

compromise in the face of a legal framework favoring the market that politicizes inequalities, defends natural resources, or preserves body and awareness.

The space where political action plays out is not in the State but in society, and it is seen as a complex relationship where the objectives are non-military yet political, where any attempt for autonomy that does not come from a group becomes a simulacrum,⁵⁰ where a given freedom does not represent true emancipation.

The source of Law would be more a fact than a right, a forceful act of those who are against the law, an act that is, like many other exceptions, both inside and outside the Law as expressed in its negative form: a “no law” in which the emancipation of Latin American societies has been simulated since the beginning of this century.

VII. CONCLUSIONS

Socialist thought and democratic theory share a belief in the model of popular sovereignty as a political system of self-determination. In this sense, each pursues, by its own means, a common goal: a way to overcome conflicts by attaining an identity between the State and society in the field of economic relationships.

The gradual deterioration of each position and its subsequent failure is an example of the erosion of democratic sovereignty in the representation of a community and as a political model of self-determination.

Neither a revolution nor democratic reforms have fulfilled expectations they have posed; they could not prevent the depoliticization of the economic field or the exclusion of the way of life of the Other; it did not close the gap between the decision-makers and those who obey it; on contrary, they strengthened corporatism and corruption in the State.

This led to the emergence of new and informal figures of economic power, handled outside State channels and rendering political processes innocuous for the shaping of democratic sovereignty.

With the growth of the concept of neoliberal sovereignty, new social movements have emerged in Latin America, representing different aspects of political action against the model of democratic sovereignty. In this sense, the sovereign's body has been exposed as a fragmented entity, that encourages division as a form of emancipation.

The regulatory capacity of the contemporary State loses strength in rethinking a political and legal theory that allows us to understand contemporary political processes not according to formal principles or material validity, but as an effect of discourse linked to the use of force.

⁵⁰ BOLÍVAR ECHEVERRÍA, *DEFINICIÓN DE CULTURA* 233 (Fondo de Cultura Económica, Ítaca) (2013).