THREATS. NORMALIZATION. BROKEN TRUST.

MY RESPONSE TO FOOTVOLLEY SWEDEN — AND MY DEPARTURE

Rufus Wiena · 27 October 2026

I want to set the record straight, present the evidence, reject the evasions and address the dishonesty.

In what sport, organisation or community can a player receive death threats, have rape wished upon his children, and see a bomb casing bearing the name “Footvolley”—tagged with footvolley accounts—circulated without a clear public condemnation from the institutions and individual players informed?

More than a year after raising these concerns, I am still asking that question inside footvolley.

Footvolley Sweden: your latest statement describes your efforts, your intentions and the time you have volunteered. It does not resolve the central questions.

Here they are.

WHERE IS YOUR PUBLIC CONDEMNATION?

You say that you reacted and directed me towards the police and EFVL. I am not denying that referrals and conversations occurred.

I clearly asked you several times to publicly condemn the death threats against Yiannis, the wishes of rape against his future children, and the punishment of anyone who chooses to stand by his side. That is what I asked for as a bare minimum!

You do not need police powers, a formal federation or a criminal conviction to say publicly that threatening a fellow player and his family is unacceptable.

I contacted police and legal authorities, organisations concerned with safety in sport, and European institutions, including the European Parliament. Referring me elsewhere did not relieve you of the responsibility to decide what you yourselves would publicly stand against.

That experience has left me profoundly distrustful of how equal protection is delivered. I am left asking whether different standards are applied to Zionists and the rest of us—the “goyim.” From my perspective, the absence of effective accountability, combined with silence inside footvolley, makes these threats appear tolerated. I do not mistake that experience for a legal ruling that threats are lawful. I am asking why the protection and public condemnation I sought have not materialised. Would the response be the same if a non-Zionist publicly sent equivalent death threats, wishes of rape against children and calls for ethnic cleansing? That question deserves an answer—not another referral. Peaceful solidarity must not be treated as more alarming than the threats I have documented.

This is not about whether you agree with my stance for a friend in our sport and for humanity. It is about whether you can publicly defend a player, his family and friends against these threats.

These questions stand independently of what happened to me in Graz, Austria.

WHERE IS THE COMPLETE CORRESPONDENCE?

You refer to screenshots and messages in the plural. Identify precisely which exchanges you mean and provide them together. Just like my demands in the three Brazil documents.

I have acknowledged the reproduced request concerning Daniel and the screenshot about the changed financial conditions. They are not the complete original correspondence I requested.

Your statement now says FIFV “changed its mind.” Earlier messages described a misunderstanding about an invitation that had supposedly been personal from the beginning.

Those are different explanations. Which is correct, and what original messages establish it?

I was—and have been—reachable by email throughout. I communicated that to David early on, acknowledged his missed call and SMS promptly, and we established email as our communication channel. There was nothing unclear about that. Unanswered calls do not explain why the substantive information and requested documents were not supplied through the channel we had established.

I limit my exposure to Meta and similar platforms for the safety and privacy of my family and friends. My caution reflects what I have witnessed and followed in accounts involving thousands of people speaking out for humanity and Palestine: censorship, terrorism-related allegations, loss of banking access and exile. That is the context of my caution—not an excuse to disregard my email.

WHY DOES YOUR STATEMENT OMIT THE ADMISSION?

I described a representative in the Sweden Footvolley board giving information in front of us, then privately admitting to me that it had not been truthful.

You were present and told me at that very moment that you doubted the account, just as another player had previously expressed similar doubts to both of us. I then confronted the representative separately and heard the admission myself.

Why is that missing from your response, when you were both present and well aware of the exchange?

Privately recognising that a colleague’s account may be false, while leaving it publicly uncorrected, is not transparency. If you dispute my account, identify what you dispute. If you accept it, address it.

You do not have to publicly humiliate a colleague. You do have to correct false information rather than leave the person challenging it to carry the consequences.

MY DECISION

After eight years devoted to footvolley, I am leaving Gothenburg Footvolley Club and the Swedish footvolley community.

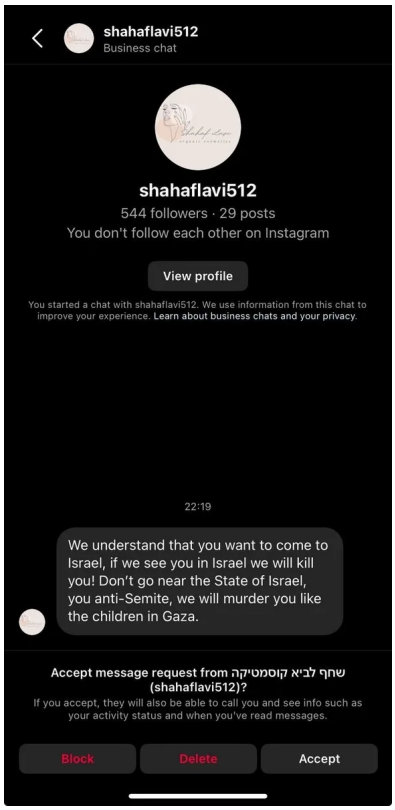
I refuse to associate myself any longer with the normalization of threats and genocidal violence within this community.

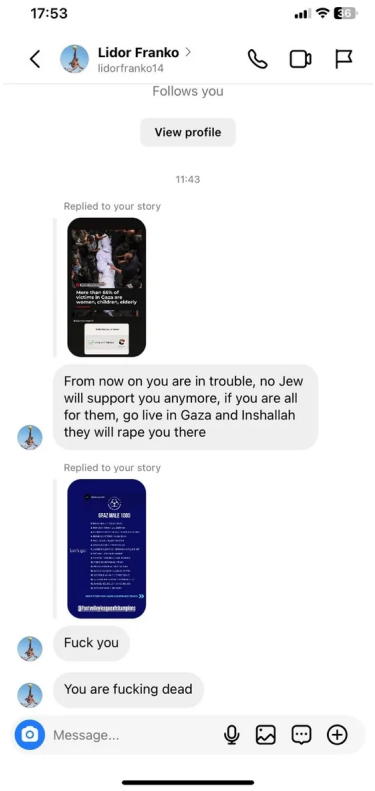
First, to the very few who stood beside me with conscience, courage and humanity: thank you. You know who you are. Your solidarity mattered.

I gave the Swedish and European footvolley communities a little more than a year to respond. Through letters, emails and conversations with players and organisers, I made my concerns explicit.

You had time to examine the evidence and show where you stood. Now you clearly have!

1. THREATS: THE FAILURE TO DEFEND OUR OWN







Original screenshots reproduced from FTVR: death threats and a wish of rape against Yiannis's future children. The language is reproduced as evidence.

When I publicly defended my friend Yiannis against the threats directed at him and his family, I stood almost alone within Swedish footvolley.

"We will murder you like the children in Gaza."

"You are fucking dead."

Wishes that his future children would be raped.

Read those words again.

What kind of "family" or "community" needs to be persuaded to condemn them publicly? This should be the bare minimum of human decency, dignity and self-respect.

Some people told me privately they were afraid to speak. I heard that fear. But a community where people fear condemning death threats against a fellow player and wishes of rape against his future children has a profound problem.

As Yiannis has said, sport has never been separate from society, humanity or solidarity.

You cannot celebrate a global sporting family and declare another member's safety outside your concern.

Mako/N12, one of Israel's largest news outlets, reported the Israeli Footvolley Association's demand for disciplinary action against Yiannis. To me, that public pressure made solidarity more urgent. Where was the corresponding public concern for the threats against him and his family?

A handful of later likes and photographs cannot substitute for standing beside someone when they are threatened. A gesture afterwards does not erase the choice to remain silent when speaking up mattered most—in that very moment.

Swedish and international media coverage brought this beyond footvolley. People contacted me with support, disbelief and disgust. Within the community itself, only a handful contacted me. It was striking that people outside footvolley could see so clearly how bizarre and disturbing these events were—and ask why they had not been publicly addressed—while the community itself chose normalization and silence in the face of death threats, genocidal language and more.

Meanwhile, some criticised me for being "egocentric" when I demanded answers. If DN did not convey the full picture, my view is that the material we documented reveals something even more disturbing. Examine it at ftvresistance.com and draw your own conclusions. I also retain further material that I have not published and can discuss privately where appropriate.

For someone who loves footvolley, that is heartbreaking. I wanted people to discover the beauty of our sport. Instead, I found myself explaining why death and rape threats against our players and support for genocide required public condemnation.

2. NORMALIZATION: WHAT ARE WE ALLOWING FOOTVOLLEY TO REPRESENT?

My concerns went beyond the threats: hasbara propaganda, the promotion of Zionism, and the promotion of IDF soldiers and military imagery while Palestinians are systematically slaughtered, raped and ethnically cleansed.

We documented the material on the Footvolley Resistance Club website so people could examine the evidence themselves.

I remember discovering the bomb casing bearing "Footvolley" and sending it to people in our community.

From several, I received no answer.

No condemnation. Not even an acknowledgement.



Original post reproduced from FTVR: casing bearing “Footvolley,” a heart symbol and tagged accounts. “A bomb most likely ready to be dropped on the children of Gaza.”

It does establish what was publicly associated with our sport—and what I asked people to confront.

Some of those same people later messaged me to play, apparently expecting everything to continue as usual. Your statement condemns “freezing people out.” If you mean my decision not to socialise with certain people, ask yourselves: would you want to spend your free time with people who would not even acknowledge this image, or publicly condemn death and rape threats against your friend and his future children? I do not. Like anyone else, I have the right to choose my friendships, whom I play footvolley with in my own time, and when I play. Declining an invitation or choosing different company is not the same as organising harassment or excluding someone from sporting opportunities. Do not demand social closeness while refusing to confront what destroyed my trust.

That is normalization. Something horrifying enters our sport; people look away; the next session is arranged.

The photograph below belongs in the discussion about the selective use of “no politics.” The question is why some national and political displays are welcomed while objections to genocidal language and military glorification become the controversy.



Original post reproduced from FTVR, identifying Anderson Águia, Ron and Maor with the Israeli flag.

I also raised my concerns about BLOOD MONEY entering international footvolley. The acceptance of the funding was confirmed in exchanges with the EFVL president and other organisers. This is “blood money” that fuels the killing of children and the destruction of Palestinian life. These funding relationships demanded scrutiny.

The EFVL president told me directly that he would never accept such proposals, directly or indirectly. Meanwhile, without his knowledge, I held a screenshot that showed his emphatic “YES” to the proposals in question.

That contradiction demanded an answer.

When people within Footvolley Sweden praised his response to DN, I wondered whether they had examined the evidence or were simply satisfied that the organisation had been defended.

Public relations are not accountability. Reassurance is not evidence. Silence is not solidarity.

Look beyond what people tell you face to face. Examine what they publicly promote, share, endorse and defend—particularly social media accounts glorifying military violence. Who do they follow? Then compare those choices with their private assurances of humanity and solidarity.

Do not mistake friendliness for integrity or reassuring words for principled action. Where those positions contradict one another, ask direct questions. Accountability begins when we stop overlooking conduct simply because the person responsible belongs to our circle.

“I don’t want to get involved in politics” is no answer to threats against our players or the killing of children in Gaza, Lebanon, Iran or elsewhere. Humanity does not become optional because defending it might make you unpopular.

The history of Nazism should have taught us the consequences of normalizing persecution and protecting our comfort by looking away. Remembering history requires confronting dehumanization now—not merely condemning it decades later.

3. BROKEN TRUST: THE BRAZIL INVITATIONS

Daniel and I were not informed about the previous Brazil opportunity. Others travelled. The explanation was that people had forgotten, or believed someone else had informed us.

Stress surrounding the DN journalist’s enquiries was offered as part of the explanation.

Was that simply an explanation—or a Freudian slip revealing resentment towards my decision to speak publicly to DN? I cannot know their motives. It does not explain the subsequent weeks when we continued playing together, spending time together and staying at the same hotel.

Nor does it explain the account later privately acknowledged to me to have been untrue.

Repeat Footvolley independently announced its departure, citing the Cascavel selection and recurring failures of transparency. Its letter described an “irreparable breakdown of trust and credibility.”

Your latest statement reproduces another message from Repeat confirming that its decision was definitive because of “breach of trust and incompatible values.”

Your continued conversations with its representatives do not cancel those words.

The latest Brazil process deepened my distrust. A funded opportunity was advertised, players were given very little time to respond, and Footvolley Sweden announced its intention to send Felix and me.

Later, we were told the invitation was personal and we would have to pay for our flights.

The underlying questions remain: what was originally offered, when did you establish the conditions, and what correspondence supports the explanation?

Your latest statement cites Article 13 of FIFV’s regulations. In the document provided to me, that article concerns entries through national federations, required documentation and athlete substitutions—not flight funding. How does your interpretation relate to a personal invitation and the changed financial conditions? Which precise provision supports your position, and what original correspondence establishes the invitation and flight-funding terms?

Describing yourselves as a board, a cooperation group or an amateur community does not answer them. Voluntary work deserves recognition. It does not place anyone’s conduct beyond scrutiny.

I WILL KEEP THE SPORT. I WILL LEAVE THIS BEHIND.

These failures are connected: unanswered questions, normalization of the unacceptable, and criticism of the person demanding accountability.

I will not spend more of my life asking for the bare minimum of human decency. I regard knowingly remaining silent about these threats as a morally bankrupt choice.

Ultimately, judgement belongs to God. My responsibility is to act according to my conscience and be honest about where I stand.

I am leaving a community whose response has normalized death threats, rape threats and genocidal behaviour. But I am not leaving footvolley.

I will keep playing, speaking up and remaining open to friendships, reconciliation and second chances where I believe they are deserved.

To the next generation: demand transparency, defend one another and refuse to normalize intimidation, dishonesty and genocide. Build a community whose ethics are visible in its actions. To me, what has been presented reveals a fundamentally sick community. The disbelief I encountered outside footvolley shows how disturbing this looks beyond our circle. I hope you can start afresh and rebuild from the ground up. I wish you every success in doing so.

It is time to reject the BS, gaslighting and dishonesty. I sincerely wish you the courage to build something better.

For anyone who loves footvolley and stands with humanity, Footvolley Resistance Club is always open.

And finally, Lider.

You brought me into this sport. You stood beside me through my most difficult times in life, and I still keep your last messages.

I remember our games beneath the Andalusian sunsets—the friendship, the laughter, the happiness of keeping a ball in the air together.

That is the footvolley I carry with me. That is what I refuse to lose.

May we meet again, my friend, by God’s mercy. And if there is a beach waiting for us, I hope you already have a ball.

Inshallah, justice will prevail.

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Footvolley Resistance Club

https://ftvresistance.com

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