

Reel Conversations

Case Study: Megamind

What happens when your dreams come true?

This movie-story is one where the lines between hero and villain are blurred, albeit in blue, but blurred nonetheless. Who is the “bad-guy” (antagonist) and who is the “good-guy” (protagonist), anyway?

Central to the story is the theme of identity and hope, and what happens when your wildest dreams finally come true. Will it be enough? Will your ultimate hope – the thing that drives all that you do – satisfy you in the end?

Most of us tend to live with the functional philosophy coined by the Neal McCoy country song, that “If you can’t be good, be good at it.” You can’t escape who you are, so just be the best you that you can be. It doesn’t matter who you are or what you do; just be the best that you can be. Megamind comes into this early in his life and bases his life on being the best bad guy he can be.

Until one day he reaches the end. He has accomplished all his goals. He has reached all his dreams. He has become the best at being bad. And the reality sets in that there not only might, but must, be something more.

At the end of the day, we have the story about how a bad guy becomes a good guy, and the journey he takes to get there. And that sometimes, what we thought we were all along and what we thought we wanted, might not turn out to be the total truth after all.

Question to Consider

1. Who is the good guy, and who is the bad guy? What makes them so?
2. What led to Megamind’s conclusion that his destiny was to become the best bad guy ever?
3. When did things start to change for Megamind? What happened to make him become something he was not previously (consider the quote below)?
4. How did Megamind end up, and is there something you can take-away from this story for your life?

Quote to Consider

Thomas Chalmers, an 18th century pastor preached a sermon titled “The Expulsive Power of a New Affection”, where he argues that lasting change can only be found not by the denial of a desire, but by replacing it with a new one. He begins by saying:

There are two ways in which [one] may attempt to displace from the human heart its love of the world; either by a demonstration of the world’s vanity, so as that the heart shall be prevailed upon simply to withdraw its regards from an object that is not worthy of it; or, by setting forth another object, even God, as more worthy of its attachment; so as that the heart shall be prevailed upon, not to resign an old affection which shall have nothing to succeed it, but to exchange an old affection for a new one. My purpose is to show, that from the constitution of our nature, the former method is altogether incompetent and ineffectual and that the latter method will alone suffice for the rescue and recovery of the heart from the wrong affection that domineers over it.