon health professionals and their prescriptions on how the healthy "normal" body should look and be trained.

Through Sheldon, the reign of mesomorphy and symmetrical body proportions in North American society, and its educational systems reached (still reaches, I argue), insistently toward the unlikely goal of a god-like '172' - a perfect somatotype "with no trace of softness or weakness" that he believed displayed the legendary masculine ideal of nearly all combative and dominating peoples. Said Sheldon, "they (the masculine 172's) are well able to command the environments their bodies so forcefully occupy." The many bodies Sheldon studied clustered around hierarchies running from bad to good (depending on their distance from the center [norm] or the poles of his scheme); and the equations he drew between body features and proportions, and temperament and intellect, became prescriptions for whole populations. Correct taste in body form and function has thus become increasingly modeled around measurements of the norm and is intolerant of departures from a generic, regular appearance.

This paper explores the historical underpinnings and practical workings of W.K. Sheldon's body somatotyping and examine some its more pernicious effects upon professional attitudes and approaches toward health, fitness and the normal body. This will be followed by a discussion of how notions of dis/ability (distance from the norm) and impairment emerging out of the work of Sheldon and others have been institutionalized in training programs, curricula and popular attitudes toward the schooling of a fit and healthy body.

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The Myth of 'Mountain Men' and 'Mountain Mommas': A Historical Examination of Canadian Mountaineering and Gender Construction

In May of 1986, Canadian Mountaineer Sharon Wood climbed to the top of the world. She became the first North American woman to summit Everest and the only woman to ever summit the most difficult route, the west ridge. Wood not only summited the greatest peak in the world but also appeared to re-

open a world of opportunity for women mountaineers especially in Canada. This paper examines how gender was constructed through mountaineering in Canada. There was a copious presence of women in the early developing stages of mountaineering, The Canadian Alpine Club, itself was founded by Elizabeth Parker in 1903. Yet as time elapsed, the number of women participating in the sport declined. Between 1903 and the later 1970s mountaineering went from a gender inclusive sport to one in the 1970s that harbored deep-rooted resistance to female participation.

Although mountaineering is considered to be a non-traditional sport, it reproduced many traditional sporting values particularly in terms of female participation. On the surface, it appears that women cannot participate freely in sport, without stigmas being attached to their participation. Clearly they did not fit into society's image of the "ideal women." Women have either been accepted into "feminine" sports and then promoted based on their sexual attractiveness, or outright discouraged from participating in "masculine" sports through attacks on their persona, such as the questioning of ability and even individual sexuality. In either of these sporting situations, women have been judged based on their gender and sexuality rather than their athletic abilities.



Learning from the "Sage"

Bang-Choo Kim, Lars Dzikus, Phil Suchma, & Bob Barney