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*Dungan* (or *talirungan*), a Visayan term, is a folk notion which has multiple meanings such as, life forth, "soul stuff", alter ego, spiritual twin, or a certain power which every human being is endowed with. While it is a notion of power, it does not indicate a power which has its fixed origin located outside the people's community. In this sense, *dungan* suggests a notion of power which is quite different from that so far discussed in the other Southeast Asian societies, which has its definite origin in the "exemplary center" of traditional polities in the Southeast Asia or the aristocratic lineage in the hierarchical societies of the region.

As such, *dungan* indicates the power which is always interpreted and even contested by the people in the process of their everyday interaction. In this sense, the "origin" of *dungan* is always located in the community's everyday world. Further, there are no definite criteria for the people to measure the strength or weakness of one's *dungan*. Rather, the notion of *dungan's* strength or weakness is constructed through the people's interpretation of various events and interaction with others, which are either mundane or supernatural in character. In this sense, *dungan* indicates the notion of power which cannot be discussed in the idiom of essentialism or authenticity. Rather it suggests a quite relative or relational notion of power.

Some social scientists have discussed that the concept of *dungan* would result in an interesting aspect of the lowland Philippine social relationship such as "soul competition", or a mythic reality behind that such as "cosmic struggle". In those discussions *dungan* is considered to be a folk notion which supports the people's understanding of the mobility and malleability in social structure. Together with those discussions, today's literature on Philippine society and culture show an inclination towards focusing on a certain ambivalence found in the interaction and social relationship. This focus on the ambivalence in social relationship would further lead to the discussion on the dialectic subject formation, in which the subject is instituted through constraint by the structure and at the same time such subject engenders change in the socio-cultural order. With this current discussion as a background, this paper will discuss on the subject formation, the concept of agency, and the identity construction in the lowland Philippine setting, mainly Visayan, based on the field data showing how people narrate, talk about, and interpret the notion of *dungan*.