

**Abstract (english):**

From a logical point of view, the colonial system is based on the difference between races, where one controls the other. This aspect significantly impacts the subjects from the perspective of their identity because their skin colour brings them significant disadvantages in how they live. The consequence of this discomfort can be the disintegration or assumption of a foreign identity, a pathological relationship to one's physicality. In the 20th century, many theorists of colonialism and post-colonialism analyzed these consequences. They are mainly Frantz Fanon, Albert Memmi and the American author Nella Larsen. All three of these provide a perspective that involves an active change in appearance as a way of integration that is not otherwise possible because, as David Macey writes in Frantz Fanon's biography, there are only two ways out, putting on a white mask, or rebellion. Therefore, if we turn to the first option, it is necessary to monitor the consequences for the subject undergoing this change and the one who observes it. That is also how the colonizer is doing. Thus, this work will not work with identity as something homogeneous, unchanging and motionless but as something that undergoes constant change.