

2021-005-FB-UA

Case referred by user

Submit public comment [here](#).

In December 2020, a Facebook user in the United States posted a comment containing an adaptation of the “two buttons” meme. This meme featured the same split-screen cartoon from the original meme, but with the cartoon character’s face substituted for a Turkish flag. The cartoon character has their right hand on their head and appears to be sweating. Above the cartoon character, in the other half of the split-screen, there are two red buttons with corresponding labels, in English: “The Armenian Genocide is a lie” and “The Armenians were terrorists who deserved it.” The meme was preceded and followed by “thinking face” emoji.

The user’s comment was in response to a post containing an image of a person wearing a niqab with overlay text in English saying: “Not all prisoners are behind bars.” At this point, the Board does not have access to all the intervening comments, and the meme may have been a response to one of those intervening comments.

Facebook removed the post under its [Cruel and Insensitive Community Standard](#) after one report from another Facebook user. Under this standard, Facebook removes content that “targets victims of serious physical or emotional harm,” including “explicit attempts to mock victims and mark as cruel implicit attempts, many of which take the form of memes and GIFs.” Subsequently, Facebook reclassified its removal to fall under its [Hate Speech Community Standard](#).

The user states in their appeal to Facebook that “[h]istorical events should not be censored” and that their comment was not meant to offend but to point out “the irony of a particular historical event.” The user also speculates that Facebook misinterpreted their comment as an attack. The user also states that even if the content invokes “religion and war” it is not a “hot button issue.” The user also finds Facebook and its policies overly restrictive and argues that “[h]umor like many things is subjective and something offensive to one person may be funny to another.”

The Board would appreciate public comments that address:

- *Was Facebook’s decision to remove the post consistent with Facebook’s Cruel and Insensitive Community Standard, specifically the rule against explicit and implicit attempts to mock victims?*

- *Additionally or alternatively, was Facebook's decision to remove the post consistent with Facebook's Hate Speech Community Standard, for example its rule on mocking victims of a hate crime?*
- *Whether Facebook's decision to remove the post is consistent with the company's stated values and human rights responsibilities.*
- *Any specific insight from commenters with knowledge of the social, political and cultural context in Armenia, Turkey and diaspora communities regarding the likely intent and impact of the post.*
- *How Facebook can and should take humor and/ or satire into account in enforcing its policies.*
- *Research on present-day discourse about the events referred to in the meme, including effects of suppressing this kind of speech, either at the initiative of Facebook or as a consequence of governmental action.*