

# Is the Resignation of British Prime Minister Starmer a British Problem or a Civilizational Crisis?

(Translated)

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The West's crisis today is less a crisis of leadership than a crisis of ideas. The rapid succession of falling leaders and changing governments across major Western capitals is merely a visible symptom of a deeper malaise afflicting the intellectual and civilizational foundations upon which the modern Western system was built. From London to Berlin, and from Paris to Washington, the same scenario plays out in an almost formulaic pattern: a leader rises to power on promises of change and salvation, only to find themselves besieged by the very crises that confronted their predecessor; their popularity quickly erodes, and they exit the stage, making way for a new leader who pledges the same promises as those before them, only to meet the same fate.

German newspapers commented on the resignation of British Prime Minister Keir Starmer by noting that Britain has been caught in a cycle of leadership and government turnover since its exit from the European Union, and that the rapid changing of heads of government fails to provide adequate solutions to the problems facing either Germany or Britain. (Al Jazeera, June 24, 2026)

The issue is no longer tied to individual errors so much as it is to the political system's inability to generate sustainable solutions for mounting crises. In this same context, Anadolu Agency quoted Kirill Dmitriev—a special envoy for Russian President Putin—as saying that German Chancellor Friedrich Merz could be the "next" to fall after Starmer if current policies remain unchanged. (Anadolu, June 22, 2026)

Regardless of one's stance on this statement or its political motives, it reflects a reality that has become glaringly obvious: the tenure of Western leaders has become shorter than ever, and their ability to maintain public trust more fragile than in the past.

Most striking is the fact that France saw four prime ministers in 2024 alone—Gabriel Attal, Michel Barnier, and François Bayrou—while Barnier's government fell following a vote of no confidence, and parliamentary divisions led to a state of political instability.

In the United States, the perpetual controversy surrounding Trump—his rise, subsequent decline, and eventual return to the forefront—reveals a crisis that runs deeper than mere rivalry between Republicans and Democrats. The narcissistic president, preoccupied with social media posts and an intense media presence, failed to offer a fundamental remedy for the structural problems plaguing American society. All he did was give voice to the anger felt by broad segments of the American public regarding a reality they perceive as deteriorating economically, socially, and culturally. Consequently, US elections have shifted from a contest between competing visions for the future into recurring referendums on the extent of public discontent.

This erosion reached a symbolic peak with the storming of the US Capitol in early 2021, when the division escalated from heated political rivalry into a direct clash over the legitimacy of authority and election results. That day, the world was not merely witnessing a fleeting electoral crisis; it was observing one of the most prominent manifestations of the structural crisis eating away at the heart of the Western model. Institutions long hailed as bastions of democracy and stability have themselves become subjects of contention and skepticism. This shift has exposed the profound predicament facing political elites as they struggle to manage the accumulated contradictions within their societies and fail to restore the fractured trust between the state and the people.

Prevailing explanations for these phenomena typically focus on political errors, weak leadership, or mismanagement. Yet, such explanations fail to address the fundamental question: why does the same crisis recur across different leaders, parties, and agendas?

Why do conservatives and liberals alike fail? Why do both the Right and the Left falter? And why do governments seem to lurch from one crisis to the next, unable to tackle the root causes driving them?

The inescapable conclusion is that the issue is no longer one of individuals, but of an entire civilizational model. Western civilization—which once dazzled the world with its capacity for scientific, economic, military, and political achievement—is now confronting its historical limits. During its ascendancy, this civilization offered grand promises: sustained economic growth, rising standards of living, an expanding middle class, societal prosperity, and opportunities for new generations. However, fulfilling these promises has become increasingly difficult over time, as borrowing is not merely a temporary tool but a structural component of the economic system's philosophy.

Today, total global debt is roughly three times the annual global economic output; this figure alone illustrates the depth of the structural imbalance. The capitalist system, which once generated wealth at an accelerating pace, now faces a succession of recurring crises. The gap between rich and poor has widened, the cost of living has risen, and young people's ability to own homes or secure a stable economic future has diminished; meanwhile, everyone is compelled to bear the consequences of debts they did not incur. Simultaneously, Western states have become burdened by public debt, increasingly relying on fiscal and monetary policies that merely postpone an inevitable explosion rather than addressing the root causes. Consequently, politics has shifted from the art of finding solutions to the art of managing crises and deferring their impact.

Perhaps most alarming is that Western elites themselves no longer possess a new civilizational vision to offer their peoples. Western political discourse appears exhausted, incapable of transcending the language of damage control and loss mitigation. Election platforms change, yet fundamental problems persist, leaving everyone trapped in a vicious cycle from which there seems to be no escape.

This context helps explain the phenomenon of the rapid turnover of leaders. A leader assuming power today inherits crises that exceed their capacity to resolve, finding themselves tasked with rectifying imbalances that have accumulated over decades. When they fail to deliver on their promises, they themselves become victims of public outrage. Thus, the downfall of leaders is no longer merely a sign of personal failure; it is evidence of the systemic inability to work within the system to produce genuine solutions.

Starmer's resignation, the mounting pressure on Meretz, and the deep divisions surrounding Trump are not isolated events; instead, they are links in a single chain pointing to a crisis that transcends individuals, parties, and governments. It is a crisis of a civilization that has lost its luster and much of its capacity to grapple with reality—a civilization whose capitalist economy has yielded nothing but disasters, leaving it reliant on patching up rather than building anew, and on managing decline rather than forging progress.

Consequently, the question the West must ask itself is no longer "Who will be the next leader?" but instead, "Is the intellectual order and economic system that spawned these crises still capable of generating solutions?" If the problem lies in the very foundations, then merely swapping faces will do little to alter the outcomes. In that case, the leadership crisis becomes merely a symptom of a deeper malaise: a crisis of the civilizational model itself—encompassing all its economic, political, and social concepts, as well as the intellectual underpinnings upon which it rests. When states reach this juncture, the search for a new leader no longer suffices; the true challenge becomes the search for a new idea capable of saving humanity.