

The Features of Temptation and Redemption as Implied in Hans Christian Andersen's *The Red Shoes*

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Abstract: Literature reflects various indication of human's life, including religious perspectives. That idea involves significance of Supreme Being that makes sense any value of everyday life. Published in 1845, the classic story of Hans Christian Andersen entitled *The Red Shoes* tells a girl who is obsessed to her red shoes. She is cursed to dance all the time by an angel. She even has to chop her two feet to get rid of the shoes. This eerie story contains moral stories for children alongside with its deep teachings about temptation and redemption. Then, how are temptation and redemption deeply implied in Hans Christian Andersen's *The Red Shoes*? Through qualitative method, this article exposes ideas of temptations felt by the girl whom seeks redemption from God. The girl ignores others as she only focuses on the beauty of her shoes. She is tempted to stay away from God's teachings. Meanwhile, she realizes that any temptation is meaningless as she turns to God again. In conclusion, the story includes features of moral stories in which temptation is not eternal, but redemption is. The main reality is God himself while any worldly matter is temporary and should be focused only to find infinite grace of God.

Keywords: Hans Christian Andersen, Redemption, Temptation, The Red Shoes.

Introduction

Matters of religion in literature are closely related to supreme values of everyday alongside with its source and entity. The supreme values are seen in how understanding of goodness must be put beyond any evil. The supreme source is the one and only from the teachings of God that are believed, embraced, and practiced in human's life (Tsukayama et al., 2012; Van Dillen et al., 2013). The supreme entity is about God who is stated beyond this world but lives around it either. Those three aspects indicate that there is something beyond this profane world. That thing is eternal as well as immortal beyond and even control the time. Therefore, religious perspective in literature is consisted of human's relation with God, human's relation with religion as God's main reflection of teaching, and among humans in which values of goodness from God are lived, spread, and conserved on the earth (Hoyle, 2010).

The Red Shoes is Hans Christian Andersen's short story published in 1845. This story speaks about a girl who really loves her red shoes and could not think otherwise than those (Andersen, 1845). She likes to be praised by wearing those shoes and even forgets to praise God in the church. An angel puts a curse on her to dance with her shoes on. She wants to stop dancing and ask an executioner to chop her feet. At last, she turns to God to ask for His redemption and she is accepted well again (Andersen, 1845).

So, how are temptation and redemption deeply implied in Hans Christian Andersen's *The Red Shoes*? This paper asserts that temptation is always moving and never settle in a place. It will only find a peace through redemption. Therefore, any temptation finds its cure in redemption. Nodding to temptation is disobedience to God and its ultimate amendment is to ask for redemption to God himself. The suffering felt by the girl because of temptation of her red shoes could only be

omitted by asking God for his beloved grace (Andersen, 1845).

Materials and Methods

By using qualitative method, certain concepts and written data are analyzed to answer the question in this paper. Written through description, online and offline scripts are used to explain correlations between Hans Christian Andersen's *The Red Shoes* and temptation and redemption point of view alongside with literary concepts and religious ideas. Online and offline scripts are derived from books and journals to understand shown matters. The data analysis includes attaining sources, reading sources carefully, comparing with other issues, quoting into paper, and writing down in references lists. The research data comes from both Andersen's short story and ideas of temptation and redemption. Each of them is read then broken down into its every particular element. The following analyses then include how the story illustrates human's deed of being tempted in finding cure to God's redemption. More elaborations related to opposite analysis are also provided in addition furthermore.

Results and Discussion

The Chronicle of Obsession to the Red Shoes

The Red Shoes is a literary fairy tale by Hans Christian Andersen made in 1845. The protagonist is a young peasant girl called Karen. She is so poor and only had a rough pair of wooden shoes to wear in the winter. A local shoemaker makes a red shoe from scraps of red cloth for Karen to wear (Andersen, 1845). The first time Karen uses red shoes is when her mother is buried. Even though the shoe's color is not appropriate for mourning attire, Karen wanted at least to be presentable in front of her mother.

One day, an old lady passed by and took pity on Karen. The old lady adopts Karen and gives her proper education and needs. Karen thought it happened because she wears red shoes. The first red shoes she wears give a meaning of hope for

Karen (Andersen, 1845). Later, she is adopted by an old lady who can fulfill her needs. But the old lady did not adopt her because she was attracted by her red shoes. The old lady hated the shoes. She even burned her red shoes because it is hideous. Those are as seen in the following;

"Just at that time a large, old-fashioned carriage happened to pass by, and the old lady who sat in it saw the little girl and pitied her.

"Give me the little girl," she said to the clergyman, "and I will take care of her."

Karen was sure that this happened because she wore red shoes, but the old lady said the shoes were hideous, and ordered them burned." (Andersen, 1845)

After Karen was given proper education and needs, she turned into a proper girl and it makes her confident about herself, but slowly fulfilling her ego. She thinks she is the center of not only her world, but the whole one. This is indicated in the following;

"Karen was given proper new clothes. She was taught to read, and she was taught to sew. People said she was pretty, but her mirror told her, "You are more than pretty. You are beautiful.""
(Andersen, 1845)

Later, a Queen passed through the country with her daughter, who was a Princess. Karen and the other people wanted to see them at the castle. The Princess came to the window and let them admire her. The Princess did not come with golden carriage or wear a golden crown (Andersen, 1845). The Princess wears a pair of red morocco shoes, which makes Karen think about her first red shoes. The second Karen thought about red shoes is that they associate with wealth, stability, and beauty. Karen could never stop thinking about the red shoes. Those are written below;

"The little Princess, all dressed in white, came to the window to let

them admire her. She didn't wear a train, and she didn't wear a gold crown, but she did wear a pair of splendid red morocco shoes. Of course, they were much nicer than the ones "Old Mother Shoemaker" had put together for little Karen, but there's nothing in the world like a pair of red shoes!" (Andersen, 1845)

When Karen tried to find new clothes and new shoes, she saw the same red Morocco shoes that the Princess wore. She wanted the red shoes because it gives her a feeling of wealth, stability, and beauty that is associated with the princess. Karen knows that the old woman will not let her buy them if it is red (Andersen, 1845). She tried to persuade the old woman to buy the shoes without mentioning the color of the shoes. However, because the old woman has poor sight, she could not see that the shoes she bought are a pair of red shoes. The ideas are listed below;

"The rich shoemaker in the town took the measure of her little feet in his own house, in a room where stood great glass cases filled with all sorts of fine shoes and elegant, shining boots. It was a pretty sight, but the old lady could not see well and naturally did not take so much pleasure in it as Karen. Among the shoes were a pair of red ones, just like those worn by the little princess. Oh, how gay they were! The shoemaker said they had been made for the child of a count, but had not fitted well.

"Are they of polished leather, that they shine so?" asked the old lady. "Yes, indeed, they do shine," replied Karen. And since they fitted her, they were bought. But the old lady had no idea that they were red, or she would never in the world have allowed Karen to go to confirmation in them, as she now did." (Andersen, 1845)

Karen wears the red shoes to the confirmation ceremony in the church and all the eyes are looking at her red shoes. Afterward, they tell the old lady about Karen's red shoes, and she is mad at her. The old lady tells her that she must wear black shoes to church from now on. Nevertheless, Karen is obsessed with her red shoes because it gives her something that she desires. She still wears the red shoes to church the following week (Andersen, 1845). Outside of the church, an old soldier who had a reddish beard offered to shine her shoes. He told her what beautiful shoes she had and told her to never let go of the shoes when she dances as seen in the following;

"Oh, what beautiful shoes for dancing," the soldier said.

"Never come off when you dance," he told the shoes, as he tapped the sole of each of them with his hand." (Andersen, 1845)

Her red shoes make another gasp from the congregation again, and Karen forgot to sing the psalm and to say the Lord's Prayer. She only thought of her shoes than God who gives her the place she stands right now (Andersen, 1845). When the church is over, the old lady got into the carriage and Karen started to go inside the carriage. The old soldier appeared and once again told her the exact word he said before to her in the following;

"... Karen was lifting her foot to step in after her when the old soldier said, "Oh, what beautiful shoes for dancing!"" (Andersen, 1845)

Karen could not resist taking a few dancing steps and she began to dance. Nevertheless, slowly the shoes controlled her to keep dancing. Karen danced around the corner of the church and the coachman tried to catch her back to the carriage. She can only stop when she took off her red shoes. Shortly afterward, the old lady was sick and could not recover. The old lady needs to be in the constant care and faithful nursing, and she only depends on Karen (Andersen, 1845). However, there is a great ball in the town and Karen was invited. Karen look back at her red shoes and she

thought there is no harm to look at the ball for a while. When she arrived, she thought there is no harm either to dance for a while. She began to dance but there is something wrong with her shoes. She did not think about the accident where her shoes controlled her dancing because she only thought about the benefit of using those shoes (Andersen, 1845). Her red shoes began dancing on their own and Karen cannot stop dancing. She dances through the dance hall and goes into the dark woods.

Suddenly something shines through the trees but it is not the moon, but it is the old soldier who had a red beard telling her the same words again. The old soldier who had a reddish beard symbolizes the devil that persuades Karen to kept defies the old lady's remark about her red shoes (Andersen, 1845). The old soldier bear had the same color as Karen's shoes, red. The quotations are following;

"Strange to say, when she wanted to move to the right the shoes bore her to the left; and when she wished to dance up the room the shoes persisted in going down the room. Down the stairs they carried her at last, into the street, and out through the town gate. On and on she danced, for dance she must, straight out into the gloomy wood. Suddenly something shone through the trees, and she thought it was the moon, but it turned out to be the red-bearded soldier. He nodded and said, "Oh, what beautiful shoes for dancing.""
(Andersen, 1845)

Karen was scared and tried to take off her shoes but the shoes were already glued to her feet. She danced through the fields and valleys, in the rain and the sun, by day and night. She dances in the graveyard and she dances toward the church (Andersen, 1845). She saw an angel with a shining sword that told her to dance forever her whole life until she is cold and pale. Karen's conditions and her sightings are gathered through the following quotations;

"She danced past the open church door, and there she saw an angel in long white robes and with wings that reached from his shoulders to the earth. His look was stern and grave, and in his hand he held a broad, glittering sword.

"Dance you shall!" he told her. "Dance in your red shoes until you are pale and cold, and your flesh shrivels down to the skeleton. Dance you shall from door to door, and wherever there are children proud and vain you must knock at the door till they hear you, and are afraid of you. Dance you shall. Dance always."" (Andersen, 1845)

Karen tried to plead mercy on her but she could not hear the angel's answer. She danced forever and always danced. One morning, she danced back to the old lady's house and she already died because she slacked off her job to take care of her (Andersen, 1845). This is the highest point of her grief, the only person that gives her a chance at life did not get what she deserves. These are the quotations;

"One morning she danced by a door she knew well. There was the sound of a hymn, and a coffin was carried out covered with flowers. Then she knew the old lady was dead. She was all alone in the world now and cursed by the angel of God." (Andersen, 1845)

She kept dancing until her feet were bleeding. Later, she came to where the executioner lived. She shouted to the executioner to come out and help her. The executioner told her that he strikes the head of bad people and he felt his axe's will to her head. Karen told him to not strike her head because if it is done than she could not redeem her sins (Andersen, 1845). She wanted to try to get forgiveness from God and did not run away from her sins. Those are seen below;

“Still on she danced—for she could not stop—through thorns and briers, while her feet bled. Finally, she danced to a lonely little house where she knew that the executioner dwelt, and she tapped at the window, saying, “Come out, come out! I cannot come in, for I must dance.”

The man said, “Do you know who I am and what I do?”

“Yes,” said Karen; “Don’t strike off my head, for then I could not repent of my sins,” said Karen. “But strike off my feet with the red shoes on them.”” (Andersen, 1845)

The executioner cut her legs and her legs danced away into the deep forest. She wanted to amend herself from the sins she has already done. However, she is still frightened by the shoes. Those are indicated in the following;

“Then she confessed her sin, and the executioner struck off the red shoes, which danced away over the fields and into the deep wood. To Karen it seemed that the feet had gone with the shoes, for she had almost lost the power of walking.

“Now I have suffered enough for the red shoes,” she said; “I will go to the church, that people may see me.” But no sooner had she hobbled to the church door than the shoes danced before her and frightened her back.” (Andersen, 1845)

She wanted to redeem her sins to the God in the church but she saw her dancing shoes in front of her and turned back. All week long, she cried but she tried again to redeem her sins but once again her dancing legs appear in front of her. However, Karen will not give up; she tried to find another way. She came to the pastor’s house and begged him to take her as a servant. The pastor’s wife took pity on her and take her in (Andersen, 1845). Karen

devotes to her work and takes every word of the Bible to her heart. The children praise Karen’s beauty but she denied it. The children also asked Karen to go to the church but her dancing legs still appear in her mind and Karen only goes to her little room. Those are quoted from the following;

“She then went to the pastor’s house and begged as a favor to be taken into the family’s service, promising to be diligent and faithful. She did not want wages, she said, only a home with good people. The clergyman’s wife pitied her and granted her request, and she proved industrious and very thoughtful.

Earnestly she listened when at evening the preacher read aloud the Holy Scriptures. All the children came to love her, but when they spoke of beauty and finery, she would shake her head and turn away.

On Sunday, when they all went to church, they asked her if she would not go, too, but she looked sad and bade them go without her. Then she went to her own little room, and as she sat with the psalm book in her hand, reading its pages with a gentle, pious mind, the wind brought to her the notes of the organ. She raised her tearful eyes and said, “O God, do thou help me!”” (Andersen, 1845)

Karen pleads to God to help her to reach him for redemption. Then the same angel appears in her room and turns the room into a church (Andersen, 1845). The angel said that God give her mercy and Karen was relieved and her heart filled with happiness. She goes to heaven where there is no one mention her red shoes. The closing is indicated below;

“Then the sun shone brightly, and before her stood the white angel that she had seen at the church door. He no longer bore the

glittering sword, but in his hand was a beautiful branch of roses. He touched the ceiling with it, and the ceiling rose, and at each place where the branch touched it there shone a star. He touched the walls, and they widened so that Karen could see the organ that was being played at the church.

She saw, too, the old pictures and statues on the walls, and the congregation sitting in the seats and singing psalms, for the church itself had come to the poor girl in her narrow room, or she in her chamber had come to it. She sat in the seat with the rest of the clergyman's household, and when the psalm was ended, they nodded and said, "Thou didst well to come, Karen!"

"This is mercy," said she. "It is the grace of God."

The organ pealed, and the chorus of children's voices mingled sweetly with it. The bright sunshine shed its warm light, through the windows, over the pew in which Karen sat. Her heart was so filled with sunshine, peace, and joy that it broke, and her soul was borne by a sunbeam up to God, where there was nobody to ask about the red shoes." (Andersen, 1845)

The story indeed underlines matter of the red shoes. Karen could not turn her mind away from the shoes. It starts from the possession then turns into obsession. She even forgets anything besides her only focus to the shoes (Andersen, 1845). She is condemned by God by the existence of an angel before her. She is cursed to dance and being tempted by the shoes. At first, she really loves the temptations. Then, the temptation starts to eat her

alive. It devours her until she totally gets her own mind out of herself.

Indeed, what Andersen wrote is for children, but with eerie setting and plot of the story starting from the old lady's death to the chopped legs of Karen. It tells about temptations felt by the girl whom seeks redemption from God. The girl ignores others as she only focuses on the beauty of her shoes. She is tempted to stay away from God's teachings (Andersen, 1845). Meanwhile, she realizes that any temptation is meaningless as she turns to God again. Later, it is not herself that saves her, but the grace of God does.

Temptation, Redemption, and Grace of God

Temptation is widely discussed in many aspects. In the psychological aspect, temptation is indicated as temporal discounting that refers the individual's tendency to perceive a desired result in the future as less valuable than one in the present, which is also known as time discounting or delay discounting (Rodzon et al., 2011; Tsukayama & Duckworth, 2010; Van Dillen et al., 2013). The research Marshmallows Test consisted of four-year-old children who waited for twenty minutes to get two marshmallows as long-term rewards but a lot of the kids choose to eat one marshmallow in front of them than waiting to receive two marshmallows as the short-term reward (Fujita & Carnevale, 2012; Hoyle, 2010). Temporal discounting related to the temptation that present to the individual. Temptations can correspond to desires to obtain proximal rewards or to avoid proximal costs, as both forms have the potential to conflict with and derail more valued goals and objectives (Choo, 2021; Kalkstein & Fujita, 2021). Another research of tobacco users and drug addicts report the strongest urges to use drugs during, or immediately following, exposure to temptation cues such as drug paraphernalia, pictures of drugs, or in vivo presentations of drugs or tobacco (Carter & Tiffany, 1999; Fujita & Carnevale, 2012). The more they are surrounded by the link of that temptation, the more they fall to failure self-control.

In life, temptation is everywhere since everyday condition is never perfect at all. There are always many choices and a person could only choose one

from others (Marshall, 2010; Milyavskaya et al., 2015). The main consideration is clear; choosing things that will bring more advantages to self. Somehow, the choice taken must yield other things that are nobler in values. However, someone may still choose it to enjoy short-term value inside or to unconsciously get trapped in self-control dilemma (Mooijman et al., 2018; Nordgren & Chou, 2011). Indeed, the short-term aspect that brings in other disadvantages for human beings. In this case, temptation is not indicated in its continuation, but more likely to be built inside its discontent. Every temptation is not meaningless, but brings both enjoyment and suffering (Mooijman et al., 2018; Van Dillen et al., 2013).

Temptation actually is undermined by many noble values as degrading aspect. Its pejorative meaning underlines bad values of temptations. Despite it may consist of good value, but its bad aspects are the worst one (Marshall, 2010; Tsukayama et al., 2012). It could bring in bad impacts not only to own self but also to someone's surroundings including societal aspects. Furthermore, temptations can be overcome by maintaining the motivation to value the long-term opportunity, building cognitive habits to enhance resistance to temptation, involving prospective control, or controlling the construal of the temptation (Kalkstein & Fujita, 2021; Nordgren & Chou, 2011). This link would thus suggest that understanding how people react to temptations and how they successfully overcome them is key to promoting and supporting health behavior change (Carter & Tiffany, 1999; Kalkstein & Fujita, 2021).

In Biblical study, there are three sources of temptation. First, it can come from the devil, *"Submit yourself therefore to God. Resists the devil and he will flee from you"* (James 4:7) (KingJamesBible, 2012). Then from desires and lusts of our human nature; *"But each person is tempted when he is lured and entices by his own desire."* (James 1:14) (KingJamesBible, 2012), *"Then desire when it had conceived gives birth to sin and sin when it is fully grown brings forth death."* (James 1:15) (KingJamesBible, 2012). Lastly, from the world, *"who give himself for our sins to deliver us from the present evil age, according to the will of our God and Father, to whom be the glory forever and ever. Amen."*

(Galatians 1:4) (KingJamesBible, 2012). The purpose of temptation is to attempt the person to sin by breaking God's laws and commandments.

Temptation is different from testing (Milyavskaya et al., 2015). Testing occurs when God brings events into someone's life in order to reveal their character. God may also allow, from other sources, events or even enticements to sin in order to accomplish his ultimate goals and purpose (BibleStudy, 2022). Whether temptation came from the devil, our desires, or the nature of the world God will never directly lead into any disobedience. *"No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it."* (1 Corinthians 10:13) (KingJamesBible, 2012). To overcome sin, the individual should turn away from their sin and confesses their sin to God in repentance and faith. It is indicated in *"For we do not have a high priest who is unable to sympathize with our weakness, but one who in every respect has been tempted as we are, yet without sin."* (Hebrews 4:15) (KingJamesBible, 2012), *"Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need."* (Hebrews 4:16) (KingJamesBible, 2012). The main idea is to leave old lifestyle and embrace the God's teaching in everyday life as sign of redemption.

Temptation is closely related to redemption. Following deeply to temptation will bring human beings to sinful deeds as being opposed by religion. The main idea to redeem sin is only by redemption (Fishbach & Converse, 2011; Ostafin et al., 2015). Though temptation is embraced in everyday life, but redemption also exists every time human beings need it. The idea of redemption then is stated both psychologically and religiously. Psychologically, being redeemed means stating back own self to its right track. Self has been directed far away from its reality towards any kind of advantage that someone will meet (Ostafin et al., 2015; Tsukayama & Duckworth, 2010). As advantages realized, self will not be recognized anymore since people will only focus on satisfaction built from desired outcome. Religiously, matter of redemption is direct reflection of God himself. God through His

omnipotence will show his mercy to anyone who comes back to Him. No matter how deep someone has drown in sins, God will give His grace to those who will follow Him again. This is also matter of hope that He would like to prolong in this profane world (Fishbach & Converse, 2011).

As seen in matter of confession, it works both in psychology and in religion. If someone confesses sin, he or she opens his or her towards other people that will recognize his or her own self either (Tsukayama & Duckworth, 2010). The main idea is to hold self again so that any temptation could be avoided by being aware to every situation. Temptation works like a flowing river in which someone must swim away from its current to go out of it (Trope & Fishbach, 2000). Through religion, relations between human beings and God are repented. Temptations shape people to stay away from Him and only through confessing the sin then the love is reconnected again (Trope & Fishbach, 2000; Tsukayama et al., 2012).

Moral Messages and Its Continuation in *The Red Shoes*

The Red Shoes tell a story about how Karen falls into temptation and atone for her sins through God for forgiveness. The following ideas are rooted from the same source; the red shoes as the title of this story (Andersen, 1845). First, Karen's temptation came when she saw the Princess's red shoes. Many people revere the Princess and Karen is one of them. The Princess did not wear any gold or precious jewels on her, but she wear red morocco shoes. The Princess's red shoes stand out on the Princess's appearance that makes Karen think that red shoes bring wealth, stability, and beauty. It is human nature to fulfill their desire to come true. It is intended to reach further short or long-term happiness (Sheldon & Fishbach, 2015). Karen's desire to wear red shoes makes her break the worship rule in the church. This is also characteristic of Andersen stories that are widely related to church and Christian teachings.

Then, Karen's second temptation is when she got praised by the old soldier. Karen's mind is already planted that if she wears red shoes, she will fulfill what she wanted. Karen wants to be praised because it brings her happiness and the old

soldier praised her just as she wanted (Andersen, 1845). In the story, the old soldier's appearance is his red beard. The old soldier's beard and Karen's red shoes symbolize the color of danger (Choo, 2021; Pojman, 1999). The old soldier also symbolizes the devil to persuade Karen to kept wear the red shoes so she can fulfill her desire. Karen already discovered the old soldier's motive when she already fell into her sin.

Last, Karen's third temptation is when she was invited to the ball when the old lady, Karen's stepmother is sick. The old lady is sick and she needs to be in constant care and faithful nursing, and she only depends on Karen. However, Karen still prioritized her desire over taking care of the only family she had (Andersen, 1845). With her red shoes, she came to the ball but was tempted to stay a little longer to dance because she did not want to waste her being at the ball. Her action makes the old lady die because Karen left the old lady's side. She got cursed to dance forever and she slowly injure herself to death. In the end, Karen is aware of how her action affects her life and she falls into the sin of temptation.

Nevertheless, Karen knew that she had done is wrong in front of God. She tried to redeem her sin. She comes to the executioner and asks for help to cut her legs. She must get away from her red shoes, the physical source of her desire so she could ask for forgiveness from God for her sin. Her legs got cut but her legs still danced through the field. She praises God alongside the executioner and thanks him for what he has done. Then, she came to the church to ask for her redemption (Andersen, 1845). Nevertheless, her dancing legs came to her when she arrive at the church symbolizing that Karen is not over with her desire and her sin. She was scared and tried to get away from the dancing shoes that reminds her of her sin and her old desire for happiness.

Interestingly, she did not give up overcoming her temptation. Then, she came to the pastor to ask permission to work for him. She tried to build a habit to be close to God by working for those in need. She tried to control her mind to get away from her old wrong desire when she got praised by the children she take care of. Through her hard work to overcome her sin, she passed the test from

God. She learns that temptation is only making her suffer and her hard work to overcome her sin paid off on the end of her redemption (Andersen, 1845). She found true happiness and she finally redeemed her sin.

The idea in Andersen's story totally indicate moral message. It is to say to children that they should be obedient and not easily fall to temptation. It is since temptation is not good at all. It will only give temporal satisfaction but prolonged suffering (Saunders & Robinson, 2013; Sheldon & Fishbach, 2015). Another aspect is about how children should focus themselves on matter of God's teaching. It is especially on Christian's teaching as Andersen lives in Denmark with thick understandings of Protestantism. Children must always have good attitude as it is well written in Holy Scriptures. If they disobey God and fall into temptation, bad things will come and it will get worse anytime (Pojman, 1999; Trope & Fishbach, 2000). There is no single solution but turn inner human conscience into God and ask for redemption in the name of His grace.

Interestingly, Andersen underlines matter of moral messages through eerie situation. He really puts sins as unholy and will result to punishment to the sinner. He puts extreme situation to show how bad temptation is and how it may drive people into further sin. Once drowned in the sin, people could not go out besides asking for redemption from God (Choo, 2021). Here, it is clear that temptation is the way people stay away from God and redemption is the return way to Him. Philosophically, there is no redemption without temptation. Then, since temptation is subtle in everyday life, redemption always exists either (Gino et al., 2011; Saunders & Robinson, 2013). However, as temptation is not easy that brings maleficent things at all then redemption must be followed by deep effort from the sinner. This is how Andersen shows continuation from moral messages into further ethical interpretation of temptation and redemption.

Conclusions

The Red Shoes tells about a girl who is obsessed to her red shoes. Her obsession with red shoes makes her got cursed by God. This eerie story contains moral stories for children alongside with its deep teachings about temptation and redemption. She is tempted to stay away from God's teachings. Meanwhile, she realizes that any temptation is meaningless as she turns to God again. The story includes features of moral stories in which temptation is not eternal, but redemption is. The main reality is God himself while any worldly matter is temporary and should be focused only to find infinite grace of God.

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