

Gender, Sexual Orientation and Manifestations of Happiness of the Students of the Universidad Nacional del Altiplano

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The study identifies the happiness manifestations according to gender and sexual orientation of the students of the Universidad Nacional del Altiplano. A mixed methodology with an exploratory-descriptive non-experimental design was used, and a semi-structured interview and a survey were applied to 2779 university students. The influence of family, friends, colleagues, and teachers on students' happiness was examined. The results show that gender devices have an influence on subjective well-being; in addition, they reveal the existence of a population with a sexual orientation different from those socially institutionalized as feminine and masculine and which needs to be made visible in university life, especially in the Andean region. The finding, finally, recognizes the needs of students, who, in view of the structures and power relations of a traditional, patriarchal, discriminatory, and homophobic culture in the university space, it is urgent that the institutional management attend to their situation in order to assume inclusive policies and achieve high levels of happiness.

Keywords: happiness, college students, gender, sexual orientation

INTRODUCTION

The study identified the manifestations of happiness according to gender and sexual orientation of the students of the Universidad Nacional del Altiplano. A mixed methodology with a non-experimental design of an exploratory-descriptive level was used, 2779 university students were interviewed in a semi-structured interview and survey. The influence of family, friends, classmates, and teachers on students' happiness was examined. The results show that gender mechanisms are involved in happiness, showing the problems of the population with a sexual orientation different from the heteronormative one, and that it is necessary to address them from the institutional point of view.

All human action should be oriented to produce a good, either internal (related to oneself) or external (with the social environment). As an effect of this good, people feel happiness. Its manifestation, then, is motivated by external factors such as studies, family, friends, economy, political power (Yarul, 2019).

According to the theory of happiness, there is a variety of terms that are used interchangeably, namely: happiness, life satisfaction and subjective well-being. For Alarcón “happiness and subjective well-being are used interchangeably” (2006, p. 101). Regarding the latter, it is stated that it is a “personal state that integrates both dimensions, the emotional and the consciously evaluative; it is the result of how people perceive and value the world in which they live” (Ferrer-i-Carbonell, 2002, p. 4). Similarly, Diener, Oishi and Lucas (2003) refer to it as “the evaluation that people make of their life, at the moment and over long past periods” (cited by Alarcón, 2006, p.100). From the above statements it can be deduced that human beings are susceptible to subjective well-being at some point, since their progress is linked to their life experience (Rojas, 2010). Indeed, subjective well-being varies throughout the life cycle, since the circumstances, aspirations, preferences, the value system and the specific needs of each life phase are different” (Ahn, Mochón and de Juan. , 2012). On the other hand, satisfaction with life implies a conscious judgment made by the person about his or her life or about a dimension of it. Based on the aforementioned theoretical contributions, this research delimits the concept of happiness in terms of subjective well-being and life satisfaction within the reality of university students, considering their gender identity and sexual orientation (heterosexuality, homosexuality and bisexuality).

COLLEGE STUDENTS AND HAPPINESS

Young college students and older adults have higher values of happiness, since they do not suffer the pressure of external demands; on the other hand, the lowest values are found in the population between thirty and forty years of age related to family and work responsibilities; therefore, if happiness had substance, its shape would be similar to the letter “U” (Ahn et al., 2010). Another important factor in the manifestation of happiness is vocational expectancy, which functions as intrinsic and extrinsic motivation so that individuals achieve their goals and enjoy obtaining them (Herrera and Matos, 2009; Gargurevich et al., 2009). Currently, there is a belief that economic positioning has a direct relationship with happiness; however, this presents many nuances, mainly when one is immersed in a demanding system such as the neoliberal one that “exploits morality in many ways. Moral values are consumed as signs of distinction” (Han, 2020, p. 6), and people are then forced to comply with certain imperatives to the detriment of their desires. In this context, it is difficult to believe that purchasing power by itself guarantees people’s well-being (Brickman & Campbell, 1971). Students in the Andean zone are subjects with cultural values different from those that the neoliberal system seeks to impose. Despite their deprivations and material needs, they have pleasant sensations that they perceive from their environment (social well-being), from their being (subjective well-being, composed of cognitive and affective elements in relation to life satisfaction), and from their affections (Arita, 2005). In short, happiness in the university students of the Altiplano region is related not only to material satisfactions, but also to the non-material satisfactions of their ancestral cosmivision.

GENDER AND HAPPINESS

Happiness according to gender is usually experienced in different intensities and by the interaction of external factors and conditions. From empirical evidence, it was determined that men are more likely to manifest higher levels of happiness than women (Javaloy, 2007; Sligman, 2011; Quicenio & Vinaccia, 2015), although the difference -which is small- usually disappears when controlling for other variables such as demographics (Zubieta, et al., 2012). Although internal factors intervene, we also note the relevance and influence of external factors of a socioeconomic and cultural nature on subjective well-being. Likewise, optimism and self-esteem were better predictors for this. In this sense, Quicenio and Vinaccia state that “people with this type of positive emotional states feel good about themselves and are more aware of their strengths and capabilities, which facilitates quality of life” (2012, p.73). In the sociocultural dimension, traditional gender stereotypes and identities attribute to men a role of competence, confidence and independence, linked to the concept of self-esteem; on the other hand, women have a more emotional role focused on parenting and childcare (Matud et al., 2002). This role of women may stimulate greater

responsibility than men, since after study hours they assume more obligations in household chores; therefore, they are more willing to experience and express their emotions (Zubieta and Delfino, 2010). Consequently, female university students are more vulnerable to external threats in the event of assuming family roles that interfere with their happiness. In the academic environment, many gender inequalities are manifested and reproduced within them and they are even exposed “to situations of harassment, bullying and gender violence within the classroom, as in the same student context” (Ordorika, 2015, p.11). Due to their condition as women, the university is not shown as a safe or protective space for them.

OTHER SEXUAL ORIENTATIONS AND HAPPINESS

A current problem to be made visible in universities in conservative and heteronormative societies is the diversity of sexual orientations among students. In view of the fact that tradition distinguishes individuals in a binary way by their biological traits (male/female), it is complicated, then, to make the discernment between sex and gender, since both concepts are used interchangeably, which is a mistake. The construction of our identity, which encompasses sex, gender and sexual orientation, is the result of the interaction of several factors, including biological and cultural factors. Now, Andean communities are structured around a dual system of thought based on the male/female opposition as complementary elements; but for the case of equal pairs such complementarity is not sustained (Carrasco and Gavilán, 2014). In the history of Peru, Garcilaso de la Vega relates, in his study “Comentarios reales de los incas”, that homosexuality in the Inca empire was forbidden, and effeminate people, called in *Quechua hualmishcu* or *warminchu*, were persecuted and burned alive (Mayea, 2010).

In relation to the possible differences that might exist in the reporting of the level of happiness among heterosexual, homosexual and bisexual university students, research in Europe does not find a significant difference centered on sexual orientation; on the contrary, more similarities are found (Fingerhut, 2018; Thomeer and Reczek, 2016). Also, it was confirmed that there was a strong relationship between few lived experiences of discrimination with reports of subjective well-being (Suppes, et al., 2019), from which it is evident that discrimination of the lesbian, gay, transgender, and bisexual (LGBT+) population may have direct effects on reports of happiness. Moreover, in Peru, intolerance among adults is greater, which greatly affects people who identify with a different orientation (Do Prado, 2017). According to Vilchez (2017), “university students from conservative societies with macho practices experience more frequent situations of discrimination and/or violence: they shouted at, insulted, threatened and/or harassed (79.9 %), forced to change their appearance (45.7 %) and did not respect gender (40.4 %)” (p. 64).

Finally, this work invites us to reflect on how patriarchal culture, the Andean cosmovision, self-esteem and the dynamics of the experiences of university students and moral values present different nuances according to space, age and idiosyncratic conception. For this reason, the objective of this study is to determine the manifestations of happiness according to gender and sexual orientation in the students of the Universidad Nacional del Altiplano, since, in a traditional society, where macho expressions are common, this group will experience states and emotions that affect their levels of happiness, and it is necessary to make them visible. Therefore, our research will provide evidence of heteronormative relationships in a university context where heterosexuals, homosexuals and bisexuals coexist, so that it will serve as an opening for analysis, discussion and dialogue in the field of social sciences and, consequently, in university management, in order to design policies for gender equality and equity and tolerance of the different existing sexual orientations.

METHODOLOGY

For this study, a mixed quali-quantitative methodology was used (Hernández and Mendoza, 2018), applied to the students of the Universidad Nacional del Altiplano (UNA) of Puno, Peru, which has a student population of 18,984 students enrolled in the 2019-II academic year. The first phase was characterized by being qualitative and resorted to the semi-structured interview technique to collect information from the survey responses, which has served to design, subsequently, the quantitative questionnaire, which collects

information including interpersonal skills to understand others and be understood by others (Yamamoto, 2015). The second phase consisted of collecting quantitative information. Students from 35 professional schools, congregated in 17 faculties, were interviewed; the instrument was designed virtually and applied in the second quarterly period (2020). The sample was a total of 2779 students whose university population has the proportion of 1569 males (56.5 %) and 1210 females (43.5 %), of which 2545 students identified themselves as heterosexual, 1442 males (91.9 %) and 1103 females (91.2 %); homosexuals a total of 108 (3.9 %), 60 males and 48 females; and bisexuals 126 (4.5 %), 67 males and 59 females.

DATA ANALYSIS

The validity and reliability of the instrument for the data analyzed was determined by the statistical technique of factor analysis, supported by the Kaiser-Meyer-Olkin and Bartlett's sphericity tests. It should be noted that the first test involved a smaller amount of data used to explain the correlations between the observed variables in terms of a smaller number of unobserved variables (factors). In this process we looked for factors that explain most of the common variance. Since its application, the principal components method is considered as a data reduction method, that is, a method that made it possible to reduce the size of the number of variables that were initially considered. For this research, the relationship between gender and sexual orientation linked to happiness was estimated.

For the data analysis, the statistical software SPSS Vs. 25 and the Microsoft Office 365 Excel program in its latest update to 2020 were used. For the testing of the hypothesis, Spearman's Rho test statistic was used to verify the correlation or relationship between the study variables, obtaining as results that there is a high positive correlation between the variables family and happiness with an $R= 0.633$, friends and happiness with an $R=0.704$, classmates and happiness with an $R=0.732$, teachers and happiness with an $R= 0.511$, all of them with a significance level of 0.000 lower than 0.05; in this sense, for the student the family, friends and classmates are fundamental components for their happiness and to a lesser extent the relationship with their teachers; with respect to sex and sexual orientation, these acted as intervening variables in happiness.

ANALYSIS OF THE RESULTS

To analyze the happiness of UNA students during their stay at the university, we considered working on criteria related to gender and sexual orientation, aspects that influence their state of well-being. With this objective in mind, the scales "not necessary", "necessary" and "very necessary" were analyzed, the latter being taken into greater consideration. The students' statements were related to family, friends and/or classmates, interaction with their teachers, and their demands related to themselves and their environment. Each of these statements will be explained below.

FAMILY AND MANIFESTATIONS OF HAPPINESS

One of the categorical components for happiness in students is the family, especially the one that guarantees the subsistence, coexistence and union of all its members (Rodríguez, Torío and Viñuela, 2004). This relational element in the Andean context is vital, because its vision is solidary, given that reciprocity is an eminently cultural and ancestral practice, characteristic of the pre-Incan cultures: Lupaca, Collas, Uros. Quechua and Aymara families extend beyond the parent-child nucleus: it is extended to other family and non-family members due to ties of comradeship and the same geographical origin. Through direct observation, it was possible to corroborate that there are signs at the university gate that invite students according to their place of origin, for example: residents of provinces and districts meet for social gatherings of fraternity, anniversaries or for political and/or economic meetings (transportation, elections, etc.), creating spaces in which they express feelings of brotherhood and familiarity.

TABLE 1
INFLUENCE OF THE FAMILY ON THE HAPPINESS OF THE STUDENTS OF THE UNA,
ACCORDING TO GENDER

		Gender	
		Male	Female
		% of N columns	% of N columns
To be with my family so that I can achieve my goals.	Not necessary	28,3 %	24,8 %
	Necessary	47,3 %	46,4 %
	Very necessary	24,4 %	28,8 %
	Total	100,0 %	100,0 %
That my family's health is stable, this influences my emotional and daily state.	Not Necessary	3,0 %	2,5 %
	Necessary	41,0 %	37,2 %
	Very necessary	56,0 %	60,3 %
	Total	100,0 %	100,0 %
Not to disappoint my parents	Not Necessary	8,2 %	5,7 %
	Necessary	47,0 %	43,7 %
	Very necessary	44,7 %	50,6 %
	Total	100,0 %	100,0 %
To have a family in the future, to have children and a house.	Not Necessary	34,2 %	43,1 %
	Necessary	44,8 %	41,4 %
	Very necessary	21,0 %	15,5 %
	Total	100,0 %	100,0 %

Note: Data taken from happiness study, UNA (2020)

70% of UNA university students come from other provinces of Puno and regions of the country, according to the Planning Office (2019). The distancing from the family nucleus leads to maintaining distant relationships that cause the weakening of the affective bond and, consequently, impact their state of happiness. In relation to the question “what do you need to be happy?”, they stated as a priority “to be with my family so that I can achieve my objectives”. Of the above, it is women (28.8%) who consider it “very necessary” to live with the family, since uprooting is more violent for them due to the fact that they were raised with greater permanence within the home, fulfilling domestic roles considered feminine from a patriarchal mentality; while men (28.3%) consider it “not necessary” to be closely linked to the family. This is due to the fact that in their youth they enjoy the external environment more, socializing and assuming recreational and community support roles, as well as organizing sports and socio-cultural activities.

Another expression of equal importance is “that my family's health is stable”. This assertion collected in the qualitative process communicated that the calmness and happiness of the students could manifest if they were aware of the good health of third parties (parents and siblings), which demonstrates feelings of filial attachment and love. In the quantitative stage, it became evident that women (60.3 %) consider “very necessary” the healthy well-being of the family; however, in case of illness of a family member, the responsibility of attention and care would weigh on them, therefore, they would be the first to be called upon to sacrifice their studies. On the other hand, male students, in the patriarchal social context, perceive themselves as lacking the emotional resources to care for the sick person.

The statement “not to disappoint my parents” is understood on the basis of the intellectual, affective, moral, ethical and religious values that every university student raised in a family has (Pereira, 2001). Women (50.6%) consider it “very necessary” that they would be happy to satisfy their parents by being successful in their studies, which implies for them a double effort in order not to fail, because they have

been inculcated from an early age with patterns typical of a traditionalist society that does not recognize their academic development; therefore, studying at a university is a way to demonstrate ability and to climb up the economic and social ladder. On the other hand, for sons it is also “very necessary” (44.7%), however, the fulfillment of their objectives is more flexible and social pressure is no less important. In relation to “having a family in the future, children and a home”, surprisingly the male gender, regardless of his professional success, responds that it is “very necessary” (21%) and “necessary” (44.8%), in other words, the male plans his future by having a family and children. This fact responds to the social mandate to have a female partner, otherwise society “homosexualizes” him and, given the patriarchal family context, stigmatizes him as incapable of facing domestic chores and surviving alone; therefore, he feels obliged to formalize a home. However, women (43.1 %) consider that “it is not necessary” to form a family, the result shows that women’s happiness is directly related to university education; if they form a family, in the future their professional success is likely to be affected in their performance and continuity. There is also an empowerment for their body, their sexuality, family planning or delaying motherhood. The current female university gender is going through a rediscovery of its various roles and that, in the future, its presence in the region will be positioned more in technical, professional and political spaces.

FRIENDS AND COLLEAGUES AND THE MANIFESTATIONS OF HAPPINESS

In relation to friends and classmates, the manifestation of happiness in the students of the UNA of Puno determines the good development and coexistence in academic life. Although on some occasions they distance themselves from their parents and even ignore their advice even though they depend on them financially, the university students find this support in their friends, who make up for this lack. It should be clarified that this last aspect is less common because in the Peruvian highlands respect for parental authority is directly related to gratitude for the effort and sacrifice of their guardians; therefore, there is a shared emotional and affectionate relationship, above and beyond friendly relations.

The consolidation of friendship is also referenced by other activities. In the case of the Puno region, dance and music are essential, especially considering that this place is known as the folkloric capital of Peru. Cultural groups perform these dances, given that there are more than 400 dances classified as autochthonous, i.e. traditional dances, native to the place, which express work related to agriculture, shepherding, fishing, warriors, courtship, among others; and crossbred or light dances, characterized by the design of striking costumes, and which are open to change and modernization since their birth (Almonte, 2015). In general, these dances are very colorful and the costumes feature rhinestones, feathers and bright embroidery. Their rhythms are manifested in the Festivity of the Virgen de la Candelaria, in which mainly young people participate, who gather in blocks (subgroups of dancers characterized by a common identity). This festive dynamic is also reproduced at the University, more precisely, in the cultural activity called: University entrance, the students are grouped by professional schools and begin to dance two dances, the autochthonous (traditional) and the one of lights (ostentatious), they decide to dance generally for friendship or companionship, thus reinforcing their bonds of friendship.

Another similar case is sport. This activity is more conducive to relationships. It has been recognized that among men it is soccer and among women, volleyball. At present, there is also a group affinity approach in what are called collectives, which generally defend animals, ecology and human rights. In many cases, these groups are organized and organized through social networks, which allows them to have a greater reach to raise social awareness.

TABLE 2
IMPORTANCE OF FRIENDSHIP AND COMPANIONSHIP OF THE UNIVERSITY STUDENTS OF UNA BY GENDER

		Gender	
		Male	Female
		% of N columns	% of N columns
Friends who motivate you to get ahead	Not necessary	13,3 %	10,8 %
	Necessary	53,8 %	56,8 %
	Very necessary	32,9 %	32,4 %
	Total	100,0 %	100,0 %
Enjoyment in a group with peers, talking, participation	Not Necessary	13,5 %	12,6 %
	Necessary	60,2 %	62,5 %
	Very necessary	26,3 %	25,0 %
	Total	100,0 %	100,0 %
A good relationship with and support from peers	Not Necessary	9,1 %	8,5 %
	Necessary	59,7 %	59,3 %
	Very necessary	31,3 %	32,2 %
	Total	100,0 %	100,0 %
Emotional support from friends, good confidants	Not Necessary	17,3 %	21,2 %
	Necessary	55,0 %	53,9 %
	Very necessary	27,7 %	25,0 %
	Total	100,0 %	100,0 %

Note: Data taken from happiness study, UNA (2020)

In relation to “having friends who motivate you to get ahead”, students considered it to be “very necessary” (32 %). This positive affirmation of men and women is supported, to a greater extent, because they are young and surrounded by friends (Moreno, 2015). Strengthening the bond is facilitated today by social networks. The friend in college is the one who drives you, adds efforts, supports and contributes to meet goals, sharing common objectives and enjoying their company. This stage is characterized by the fun of interacting with other young people, falling in love, dancing, that is to say, breaking with routine, looking for their own context.

Regarding companionship, at the Universidad Nacional del Altiplano, the statement “to enjoy being in a group with my classmates, to talk, to participate” revealed that women (62.5%) consider it “necessary”, a similar result to that of men (60.2%). Both figures reflect that for university students the interrelation with peers and student groups is fundamental. These dialogue processes promote participation, generate feedback, which contributes to the socialization and personal growth of young people. The reason is that they generally set goals in their lives and try to fulfill them (Ragip, Yucel, Secer, 2012); therefore, companionship becomes something more functional, it is the academic objectives that drive them to work in a group, to participate, because behind each one are the professional goals, as stated by Bellver et al (2019): It implies being in solidarity with their peers and showing prosocial behavior, in addition, working as a team learning in a cooperative manner, leaving aside individualisms. In the Andean context, students relate to each other through the compatibility of affinities in which aspects of place of origin, school and syncretic cultural practices have an influence.

Similarly, for the statement “to have a good relationship with my peers, to have their support” similar results are evident. In the Andean world, the concept of “support” is important, given that it is an ancestral practice called ayni (in Quechua) and arjata (in Aymara), which allude to reciprocity. When this act is fully complied with, their self-esteem is increased and the feeling of belonging to the group is also developed

(Bellver, 2019). For this reason, university students value it as “necessary”, women (59.3%) and men (59.7%), coinciding beyond the gender difference in the objectives.

In relation to the “emotional support of my friends, that they are good confidants”, both men (55%) and women (53.9%) consider it “necessary” for their subjective well-being to have friends and to make them confidants of their experiences and problems. For men, the levels of permanence and trust with friends are more rooted in a patriarchal society. As mentioned above, men have more time to develop and consolidate friendships. The nature of man, as a social being, is marked by the search for companionship, since in relation to others it is much easier to realize goals (Gallego, 2017). A slight difference exists in women (21.2 %) who indicate as “not necessary” to trust the other: in them the fear could come from the formation of the home, mainly from the mother, who advises the female daughter to be careful in choosing friendships.

SEXUAL ORIENTATION AND ITS MANIFESTATION OF HAPPINESS

From the interview, the study showed that university students present different sexual orientations. Heterosexuals (91.6%), homosexuals (3.9%) and bisexuals (4.5%) were identified in the population analyzed. This is one of the first investigations that made the sexual diversity of young people at the Universidad Nacional del Altiplano visible. Despite the fact that Puno is one of the regions with social norms rooted in tradition, there is a group linked to LGBT+, and they are the ones who suffer exclusion and rejection by the majorities in university classrooms due to prejudices that are not only in society, but also in the family, influenced by religion, culture, parenting styles, among others (Torres, 2015). That is why this invisible group does not freely express their sexual orientation in the university cloister.

TABLE 3
INFLUENCE OF FAMILY, PEERS, TEACHERS AND SELF ON THE HAPPINESS OF UNIVERSITY STUDENTS OF UNA ACCORDING TO THEIR SEXUAL ORIENTATION

		Sexual orientation		
		Straight	Homosexual	Bisexual
		% of N columns	% of N columns	% of N columns
To have parental support, understanding, affection, love, economic support.	Not necessary	7,2 %	13,9 %	9,5 %
	Necessary	50,3 %	45,4 %	54,8 %
	Very necessary	42,5 %	40,7 %	35,7 %
	Total	100,0 %	100,0 %	100,0 %
Accept ourselves as we are and the reality in which we live.	Not Necessary	3,9 %	4,6 %	7,1 %
	Necessary	47,0 %	50,9 %	57,1 %
	Very necessary	49,1 %	44,4 %	35,7 %
	Total	100,0 %	100,0 %	100,0 %
Friendly, motivating and well-mannered teachers	Not Necessary	3,3 %	7,4 %	4,8 %
	Necessary	46,9 %	41,7 %	55,6 %
	Very necessary	49,9 %	50,9 %	39,7 %
	Total	100,0 %	100,0 %	100,0 %
Emotional support from friends, good confidants	Not Necessary	18,9 %	17,6 %	21,4 %
	Necessary	54,7 %	44,4 %	59,5 %
	Very necessary	26,4 %	38,0 %	19,0 %
	Total	100,0 %	100,0 %	100,0 %

Note: Data taken from happiness study, UNA (2020).

When asked the question “what do you need to be happy?”, the answer was “to have support from my parents, understanding, affection, love and economic support”, of which heterosexuals considered it

between “very necessary” (42.5 %) and “necessary” (50.3 %); bisexuals, likewise, stated “necessary” (54.8 %) and “very necessary” (35.7 %). What was noteworthy in the data collection was the 13.9% of the homosexual population that indicated “not necessary”. Undoubtedly, this reflects the resignation of not having this support at home, despite the fact that “a fundamental basis is the family, but this is not usually the first option for disclosure, since the home is one of the first spaces in which many people with other sexual orientation know and learn to live or inhibit homosexual expressions” (Balbuena, 2010, p. 76).

In response to the statement “accepting ourselves as we are and the reality in which we live”, heterosexual students indicated “very necessary” (49.1%), which reaffirms the demand for respect for their identity and the place in which they live; bisexuals indicated “necessary” (57.1%); and, finally, homosexuals also considered “necessary” (50.9%). The information obtained leads us opportunely to the idea of self-acceptance. Ellis proposed that “[unconditional] self-acceptance implies that one accepts oneself fully, assuming without requirements or limitations one’s existence” (cited in Gonzalez, 2013, p.28). Regarding the reality in which they live, there is a stigma of rejection by some Peruvians from the coast and jungle to demean those born in the highlands, highlands and Andean features; for this reason heterosexuals, bisexuals and homosexuals are constantly struggling to achieve respect for the origin and cultural diversity.

On the other hand, machismo and sexual orientation diversity become taboos for the heterosexual population, so that the omission makes the others (homosexuals and bisexuals) invisible, leading them to an internal struggle to accept themselves as they are and to be accepted. This definitely diminishes their self-esteem and, therefore, their happiness. In this way, they incorporate in their self-image negative meanings of their own orientation, psychosocial factors that make the subject more vulnerable (Costa, Pereira & Leal, 2013). The different types of discrimination and violence suffered by the LGBT+ community cause them not to freely express their sexual orientation at the university, since there is a rejection of diversity, embodied in ironic jokes, intolerance and prejudices reproduced in classrooms.

From the professional training process, homosexual (50.9%), heterosexual (49.9%) and bisexual (55.6%) students stated that “having more friendly professors who motivate and have good treatment” is “very necessary”, which leads to understand that the UNA student body demands a change in the interaction and tolerance of other sexual orientations. Teachers need to be more empathetic and tolerant, the “university professor must understand that we are all competent to learn, whatever our cognitive, linguistic, social affective peculiarity or our physical, personal, social or moral, cultural, religious, or gender autonomy” (Salazar, Funez and Farzaneh, 2018, pp. 69-80). In relation to motivation, in the semi-structured interview it has been evidenced that students use the word “bajonear” when referring that their teachers lower their self-esteem by giving them unfair grades, rejecting work inappropriately or for reasons of political interference in academic life; in addition, there is the gender issue: in certain cases there is harassment towards the female gender with the discourse of double meaning, leering and other forms of power actualization. In reference to tolerance with sexual orientation, teachers apparently evidence that the acceptance and understanding of homosexuality is promoted in professional training centers, but in reality what is presented is a form of subtle homophobia (Lizama, 2016), which may occur with academic speeches of inclusion, but in the subconscious signs themselves are manifested in looks, gestures or jokes of rejection of the LGBT+ community.

Regarding the response of “emotional support from my friends, that they are good confidants”, it is striking that homosexuals (38%) consider it “very necessary”, followed by bisexuals (59.5%) and heterosexuals (54.7%) who indicate it as “necessary” respectively. If there is an invisible community such as homosexuals and bisexuals, it is most likely that they do not express their orientation to friends and fellow students, and in some cases to academic tutors for fear of rejection and bullying. There is a greater willingness of female students to establish less social distance, reflecting lower rates of prejudice against gays and lesbians (Toro and Varas, 2004). In a conservative society, masculinities are evident in behaviors and imaginaries of power in relation to gender, which is a determining factor in men’s reluctance to accept other sexual orientations, and intolerance is sometimes extreme in homophobic reactions. Consequently, this minority hardly expresses its nature and trust in friends, and this has repercussions on their subjective wellbeing. Andean men do not easily confide their secrets; and if they do, they turn their friends into

“brothers”, generating an indissoluble bond. On the other hand, at the time of the qualitative phase, there was a strong need for the accompaniment of psychologists and tutor specialists, due to the problem that the world faces in mental health and the consolidation of the personality in the stage of youth.

DISCUSSION AND CONCLUSIONS

For university students, the family is not only a space for coexistence; 70% of them state that it is also a source of happiness. If analyzed according to gender, it can be seen that women (28.8%) consider it “very necessary” to live with the family, while for men (28.3%) it is not “necessary”. This discordance is explained by the gender patterns and roles introjected in a defined and differentiated duty to be between men and women (Dillón and Espinoza, 2019). The students were raised in patriarchal family spaces, with sociocultural defined identities and roles, in which women are identified with private and internal responsibilities of family care; and men, with social and public spaces. On the other hand, a good group of women (50.6 %) consider that they would be happy to satisfy their parents if they were successful in their studies. Regarding having a family, children and a home in the future, men (21 %) consider it “very necessary” given that they live the social pressure to constitute and lead their family, since singleness is not an option in conservative societies; while women (43.1 %) do not consider it “necessary”. In this sense, despite the patriarchal and conservative scenario of the families in which Andean women are educated, they are empowered to decide about their reproductive life, since they believe that assuming the responsibilities of a home would hinder their professional projects.

During their stay at the university, university students create bonds and affections, which grow with the passing of time until they are consolidated, since, according to the attachment theory, human beings tend to establish intense, selective and lasting affective bonds (Marrone, 2009). That is why friendship grows more when there is mutual motivation and support. A little more than 32% reaffirm this by valuing it as “very necessary”. Having a good relationship with peers is “necessary” for both males (59.7%) and females (59.3%). This need for attachment and bonding grows among peers through cultural and academic activities or because of their place of origin (sense of belonging), promoting reciprocal interaction, which brings them closer to each other and provokes a feeling of importance within the group.

Affective bonds are characterized by the fact that during university life there are achievements, successes, triumphs and, equally, love affairs, disappointments and frustrations (Lafuente and Cantero, 2010). In relation to the emotional support of friends and the fact that they are good confidants, it is specified that men (55%) and women (53.9%) consider it as “necessary” (Lafuente and Cantero, 2010). This bond of friendship is built with classmates and, depending on the affinity, can be strengthened even after graduation. The reunions that take place from time to time allow this space of confidentiality to tell each other experiences and anecdotes, academic achievements and a whole ceremony of remembrance of the university period. In many cases, the principle of “ayni” or “arjata” (reciprocity) is applied, with many social and professional development nuances. In short, it is a source of happiness for each of them.

Regarding the visibility of the sexual diversity of young people who study at the UNA of Puno, it is concluded that there is a fear of showing their sexual orientation, due to the prejudices of society and the non-acceptance of the family, which is influenced by religion and hegemonic culture. It is noteworthy that this refusal is historical, despite the fact that in pre-Inca Peru, Mochica and Chimú ceramics showed sexual practices between beings with the same sexual orientation (Gameró, 2005). However, some idealistic indigenists consider that homosexuality does not exist in the Andean world, or even go so far as to sanction and prohibit it, although they have never expressed personal rejection of homosexuals identified in their community (Spedding and Vichevich, 2016). The natural acceptance of this gender identity and sexual orientation exhibits many sociocultural obstacles. This research seeks to show with data that 3.9% of the student population of Quechua and/or Aymara origin has a homosexual orientation and 4.5% is bisexual, which allows us to argue that the relationship of their happiness is directly linked to having parental support, understanding, affection, love and economic support.

Regarding accepting ourselves as we are and the reality in which we live, heterosexual students (49.1%), bisexuals (57.1%) and homosexuals (50.9%) indicated “necessary”, which describes their urgency

in the reality in which they live. Living in Puno, unfortunately, implies carrying this traditional stigma; therefore, heterosexuals like the Puno LGTB+ community constantly struggle to achieve respect for cultural origin and diversity; added to this is the ignorance of the existence of students with a sexual orientation different from hetero in the UNA. This community lives its own struggle to be considered and tolerated.

In relation to having friendlier teachers who motivate and have good treatment, the homosexual (50.9%), heterosexual (49.9%) and bisexual (55.6%) populations state that it is “very necessary”, from this it is concluded that the student population demands a change in the teacher-student interaction, since they demand empathy and tolerance to increase their own valuation and, consequently, subjective wellbeing. If one refers to a research conducted at the Pedro Ruiz Gallo University, it is observed that “teachers handle situations of homophobia, 45%, [students] express that they ‘always’ must act according to what their teachers believe is correct... those who make their sexual orientation explicit, are victims of exclusion, isolation until retaliation from teachers” (Vásquez, 2018). Based on these expressions and demands, it is legitimate to maintain that at the Universidad Nacional del Altiplano there is intolerance towards other sexual orientations on the part of some professors and students with homophobic conceptions that negatively affect their levels of happiness.

Finally, these results help to make reality visible and provide a better basis for the development of relevant and equitable institutional policies, where the young person is recognized as a strategic actor seeking gender, ethnic and sexual orientation equity. University professional training spaces should incorporate gender approaches in their programs and cross-cutting content, empowering women and men in a perspective of equity. Furthermore, due to the results obtained, inclusive education and respect for other sexual orientations should be prioritized and promoted. This task should be promoted from within the family; however, it is the University’s duty to address the issue from the classroom through extracurricular activities and outreach to the community. If this task is fulfilled, the formation of free, tolerant and valuable human beings will be achieved; consequently, we will have a happy student, with better academic performance that will allow him/her to achieve his/her projects and goals and thus contribute to the development of society.

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