INTRODUCTION
During the period between the wars, Danish gymnastics became a strong youth movement, especially in rural areas. The pioneer in developing this gymnastics was Niels Bukh, who in 1920 founded Denmark's first gymnastic folk high school, theollerup Gymnastic Folk High School *(Gymnastikhojskolen i Ollerup)*. Niels Bukh was the best known Danish physical education specialist in Denmark and abroad during the 1930s.

METHODS
Presenting gender norms in a dramatic form, starting with the body itself, was characteristic of Ollerup gymnastics. The analysis views Ollerup gymnastics as a rite of passage, Unking youth with adulthood. Ollerup gymnastics, from the time it was established around 1920 and onwards, did involve a rebellion and revolt against prevalent standards for decent clothing and respectable forms of movement. This development is described as a movement from "youth revolt" to youth ritual.

RESULTS
Niels Bukh's gymnastics became a national symbol of masculine power. His female gymnases never acquired the same value as a national symbol. If we look at a typical student's stay at Ollerup Gymnastic Folk High School we can see it conforms to a surprising extent to Van Gennep's definition of a rite of passage from the child's or youths transition to the adult world. Even the relatively few months' stay at the school meant a physical and geographical change. The architectural framework - the Gymnastic Folk high school - was an impressive indication of the new space, where the transformation would take place. Pupils' bodies were transformed by Niels Bukhs so-called primitive gymnastics. They grew stronger and far more agile, at least in performing certain movements. They became capable of movements which they could not have done previously. In brief, the individual who emerged from the liminal space was not the same one who had entered it.

DISCUSSION
There are undeniably substantiel differences between a "primitive" and a modern rite of passage. One of the most significant is that the traditional ritual marking the transition from child to adult requires that all members of the society undergo the initiation. Despite the fact that tens of thousands of youngsters may have undergone a modern ritual such as ollerup gymnastics, and thus many more than participate in a typical tribal ritual, the fact that they comprised only a small minority in comparison to the total numbers of rural youth cannot be refuted. Ollerup gymnastics itself cannot be viewed in isolation, but rather as the culmination of a long process of gymnastic training. By far the greatest number of pupils attending Ollerup Gymnastic Folk High School had been involved in
gymnastics from a very young age, and thus participated in earlier Ilinitiations”. A stay at Ollerup Gymnastic Folk High School was thus a privilege for "elite initiates", who were given the chance to educate themselves as local leaders, who could continue the instruction in community halls (the cultural centres for the rural population) and colleges. But even if we regard gymnastics in the country as a whole as a rite of passage, not everyone underwent gymnastics training. Ollerup gymnastics can thus not merely be classified as a rite of passage of the same sort as traditional initiation ceremonies. And if not, what then?

REFERENCES

