**Response to the first review:**

Thank you for your review and comments. Below is our response, in order of the comments’ appearance.

Regarding the lack of discussion on the representation of Arabness in Hebrew literature generally – we did not see fit to incorporate a broad overview, because it would likely extend well beyond our specific field of interest within the article. However, we considered the orientalist perspective as formulated by Said.

We expanded on the temporal significance of Hebrew literature before and after 1948. Thus, we mention that Elisheva’s text refers to the pre-state Yishuv, whose exclusion of the Arab washerwoman was embedded within an ethnocentric social order but was not yet institutionalized by state mechanisms.

Regarding genre diversity – we saw fit to look into a diverse array of texts in order to illustrate the subject matter’s manifold appearances. The diversity of genres is needed because the examination of the maids’ representations is primarily thematic, revolving around their social and political meanings.

Special thanks for the correction regarding Arab names. We consulted an Arabic-Hebrew dictionary and revised accordingly.

We accepted the comment regarding the marginalization of other subordinate groups and added a reference explaining this broader context.

We decided to leave out a feminist perspective on Fanon’s theory, because we consulted it primarily with respect to racism (animalistic imagery of the maids). A feminist critique on Fanon could come out forced and divert the discussion to the point of compromising its coherency.

With the help of Romero’s theory, we broadened the discussion on the problematics of the maid’s position and the ways in which it is affected, and exacerbated, by occupation.

In our closing remarks we considered the moral, feminist, and political implications of the subject at hand.

**Response to the second review:**

Thank you for your review and comments. We were pleased to learn that you found the article important and interesting.

Many thanks for referring us to Romero. Romero’s theory helped us broaden the discussion on the problematics of the maid’s position and the ways in which it is affected, and exacerbated, by occupation.

We stressed that the specific case of the Arab maid presents an extreme form of subordination and oppression, and illustrated how the intersection of gender, nationality, and class intensifies this subordination.

We additionally stressed that looking into Israeli society from its most distant, barely visible margins throws into sharp relief how the hegemonic center imagines itself as superior, labeling its margins as negative and thus preventing human equity, particularly for women.

We chose to focus on the maids themselves rather than their familial relations because the texts do not refer to the maid’s position within the family, nor to any other form of oppression beyond what we mentioned. While Halima’s husband makes an appearance in Shemesh’s story, he is mentioned only with reference to her employer. The story does not disclose the nature of his relationship with his wife.

In our closing remarks we considered the moral, feminist, and political implications of the subject at hand.