

For several decades, the early cultural studies tradition had been criticized by its assumption that alternative cultural practices, which scholars of this tradition found in working-class youth's everyday lives, indicated these young people's resistance against unjust class structure and thus, their potential for making progressive social transformation (Clark 1985; Frith 1985; Huq 2006; Rojek 1993). However, writers who criticized this assumption were unable to empirically tell us what political quality those alternative cultural practices had if they did not have progressive and transformational potential, as these writers claimed. Secondly, economic, social, cultural, and political contexts of this contemporary, globalized world, in which white working-class people of former industrial countries are situated, dramatically differ from those of the 1970s and 1980s when influential researches of the early cultural studies had been conducted (Rojek 1993: 279-280; Weis 2004: 8-11), such as those of Willis (1977, 1978, 1990). This paper will examine those contemporary contextual shifts in order to update the discussion of this particular line of inquiry. Third, although Willis's research project emphasized young people's meaning-making practices in the process of their identity formation, he did not pay attention to, and theorize, a powerful meaning-making mechanism—religion—that had appeared in his early work (Willis 1978: 57-60, 2000). In order to extend and diversify this research project, this paper will discuss the practices of my research participants' car culture, related to their religion, and those religious meanings they made through these practices. Fourth, this paper responds to a contemporary cultural studies scholar, Huq's (2006: 18) critique of the earlier tradition's over-emphasis on youth and its ignorance of what happened to those identified with youth subcultures as those individuals aged. So, I will discuss those familial, religious and leisure experiences of four middle-aged and married adults who were enthusiastic of the 1950s American car culture

growing up.

Taking into account the above discussion, therefore, this paper addresses the following questions¹: (1) How did a peer group of middle-aged white American auto-fans living in the northeastern area, whose members were interested in the 1950s car culture, form their identities through their classed, gendered, familial, religious and leisure practices, as linked to various automobile-related activities in the era of globalization? (2) What was the political quality of these adults' alternative and resistant practices if it was not progressive? (3) How was this political quality put into practice in these auto-fans' everyday living? To answer these questions, this paper will present the reason why and the ways in which these research participants exercised their human agency to re-make the 1950s car culture, putatively secular, rebellious, chauvinist, and sexist into one culture that was family-oriented, conservative, religiously meaningful, strong, mechanically skillful, masculine, and sexist in a less aggressive way. Through the process of re-making this car culture, these research participants formed their identities as conservative, family-oriented, auto-enthusiastic Christians. So, it is argued that while resisting an unjust class structure, these participants reproduced a gender structure, reinforced conservatism, and denied secularism.

¹ Those research questions of the larger ethnographic and life-history study that this paper was based on were revised, here, for the purpose of this paper's discussion.