FOREIGN LANGUAGES AND VIETNAMESE

A COMPARATIVE STUDY OF GENDER BIAS IN THE ENGLISH ORIGINAL "THE GREAT GATSBY" AND ITS VIETNAMESE TRANSLATION "GATSBY VĨ ĐẠI" BY HOANG CUONG

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ABSTRACT: This study examines gender bias in F. Scott Fitzgerald's *"The Great Gatsby"* and its Vietnamese translation *"Gatsby vĩ đại"* by Hoang Cuong, focusing on Chapters 1, 2, and 7. Instances of gender bias are identified based on the discussions of Menegatti and Rubini (2017) and Mills (2008). The study adopts a qualitative approach supported by quantitative analysis. The Attitude system of Appraisal Theory (Martin & White, 2005) and Koller's theory of translation equivalence, particularly denotative and connotative equivalence, are employed to analyze and compare the identified instances. The findings reveal four main manifestations of gender bias: *appearance and physical attractiveness; gendered expectations and social roles; personality, behavior, and capacity;* and *gendered power and violence.* These manifestations are conveyed through both lexical choices and beyond lexical choices. Regarding translation equivalence, the Vietnamese translation generally achieves high denotative equivalence, while connotative equivalence varies across instances. Some changes in evaluative meanings make certain gender-biased representations of female characters more prominent, while some negative evaluations of male characters are softened. Furthermore, the study highlights the importance of examining both explicit and implicit gender bias and their representation in literary translation.

KEY WORDS: Gender; bias; English-Vietnamese translation; "The Great Gatsby".

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1. Introduction

"*The Great Gatsby*" written by Fitzgerald in 1925 is the worldwide popular work thanks to its American cultural specificity and the author's stylistic complexity. Many linguistic studies in the 20th century and 21st century have exploited this publication, investigating its symbols, metaphors, and literary language. Gender bias has been widely discussed in gender studies, linguistics, and translation studies as a socially constructed phenomenon that reflects unequal evaluations and expectations toward individuals based on gender. Early studies by Oakley (1972) distinguished gender from sex, arguing that gender refers to socially and culturally constructed roles rather than biological differences. This perspective was further developed by Butler (1990), who proposed that gender is continuously produced through repeated social and linguistic practices. The present study investigates how gender bias is manifested in chapters 1, 2, and 7 of the English original *"The Great Gatsby"* and the corresponding chapters in Hoang Cuong's Vietnamese translation *"Gatsby vĩ đại."* Explicit and implicit instances of gender bias are identified and classified through manifestations developed based on Mills (2008) and Menegatti and Rubini (2017). Koller's translation theory, particularly denotative and connotative equivalence, is applied to compare gender bias between the source and target texts. In addition, the Attitude system of Appraisal Theory is used to support the analysis of evaluative expressions.

To fulfill the purpose of the study, the survey was designed to answer the following research

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question: To what extent is gender bias equivalently represented in "*The Great Gatsby*" and its Vietnamese translation "*Gatsby vĩ đại*" by Hoang Cuong?

2. Literature Review

Gender and gender stereotypes :

Oakley (1972) laid a foundation of researching *gender* in the book *"Sex, Gender and Society*". In her opinion, gender is the product of the socialization process, rather than an innate natural characteristic as family and social education play an essential part in shaping one's perceptions of so-called masculine or feminine. This supports and reinforces patriarchal ideology, regarding males as dominant and females as subordinate. Also, this leads to an implicit assumption implying that any interference with their roles would bring unhappiness. There are three factors relating to the socialization process, namely *gender expectation, gender identity* and *gender role.* In particularly, what society wants men and women to do or be like, how individuals feel and identify their own gender, which may or may not correspond to their biological sex and the roles society assigned to men and women create the language of gender.

Moreover, gender can be seen via clothing, behavior or communication styles which societies impose on their member called *gender stereotypes*. They are beliefs, perceptions, or overly generalized expectations about characteristics, personalities, or roles leading people to automatically link specific traits with each gender. Eagly (1997) assumes that gender stereotypes come from the gendered division of labor in society, in which males and females are assigned different responsibilities. Through social interaction and observation over times, such characteristics have been viewed naturally belonging to each gender. There are three types of gender stereotypes: *descriptive, prescriptive,* and *proscriptive stereotypes*, either in *negative* or *positive* pole.

Gender bias:

Meanwhile, *gender bias* is a concept in which males and females are treated differently just because of their gender. The unfair gender treatment, incorrect judgment, or prejudice happen in society may result in disadvantages and lost opportunities. According to Plan International UK, gender bias is "*when a person is treated more favourably, or discriminated against, because of their gender. It is based on stereotypes and even prejudice*". The formation of gender bias can be explained by the ABC Model of Attitudes proposed by Eagly and Chaiken (1998), which suggests that attitudes are shaped through three components: *affective, cognitive, and behavioral*. These components are shaped by social experiences, roles, and stereotypes, which influence how individuals perceive, judge, and behave toward others, allowing gender bias to develop unconsciously and affect the treatment of men and women. Therefore, gender bias is understood as linguistic representations that assign unequal values, characteristics, or social expectations to male and female characters. Such bias can be reflected through language, where evaluative expressions contribute to constructing and reinforcing gendered representations. Gender bias can be split into two main categories: implicit and explicit.

Implicit gender bias: refers to unconscious attitudes, beliefs, or evaluations toward a particular group that operate automatically without an individual's awareness.

Explicit gender bias: refers to conscious attitudes, beliefs, or evaluations toward a particular group that are intentionally held and expressed by an individual.

Fiske (1998) mentioned that gender bias is a type of gender stereotype and prejudice in society, and Williams (2000) suggested that gender stereotypes can lead to GB, especially in the workplace as we often automatically view others based on their gender and assign stereotypical traits to them. Two main categories of GB include *explicit* and *implicit GB*. While explicit GB mention *conscious* beliefs, attitudes, or evaluations towards a group *intentionally* held and expressed by a person, implicit GB address unconscious beliefs, attitudes, or evaluations towards a group that *automatically* operated without an individual's awareness. However, it is challenging to clarify the intentionality of unintentionality of language users in referring to gender.

Gender bias in language and translation:

In language, gender bias the way language reflects, reinforces or promotes gender inequality through words, expressions, and tones, often unintentionally placing men in a central or dominant position. Menegatti and Rubini (2017) synthesized previous research and provided a theoretical overview of gender bias and sexism in language, highlighting how gender stereotypes are reflected through lexical choices and linguistic structures. They explain that women are often associated with communal traits such as warmth and care, whereas men are associated with agentic traits such as assertiveness and competence. The authors also discuss gender bias in generic masculine forms and linguistic abstraction, showing how language can reproduce gender stereotypes and unequal representations of men and women.

Mills (2008) distinguishes between overt and indirect sexism in language. Overt sexism refers to forms of sexism that are expressed directly through language. These may include derogatory terms, explicit negative descriptions, or statements that restrict individuals' abilities, rights, or social roles based on gender. In contrast, indirect sexism is closely related to pragmatics, particularly the interpretation of utterances in context. Unlike overt sexism, it may not be expressed through clearly discriminatory words but can be conveyed through implicit meanings and underlying assumptions.

In translation, gender bias is a phenomenon in which translators consciously or unconsciously change, weaken or strengthen gender stereotypes and unequal representations during the translation process. Although Simon (1996) and von Flotow (1997) did not directly define gender bias in translation, their work serves as the basis for understanding this phenomenon. They argued that translation is not a neutral activity but a process in which gender relations and ideologies can be reproduced or reshaped. Translators' choices regarding vocabulary, tone, and style may influence how men and women are represented in the target text. Interestingly, gender bias may occur not only in human translation, but also in machine translation. In human translation, it can arise from translators' beliefs, cultural backgrounds, and assumptions about gender roles while in machine translation, bias is often linked to biased training data and unequal gender representation in language corpora fed into the software to operate the translation machine system.

Koller's translation theory

Werner Koller pointed out that translation equivalence does not simply mean that the translation corresponds to the source text word for word; rather, it refers to the relationship between the source text and the target text in terms of different aspects. The concept of equivalence is expanded to include elements that go beyond the lexical level. He argues that equivalence is not a single, fixed concept but includes five different types of translation equivalence: *denotative, connotative, text-normative, pragmatic,* and *formal-aesthetic equivalence*.

Denotative equivalence refers to the correspondence between the extralinguistic content of the source text and the target text. It examines whether the translation preserves the basic information, entities, actions, and situations conveyed in the original.

Connotative equivalence concerns the connotations and associations conveyed through lexical choices. It considers not only referential meaning but also register, stylistic effects, and evaluative meanings or attitudes.

Pragmatic equivalence is based on intended readers and the communicative purpose of the translation.

Text-normative equivalence is the type of equivalence that concerns the linguistic and textual norms associated with particular types of texts.

Formal-aesthetic equivalence focuses on preserving the formal and aesthetic features of the source text, including wordplay, stylistic features, or sound-related elements such as rhyme or rhythm.

Appraisal Theory

Appraisal Theory is a theory developed by Martin and White (2005) based on Halliday's Systemic Functional Linguistics model. It widens the concept of interpersonal meaning to analyze the expression

of attitudes, evaluations, and positions through language. The theory explains how speakers and writers use language to show positive or negative assessments of people, things, events, and ideas. It also investigates the ways people increase or decrease the persuasive force of their statements, thereby revealing their position and stance in discourse. Appraisal Theory includes three main systems: *Attitude*, *Engagement*, and *Graduation*.

In the present study, the Attitude system is used as an additional analytical tool to examine the evaluative meanings expressed in explicit instances of gender bias. Martin and White (2005) identify three main subsystems within the Attitude system: *Affect, Judgement, and Appreciation*. *Affect* refers to linguistic resources used to express or evoke emotions and feelings, including un/happiness, in/security, dis/satisfaction, and dis/inclination. *Judgement* concerns the evaluation of people's behavior, character, and abilities according to social norms and moral standards. It is divided into social esteem, which includes normality, capacity, and tenacity, and social sanction, which includes veracity and propriety. *Appreciation* refers to the evaluation of things, phenomena, and events in terms of their quality, value, and impact. It consists of three subcategories: reaction, composition, and valuation.

Previous studies on gender bias

Overseas, Lakoff has been known as a founder of the study on gender bias (GB) in language demonstrated in her book "Language and Woman's Place" (1975), in which she presented the differences between women's language and men's language. Particularly, both the language used by women and the language used about women revealed that their language was indecisive and weak as their status in society. These dissimilarities of gender bias in language were continued to research in literary texts by Mills (1995) in "Feminist Stylistics". Recent studies have shown that research on GB in translation has been an increase of concern. In fact, von Flotow (2001) stated that translation could have an impact on how GB in language was expressed, and that was not neutral at all. Translators could reinforce gender representations via choices of word and strategies of translation. Applying corpus-based method, Meng (2019) compared GB in language of characters in the source text (ST) "Chezhong De Chibang" and its English translation, showing that translators could either unconsciously or consciously reconstruct GB on personal perspectives and cultural norms. Masdiana & Kuswarini (2026) studied GB and discovered that translation not only transfers language, but also conveys an ideological act, that female translators seemed more sensitive to GB and tended to preserve or clarify the female characters' voices.

In Vietnam, Tran's study (2003) showed in language how men had the authority to define and represent meaning, while women had to face sexism. He argued that the women's idea is often invisible or their image was distorted in in language use. Nguyen (2012) identified that GB in language was reflected as a social reality. Also, some recent researchers have started to study how GB influences Vietnamese, such as Nguyen (2011) indicated the impact of GB in using vocabulary, semantics, grammar to express thoughts in Vietnamese. Hoang and Tran (2019) stated that Vietnamese was not fully neutral, but GB was still represented in language use through address terms and vocabulary. While males were often considered as the default norm, females were associated with emotions and family responsibilities.

Overall, the previous studies have agreed that language is not neutral, but it shows and constructs social power relations, particularly gender – relationship between males and females in society. Moreover, research on gender demonstrates that linguistic choices often reinforce representations of men and women. With the work "*The Great Gatsby*", studies on GB embedded in its Vietnamese translation are rather limited. That is why this study has been conducted to discover how linguistic expression of GB are translated into the target text (TT).

3. Methodology

Design of the study:

This study adopts a primarily qualitative comparative design, supported by quantitative data in the form of frequencies and percentages. The qualitative analysis draws on Menegatti and Rubini (2017)

and Mills (2008) to identify and classify instances of gender bias in F. Scott Fitzgerald's "*The Great Gatsby"* and its Vietnamese translation "*Gatsby vĩ đại"* by Hoang Cuong. The Attitude system of Appraisal Theory (Martin & White, 2005) is employed as an additional analytical tool to examine evaluative meanings associated with the identified instances. Koller's theory of translation equivalence is then applied to compare the source and target texts in terms of denotative and connotative equivalence. Although Koller identifies different types of translation equivalence, his framework does not establish a specific scale for assessing the overall degree of equivalence between a source text and its translation. Therefore, the present study develops a three-level analytical scale consisting of high, partial, and low equivalence to assess how gender bias is represented in the Vietnamese translation. Additionally, the study examines Attitude shifts in the translation, including subsystem shifts, polarity shifts, omission, and addition, to identify changes in the evaluative nuances conveyed through lexical choices.

Data collection and data analysis procedure:

The data is collected from F. Scott Fitzgerald's *"The Great Gatsby"* and its Vietnamese translation *"Gatsby vĩ đại"* by Hoang Cuong. The study focuses on chapters 1, 2, and 7 of both texts, as they contain relevant interactions among major male and female characters. Through close reading and comparison, instances of gender bias are identified and classified into four manifestations developed from Menegatti and Rubini (2017) and Mills (2008). The data includes both explicit gender-bias instances conveyed through evaluative language and implicit gender-bias instances conveyed through context. The corresponding Vietnamese translations are then compiled for comparison.

The English original and Vietnamese translation are then compared. For instances expressed through lexical choices, the analysis focuses on Attitude resources and their connotative meanings, while instances conveyed beyond lexical choices through context are examined in terms of denotative and connotative meanings. Drawing on Koller's theory of translation equivalence, the study evaluates how gender bias is conveyed in the translation by examining denotative and connotative equivalence.

4. Findings and Discussion

4.1. Findings

4.1.1. Manifestations of gender bias in the English original

Drawing on Menegatti and Rubini (2017) and Mills (2008), this study identifies four main manifestations of gender bias in the source text: *appearance and physical attractiveness; gendered expectations and social roles; personality, behavior and capacity; and gendered power and violence*. A total of 27 instances of gender bias is identified in both the selected chapters of the source text. Some instances involve more than one manifestation of gender bias; therefore, they may be classified under multiple categories.

***Table 1**. Distribution of Gender-Bias Manifestations in the Source Text*

Gender-bias Manifestations	**Frequency**	**Percentage**
Appearance and physical attractiveness	12	44.4%
Gendered expectations and social roles	10	37.0%
Personality, behavior and capacity	7	25.9%
Gendered power and violence	6	22.2%

**Note: Some instances involve multiple manifestations, so frequencies and percentages are calculated separately and are not summed.*

Furthermore, 24 instances involve female characters, while 9 are related to male characters, with some instances covering both. Female characters are more frequently evaluated in terms of their physical appearance, attractiveness, behavior, and family responsibilities. In contrast, male characters are more often portrayed in relation to expectations of masculinity, strength, social status, and authority.

These differences suggest that men and women are judged according to distinct gendered standards, with women being subject to more frequent and varied forms of gender-based evaluation.

4.1.2. Translation equivalence of Gender Bias between the English original and its Vietnamese translation

Of the 27 identified instances, 18 are conveyed through lexical choices, mainly explicit evaluative expressions in the narrator's descriptions and the characters' speech. The remaining 9 instances are conveyed beyond individual lexical choices through implicit meanings embedded in the broader context, including character relationships, actions, and interactions. This distinction provides a basis for the subsequent analysis of translation equivalence, with the lexical instances examined via Attitude resources and connotative equivalence, and the instances beyond lexical choices examined in terms of denotative and connotative equivalence.

Gender-bias instances through lexical choices:

In the data, gender bias is primarily manifested through lexical choices in Nick's narration or the characters' direct speech. Most of the identified instances are explicit gender-biased expressions and are analyzed based on their linguistic features. Rooted in gender stereotypes, these adjectives and phrases directly evaluate characters, thereby making gender-biased meanings relatively easy to identify. This bias is most evident in instances related to appearance and physical attractiveness as well as personality, behavior, and capacity.

The analysis identifies 36 Attitude resources across all three subsystems, with Appreciation being the most prominent, particularly in evaluations of female appearance. Judgment reflects gendered evaluations of behavior, capacity, and masculinity, while Affect occurs less frequently and relates mainly to female emotional experiences. In the Vietnamese translation, most Attitude resources retain their original subsystem and polarity. There are 32 (88.8%) show no shift in translation, indicating that their evaluative orientation is largely preserved in the target text. Only 2 resources (5.6%) undergo subsystem or polarity shifts, while another 2 resources (5.6%) are added or omitted in the translation (see in Table 2).

***Table 2**. Gender Bias through Lexical Choices*

Attitude Shifts	**Frequency**	**Percentage**	**Connotative Equivalence**	**Frequency**	**Percentage**
No Shift	32	88.8%	High	21	58.3%
Subsystem/ Polarity Shift	2	5.6%	Partial	13	36.1%
Omission/ Addition	2	5.6%	Low	2	5.6%
Total	36	100%	Total	36	100%

In terms of connotative equivalence, 21 resources (58.3%) achieve a high degree of equivalence, 13 resources (36.1%) show partial equivalence, and 2 resources (5.6%) show low equivalence. These findings suggest that the translation generally maintains the evaluative orientation of the Attitude resources, although greater variation can be observed in their connotative meanings. Such changes may also affect gender-related implications. In particular, the translation omits Tom's expression *'make a fool of myself'*, while evaluations of female capacity retain or acquire clearer negative connotations, creates a gendered difference in the representation of male and female characters in the target text. For instance, *'too wise'* is used to describe Jordan and is translated as *'khá thông minh.'* Overall, gender bias conveyed through lexical choices is largely preserved, although some connotative changes influence how gender-related meanings are perceived by target readers.

Gender-bias instances beyond lexical choices:

Gender bias is not always expressed through explicit evaluative language but can also be implied through context. In this study, 9 instances are identified beyond individual lexical choices. They are examined through characters' actions, interactions, and relationships, particularly in relation to gendered expectations of women's social and family roles and men's authority and masculinity. Such analysis focuses on the underlying gender assumptions reflected in how characters behave and are treated.

As shown in Table 3, all 9 instances achieve high denotative equivalence, indicating that the Vietnamese translation preserves the basic contextual content of the source text, including relevant actions, relationships, and situations. These instances mainly reflect two manifestations of gender bias: *gendered power and violence*, and *gendered expectations and social roles*. Regarding gendered power and violence, the translation retains the actions and interactions through which male characters exercise authority and control over female characters, as well as the violent acts and responses of other characters. Similarly, instances concerning gendered expectations and social roles preserve situations and relationships that reflect women's expected responsibilities as wives and mothers. Overall, the translation maintains the contextual content underlying all 9 instances, although their gender-related implications may vary at the connotative level.

Although all 9 instances achieve high denotative equivalence, their connotative equivalence varies, with most retaining similar gender-related implications. In general, the translation preserves gendered expectations concerning women's roles as wives and mothers, as well as their dependence on male

***Table 3**. Gender Bias Beyond Lexical Choices*

The degree of Equivalence	**Denotation**		**Connotation**	
	Frequency	**Percentage**	**Frequency**	**Percentage**
High	9	100%	6	66.7%
Partial	0	0	2	22.2%
Low	0	0	1	11.1%
Total	9	100%	9	100%

care or supervision. However, some expressions introduce subtle changes in meaning. For example, *'look after her'* translated as *'trông nom cô ấy'* slightly emphasizes female dependence, while *'notions'* rendered as *'ý kiến quái quỷ'* adds a more negative judgment of women's thinking.

Overall, the translation largely preserves the gender bias conveyed in the source text, but differences in lexical choices and contextual connotations may alter how it is perceived by Vietnamese readers. This shows that preserving the basic situations does not necessarily ensure the preservation of all gender-related implications.

4.2. Discussion

Gender bias in relation to social and historical context:

The four manifestations of gender bias reflect the gender stereotypes prevalent in 1920s American society, where traditional expectations of femininity, marriage, and family responsibilities remained influential despite women's growing independence. In the novel, female characters are more frequently judged in terms of their appearance, behavior, and relationships with men, as reflected in the fact that 24 of the 27 identified instances involve women.

Gender bias is further conveyed through Nick's narration and the double standards applied to male and female characters. While Tom is portrayed through descriptions emphasizing his physical strength and masculinity, such as *'stronger'* and *'more of a man,'* Daisy is frequently described in terms of her physical attractiveness via adjectives such as *'beautiful,' 'charming,' and 'lovely.'* Her behavior is also subject to negative judgments and gender-based double standards, as reflected in the

description *'a low, vulgar girl.'* This contrast reveals the unequal gender expectations applied to male and female characters in the novel.

The four manifestations, developed based on Mills (2008) and Menegatti and Rubini (2017), are adapted to the novel's specific context and encompass both linguistic choices and characters' actions and interactions. This highlights the importance of considering the social, cultural, and historical context of a text when identifying and interpreting gender bias.

Translation equivalence of gender bias in literary text:

The comparison between the English original and its Vietnamese translation shows that gender bias is generally maintained through high denotative equivalence, although some variation occurs in connotative equivalence. The translation largely preserves the situations, actions, and relationships that convey gender bias, but differences in lexical choices may alter their evaluative meanings. In some instances, female characters are subject to stronger negative evaluations, while certain negative implications associated with male characters are reduced.

These variations may relate to linguistic and cultural differences between English and Vietnamese, the different cultural contexts in which the two texts are received, and the translator's interpretation of the source text. However, such factors should be considered possible influences rather than direct explanations for individual translation choices. Overall, the findings highlight the importance of examining gender bias through both explicit lexical evaluations and implicit gender-related meanings conveyed through context. Koller's distinction between denotative and connotative equivalence, supported by the Attitude system of Appraisal Theory, provides a basis for examining how gender-related meanings are preserved or modified in translation.

Implications for gender bias research:

This study contributes to research on gender bias in literary translation by developing four manifestations based on Mills (2008) and Menegatti and Rubini (2017), adapted to the social and historical context of *"The Great Gatsby*." Moreover, it also highlights the importance of examining both denotative and connotative equivalence, with Koller's framework and the Attitude system of Appraisal Theory providing complementary analytical support.

As the study focuses on selected chapters of one novel and its Vietnamese translation, further research could examine the entire novel, other literary works, or translations into different languages. The four manifestations may serve as a reference for future studies, provided that they are adapted to each text's specific context.

5. Conclusion

Overall, the study examined gender bias in selected chapters of "*The Great Gatsby"* and its Vietnamese translation "*Gatsby vĩ đại"* by Hoang Cuong. The findings identified four main manifestations of gender bias: *appearance and physical attractiveness; gendered expectations and social roles; personality, behavior, and capacity;* and *gendered power and violence*. These manifestations are conveyed through both lexical choices and meanings beyond the lexical level. The findings also show that female characters were subject to more frequent gender-based evaluations, particularly concerning their appearance, behavior, and social roles, reflecting gender stereotypes and patriarchal ideology in 1920s American society.

Regarding translation equivalence, the translation generally achieved high denotative equivalence, while connotative equivalence varied across instances. Although basic situations and meanings were largely preserved, some changes in evaluative meanings affected how gender bias was conveyed to Vietnamese readers. Koller's framework of denotative and connotative equivalence, supported by the Attitude system of Appraisal Theory, provides a basis for examining how gender-related meanings are preserved or modified in literary translation.

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Nghiên cứu so sánh về thiên kiến giới tính ở bản gốc tiếng Anh "The Great Gatsby" và bản dịch tiếng Việt "Gatsby vĩ đại" của Hoàng Cường

Tóm tắt: Nghiên cứu này xem xét thiên kiến về giới tính trong bản gốc "*The Great Gatsby*" của F. Scott Fitzgerald và bản dịch tiếng Việt "*Gatsby vĩ đại*" do Hoàng Cường tịch, tập trung vào chương 1, 2 và 7. Biểu hiện của định kiến giới xác định dựa trên kết luận của Menegatti và Rubini (2017) cùng Mills (2008). Nghiên cứu này dùng cách tiếp cận định tính kết hợp với phân tích định lượng. Nhánh Thái độ (Attitude) thuộc Lý thuyết Đánh giá (*Appraisal Theory*) của Martin và White (2005) cùng phân loại về sự tương đương trong dịch thuật của Koller – gồm tương đương về nghĩa biểu vật, và biểu cảm được sử dụng để phân tích và so sánh. Kết quả nghiên cứu chỉ ra bốn biểu hiện chính định kiến giới: *ngoại hình và sức hấp dẫn thể chất; kỳ vọng giới và vai trò xã hội; tính cách, hành vi và năng lực; cùng quyền lực và bạo lực gắn với giới*. Những biểu hiện này được truyền qua cả lựa chọn từ ngữ lẫn các yếu tố nằm ngoài từ vựng. Về tương đương dịch thuật, bản dịch tiếng Việt nhìn chung đạt mức độ tương đương cao về nghĩa biểu vật, trong khi tương đương biểu cảm lại khác biệt tùy từng trường hợp. Một số thay đổi trong các ý nghĩa đánh giá đã làm cho việc khắc họa mang định kiến giới đối với các nhân vật nữ trở nên nổi bật hơn, trong khi một số đánh giá tiêu cực về các nhân vật nam lại được làm nhẹ đi. Ngoài ra, nghiên cứu còn cho thấy việc xem xét cả định kiến giới tường minh lẫn ẩn ý là rất quan trọng, cũng như cách chúng thể hiện trong dịch văn học Anh-Việt.

Từ khóa: Giới; thiên kiến; dịch thuật Anh-Việt; "The Great Gatsby".