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The 108-Rights Matrix: An Integrative Nine-Domain Taxonomy of Human Rights from Sleep and Happiness to Money, Marriage and Digital Selfhood

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Abstract

Contemporary human-rights discourse is dominated by a short canon of civil, political, economic and social entitlements drawn from the Universal Declaration of Human Rights [25] and the two International Covenants [26], [27]. Yet many conditions that people themselves identify as essential to a decent life, such as peaceful sleep, happiness, respect, money, a job and the freedom to marry, are either left implicit in that canon or are discussed only in fragments. This article develops the **108-Rights Matrix**, an original taxonomy that arranges 108 distinct, duty-correlative rights into nine domains of twelve rights each: Life, Body and Health; Mind, Emotion and Well-being; Dignity, Identity and Recognition; Liberty, Thought and Expression; Justice, Law and Governance; Economic Livelihood and Material Security; Family, Relationships and Community; Knowledge, Culture and Learning; and Environment, Technology and Future. Using a conceptual-analytical method, we derive the catalogue from international instruments, constitutional jurisprudence, capability theory and the lived-experience literature, and screen every candidate against five tests: universality, necessity for flourishing, distinctness, duty-correlativity and enforceability gradient. Each right is given a normative description and a status code: **Codified** (54 rights), **Emerging** (39) or **Proposed** (15). Six "Founding Rights" (happiness, peaceful sleep, money, respect, work and marriage) are analysed in depth as an illustration of how everyday goods can be translated into rights without collapsing into utopian guarantees. We argue that the Matrix serves as (i) a pedagogical map, (ii) an audit instrument for policy and constitutional design, and (iii) a transparent way of separating settled law from moral aspiration. Limitations and avenues for empirical validation are discussed.

Keywords: human rights; taxonomy; right to happiness; right to sleep; right to work; right to marriage; human dignity; capability approach; constitutional rights; well-being

1. Introduction

Human rights are often introduced as a list. The Universal Declaration of Human Rights (UDHR) contains thirty articles [25]; the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR) elaborate these into a body of binding obligations [26], [27]. Over the ensuing decades, rights discourse has widened to include children, women, persons with disabilities, Indigenous peoples, the environment and the digital sphere. The result is a rich but fragmented landscape in which a person asking "what am I entitled to?" may find the answer scattered across treaties, constitutions, court judgments and soft-law resolutions.

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Fragmentation matters because ordinary people tend to describe their needs in the language of everyday life rather than the language of treaty articles. They speak of wanting to be happy, to sleep without being disturbed, to earn enough money, to be treated with respect, to have a job and to marry the person they choose. These are not frivolous aspirations. Each corresponds to a recognisable cluster of existing legal protections, and each exposes a gap in how rights are presented. Sleep, for instance, is nowhere named in the UDHR, yet it is a biological precondition of health and cognition [7] and has been read into the constitutional right to life by the Supreme Court of India [12]. Happiness is not a treaty right, but the United Nations General Assembly has formally invited states to give it a place in public policy [33].

This article asks a simple question: *can the field of human rights be mapped completely, systematically and memorably, in a way that includes both the settled canon and the everyday goods that people actually value?* Our answer is the **108-Rights Matrix**, a nine-by-twelve grid of rights. The number 108 is a design choice, not a numerological claim. A fixed and symmetrical structure forces disciplined thinking: each domain must justify exactly twelve entries, so that the catalogue can be neither padded nor allowed to omit an entire area of life. The number also carries cultural resonance in South Asian and East Asian traditions, where 108 is regarded as a complete and auspicious count, and this aids recall in teaching. The Matrix is intended to be revised: other scholars may reasonably argue that a right should be added, merged or removed.

The contribution of the article is threefold. First, it offers a *comprehensive catalogue* that integrates codified, emerging and proposed rights within a single classification. Second, it introduces an explicit *status gradient* (Codified–Emerging–Proposed) so that moral aspiration is never mistaken for settled law. Third, it analyses six *Founding Rights* in depth to show how everyday goods can be converted into rights through the discipline of duty-correlativity.

2. Conceptual and Theoretical Background

2.1. Rights as claims with correlative duties

Our working definition of a right draws on Hohfeld's [8] analysis, in which a claim-right is a relation between a right-holder and a duty-bearer. A right without an identifiable duty-bearer is rhetoric; a right with one is an instrument. Raz [21] sharpens the point: an individual has a right if an aspect of their well-being is a sufficient reason for holding another to be under a duty. This interest-based conception is well suited to rights such as sleep or respect, whose justification is the importance of the underlying interest rather than an explicit text.

2.2. Generations, basic rights and the problem of proliferation

Vasak [35] famously grouped rights into three "generations": civil and political liberties, economic and social entitlements, and solidarity rights such as development and a healthy environment. Marshall [17] had earlier traced a similar progression within citizenship. Shue [24] argued that security and subsistence are *basic* rights, because the enjoyment of every other right depends on them. Critics warn of "rights inflation", the concern that an ever-expanding list dilutes the moral force of core rights [6], [3]. We take the criticism seriously, and therefore build into the Matrix a status gradient and screening tests that distinguish core claims from aspirational ones.

2.3. Capabilities, dignity and recognition

Sen [22] and Nussbaum [19] approach well-being through capabilities, namely what people are actually able to do and to be. Nussbaum's list of central capabilities (life, bodily health, bodily integrity, senses and thought, emotions, practical reason, affiliation, play, control over one's environment) overlaps strongly with

several domains of the Matrix and informs our domains of Life, Mind and Dignity. Honneth's [9] theory of recognition adds that self-respect and esteem depend on patterns of intersubjective recognition, which supports the inclusion of respect, esteem and freedom from humiliation as rights in their own right. Donnelly [4] reminds us that rights are historically specific social practices, not eternal truths, which justifies treating the catalogue as a living, revisable instrument.

2.4. The structure of rights and their limits

Dworkin [5] described rights as "trumps" against collective goals, while Alexy [1] models rights as optimisation requirements that must be balanced against competing principles. The Matrix adopts the second view for most entries: a right such as peaceful sleep is real but not absolute; it will sometimes be balanced against, for example, religious processions or emergency works. What is non-negotiable is that the balancing be explicit, proportionate and reasoned.

3. Methodology

The study adopts a conceptual-analytical and doctrinal design. It is not an empirical survey, and no human participants were involved. The procedure comprised four stages.

Stage 1: Source mapping. We compiled candidate rights from (a) the UDHR, ICCPR, ICESCR and the thematic treaties on children, women and persons with disabilities [25]–[30]; (b) constitutional jurisprudence, with particular attention to the Indian Constitution's Article 21 case law, which has expansively read the right to life to include livelihood, shelter, privacy, speedy trial and freedom of marriage [16], [20], [13], [23]; (c) General Assembly resolutions and regional instruments; and (d) the capability and recognition literatures reviewed in Section 2.

Stage 2: Domain construction. Candidates were clustered by the area of human life they protect rather than by the legal instrument in which they appear. This yielded nine domains, which can be read as concentric layers: body (A), mind (B), self-in-society (C), freedom (D), institutions (E), material life (F), relationships (G), knowledge (H) and the wider world (I).

Stage 3: The five-test screen. Each candidate had to satisfy five tests: (1) *Universality*: could it plausibly be claimed by any person in any society? (2) *Necessity for flourishing*: does its absence seriously impair a decent life? (3) *Distinctness*: does it protect an interest not already fully captured by another entry? (4) *Duty-correlativity*: can a duty-bearer (State, employer, family, corporation) be named, and the duty specified? (5) *Enforceability gradient*: can progress towards realisation be assessed, even if full judicial enforcement is not presently possible?

Stage 4: Status coding. Each right was coded **C (Codified)** if it is expressly recognised in major universal instruments or is firmly established in widely followed jurisprudence; **E (Emerging)** if it is recognised in some jurisdictions, in soft law or in the interpretation of other rights; and **P (Proposed)** if it is primarily a normative claim advanced here or in the scholarly literature. Coding is a judgment and is open to contestation; the Appendix-style catalogue in Section 4 makes each coding visible so that readers can disagree with it.

4. The 108-Rights Matrix

4.1. Architecture

Table 1 summarises the nine domains. Each domain contains exactly twelve rights, numbered consecutively from 1 to 108. Rights bearing a star (★) are the six Founding Rights supplied as the seed set for this study.

Table 1. Domains of the 108-Rights Matrix, with rights numbering and status distribution (C / E / P).

Domain	Title	Focus	Rights (C / E / P)
A	Life, Body and Health	The biological and physical preconditions of a human life	1–12 (7 / 5 / 0)
B	Mind, Emotion and Well-being	The psychological conditions of a flourishing inner life	13–24 (3 / 4 / 5)
C	Dignity, Identity and Recognition	The claim to be seen and treated as an equal person	25–36 (8 / 2 / 2)
D	Liberty, Thought and Expression	The freedoms through which persons author their own lives	37–48 (8 / 3 / 1)
E	Justice, Law and Governance	The institutional guarantees that make all other rights enforceable	49–60 (9 / 3 / 0)
F	Economic Livelihood and Material Security	The resources and work through which a person sustains a dignified life	61–72 (9 / 2 / 1)
G	Family, Relationships and Community	The bonds of care, intimacy and belonging	73–84 (5 / 6 / 1)
H	Knowledge, Culture and Learning	The means by which minds and societies grow	85–96 (5 / 5 / 2)
I	Environment, Technology and Future	The emerging frontier of rights in a planetary and digital age	97–108 (0 / 9 / 3)
	Total	Nine domains × twelve rights	1–108 (54 / 39 / 15)

Status codes: C = Codified; E = Emerging; P = Proposed (see Section 3, Stage 4).

4.2. Catalogue of the 108 rights

The catalogue follows. For each right, the description states the core entitlement and, where useful, the principal duty-bearer or legal anchor. Treaty abbreviations: UDHR [25]; ICCPR [26]; ICESCR [27]; CEDAW [28]; CRC [29]; CRPD [30]. Shaded rows with a star are the six Founding Rights.

Domain A: Life, Body and Health

No.	Right	Description	Status
1	**Right to Life**	Every person's entitlement not to be arbitrarily deprived of life, together with the State's positive duty to protect life against foreseeable threats (UDHR art. 3; ICCPR art. 6).	C
2	**Right to Physical Security**	Protection from violence, torture, and cruel or degrading treatment by State and private actors, including effective prevention, investigation and punishment.	C

No.	Right	Description	Status
3	**Right to Bodily Autonomy**	The authority to make free and informed decisions about one's own body, including the right to refuse medical treatment, experimentation or bodily interference without consent.	E
4	**Right to Health Care**	Timely access to affordable, acceptable and good-quality preventive, curative and palliative services without discrimination (ICESCR art. 12).	C
5	**★ Right to Peaceful Sleep**	Entitlement to the conditions necessary for restorative sleep, including protection from avoidable noise, light and night-time disturbance and from work, detention or interrogation practices that systematically deprive a person of sleep. Sleep is a biological prerequisite of health, cognition and mood [7], and Indian courts have treated it as part of the right to life [12].	E
6	**Right to Adequate Food and Nutrition**	Regular access to sufficient, safe and culturally acceptable food, and freedom from hunger and malnutrition.	C
7	**Right to Water and Sanitation**	Access to sufficient, safe, physically accessible and affordable water and sanitation for personal and domestic use (UNGA Res. 64/292 [32]).	C
8	**Right to Disaster Protection and Emergency Relief**	Early warning, rescue, shelter and recovery assistance when natural or human-made disasters strike, with priority given to the most vulnerable.	E
9	**Right to Reproductive and Sexual Health**	Freedom to decide whether, when and with whom to have children, supported by information, contraception and maternal care, and protected from coercion (CEDAW art. 12, 16).	E
10	**Right to Rest and Recovery**	Reasonable limitation of working hours, periodic paid holidays and time for waking recuperation (UDHR art. 24); distinct from, and complementary to, the right to sleep.	C
11	**Right to Dignified Ageing and End-of-Life Care**	Support, independence and pain-relieving care in old age and at life's end, respecting the person's wishes, values and relationships.	E
12	**Right to Accessibility and Reasonable Accommodation**	Removal of physical, communication and attitudinal barriers so that persons with disabilities can participate in society on an equal basis (CRPD arts. 5, 9).	C

Domain B: Mind, Emotion and Well-being

No.	Right	Description	Status
13	★ **Right to Happiness**	Entitlement to the social, economic and psychological conditions under which a person can pursue and experience well-being. It is a right to enabling conditions, not to a guaranteed emotional state. It draws on the "pursuit of happiness" tradition and on UNGA Res. 65/309 [33], which called for a more holistic approach to development that gives happiness and well-being a place in public policy.	E
14	**Right to Mental Health Care**	Accessible, community-based, rights-respecting care for mental health conditions, with protection from involuntary treatment and institutional abuse.	C
15	**Right to Emotional Safety**	Freedom from bullying, harassment, coercive control, gaslighting and other forms of psychological abuse at home, school, work and online.	E
16	**Right to Solitude and Quiet**	The ability to withdraw from observation, noise and social demand for reflection and recovery, including access to quiet public and private spaces.	P
17	**Right to Freedom from Psychological Manipulation**	Protection from deceptive, exploitative or coercive techniques, such as propaganda, dark patterns and engineered addiction, that bypass rational agency.	P
18	**Right to Purpose and Meaning**	Freedom and opportunity to form, revise and pursue a personal conception of a meaningful life, without having it dictated by State or market.	P
19	**Right to Play and Recreation**	Time, space and resources for play, games, sport and leisure, recognised for children in CRC art. 31 and valuable at every age.	C
20	**Right to Grieve and Mourn**	Time, practices and social recognition for mourning loss, including bereavement leave and respect for mourning customs.	P
21	**Right to Emotional Expression**	Freedom to express feelings, including sorrow, anger and joy, without punishment, ridicule or enforced emotional display.	P
22	**Right to a Second Chance**	Opportunity for rehabilitation, reintegration and, where justified, expungement of past records, so that a person is not defined permanently by past wrongdoing or failure.	E
23	**Right to Free Development of Personality**	Freedom to develop one's talents, character and capacities (UDHR art. 22), a principle also central to the German Basic Law (art. 2).	C
24	**Right to Seek Help Without Stigma**	Freedom to seek counselling, medical or social support without discrimination, loss of employment or social penalty.	E

Domain C: Dignity, Identity and Recognition

No.	Right	Description	Status
25	**Right to Human Dignity**	The foundational recognition that every person possesses inherent worth irrespective of status, productivity or merit (UDHR Preamble and art. 1).	C
26	★ **Right to Respect**	Entitlement to be treated by the State, institutions and other persons with courtesy, consideration and acknowledgement of equal moral standing, in speech, procedure and everyday interaction. Respect operationalises dignity at the level of daily encounters. Its denial through contempt, ridicule or condescension is treated in recognition theory as a distinct moral injury [9].	E
27	**Right to Equality and Non-Discrimination**	Equal protection of the law and freedom from discrimination on grounds such as race, sex, caste, religion, disability, age or status (UDHR arts. 2, 7).	C
28	**Right to Recognition as a Person Before the Law**	Recognition everywhere as a legal person with capacity to hold rights, own property, enter contracts and sue (UDHR art. 6).	C
29	**Right to Name and Identity**	A name, registration of birth and preservation of one's identity, including family relations (CRC arts. 7–8).	C
30	**Right to Nationality**	A nationality, and protection from arbitrary deprivation of it or denial of the right to change it (UDHR art. 15).	C
31	**Right to Gender Identity and Expression**	Freedom to define, express and have legally recognised one's gender identity without coercive medical or administrative requirements.	E
32	**Right to Privacy**	Protection against arbitrary interference with private life, family, home and correspondence (UDHR art. 12; Puttaswamy [13]).	C
33	**Right to Reputation and Honour**	Protection from unlawful attacks on honour and reputation, to be balanced with freedom of expression.	C
34	**Right to Cultural Identity**	Freedom to enjoy, maintain and transmit one's culture, religion and language in community with others, especially for minorities and Indigenous peoples (ICCPR art. 27).	C
35	**Right to Freedom from Humiliation**	Protection from public shaming, ritual degradation and humiliating treatment by institutions or groups, including online mob shaming.	P
36	**Right to Social Recognition and Esteem**	Opportunity to have one's contributions, achievements and social role acknowledged, in line with recognition theory that links self-respect to social esteem.	P

Domain D: Liberty, Thought and Expression

No.	Right	Description	Status
37	**Right to Liberty**	Freedom from arbitrary restraint and the broad sphere of self-determined action protected by law (UDHR art. 3).	C
38	**Right to Freedom of Thought, Conscience and Religion**	Freedom to hold, change, practise or refrain from any belief (UDHR art. 18).	C
39	**Right to Freedom of Opinion and Expression**	Freedom to hold opinions and to seek, receive and impart information and ideas through any medium (UDHR art. 19).	C
40	**Right to Peaceful Assembly**	Freedom to gather, march and demonstrate peacefully in public and private spaces (UDHR art. 20).	C
41	**Right to Freedom of Association**	Freedom to form and join groups, societies and organisations, and equally not to be compelled to join one.	C
42	**Right to Freedom of Movement**	Freedom to move and reside within a State and to leave and return to one's country (UDHR art. 13).	C
43	**Right to Seek Asylum**	Freedom to seek and enjoy refuge from persecution in other countries, with protection from refoulement (UDHR art. 14).	C
44	**Right to Access Information**	Access to information held by public bodies and information of public interest, enabling informed participation and accountability.	C
45	**Right to Artistic and Creative Freedom**	Freedom to create, perform and disseminate art without censorship that is arbitrary or disproportionate.	E
46	**Right to Silence and Non-Disclosure**	Freedom not to speak, not to self-incriminate and not to disclose beliefs, associations or personal information against one's will.	E
47	**Right to Conscientious Objection**	Freedom to refuse, on grounds of serious conviction, participation in acts such as military service or particular procedures, with fair alternatives.	E
48	**Right to Dissent**	Freedom to criticise, protest and disobey unjust laws by peaceful means without retaliation, and to be protected as a whistle-blower when exposing wrongdoing.	P

Domain E: Justice, Law and Governance

No.	Right	Description	Status
49	**Right to a Fair Trial**	A fair and public hearing before an independent and impartial tribunal, with adequate time and facilities for defence (UDHR arts. 10–11; ICCPR art. 14).	C

No.	Right	Description	Status
50	**Right to Presumption of Innocence**	Treatment as innocent until proved guilty according to law, with the burden of proof on the accuser.	C
51	**Right to an Effective Remedy**	Access to a competent forum and meaningful redress when rights are violated (UDHR art. 8).	C
52	**Right to Freedom from Arbitrary Arrest and Detention**	Protection against arrest, detention or exile without lawful basis and prompt judicial review (UDHR art. 9; Maneka Gandhi [16]).	C
53	**Right to Legal Aid and Representation**	State-funded legal assistance for those unable to pay when the interests of justice require it (ICCPR art. 14(3)(d)).	C
54	**Right to Political Participation**	The right to take part in government directly or through freely chosen representatives, to vote and to stand for election (UDHR art. 21).	C
55	**Right to Equal Access to Public Service**	Equal opportunity to enter public office and civil service on merit, free of discrimination or patronage (UDHR art. 21(2)).	C
56	**Right to Good Governance and Accountability**	Transparent, responsive and corruption-free administration answerable to the public.	E
57	**Right to Reasoned Administrative Decisions**	Notice, hearing and written reasons before adverse official decisions, with opportunity for review.	E
58	**Right to Speedy Justice**	Resolution of cases within reasonable time; courts in India have treated delay in criminal trials as a violation of the right to life and liberty [10].	C
59	**Right to Truth, Justice and Reparation for Victims**	Victims of grave violations may know the truth, see accountability and receive restitution, compensation, rehabilitation and guarantees of non-repetition.	E
60	**Right to Self-Determination**	The right of peoples freely to determine their political status and pursue economic, social and cultural development (ICCPR and ICESCR art. 1).	C

Domain F: Economic Livelihood and Material Security

No.	Right	Description	Status
61	★ **Right to Money**	Entitlement to the monetary means necessary to participate in economic life: an income floor sufficient to meet basic needs (through wages, social transfers or minimum-income schemes), the legal ability to hold, save and transmit money, and protection from arbitrary confiscation and exclusion from payment systems. Research shows that higher income improves how people evaluate their lives, while its relation to day-to-day emotional well-being is contested [14]; the right therefore concerns sufficiency and access, not unlimited accumulation.	P
62	★ **Right to Work (Right to a Job)**	Opportunity to obtain decent work that one freely chooses or accepts, with a State duty to pursue full-employment policies, vocational guidance and protection against unfair dismissal (UDHR art. 23; ICESCR art. 6). Statutory guarantees such as India's Mahatma Gandhi National Rural Employment Guarantee Act (2005) [15] show how this right can be made enforceable.	C
63	**Right to Just and Favourable Conditions of Work**	Safe, healthy and humane working conditions, reasonable hours and freedom from forced labour (ICESCR art. 7).	C
64	**Right to Fair Wages and Equal Pay**	Remuneration sufficient for a decent living for the worker and family, and equal pay for work of equal value (UDHR art. 23(2)–(3)).	C
65	**Right to Social Security**	Protection against unemployment, sickness, disability, widowhood, old age and other loss of livelihood (UDHR art. 22; ICESCR art. 9).	C
66	**Right to Property**	Freedom to own property alone or with others and protection from arbitrary deprivation (UDHR art. 17).	C
67	**Right to an Adequate Standard of Living**	A standard of living adequate for health and well-being, including food, clothing, housing and necessary social services (UDHR art. 25).	C
68	**Right to Affordable and Secure Housing**	A secure place to live in peace and dignity, protected from forced eviction without due process (Olga Tellis [20]; ICESCR art. 11).	C
69	**Right to Financial Inclusion and Fair Credit**	Access to basic banking, insurance, savings and credit on fair terms, and protection from predatory lending.	E
70	**Right to Form and Join Trade Unions**	Freedom to organise, bargain collectively and strike lawfully (UDHR art. 23(4); ICESCR art. 8).	C
71	**Right to Protection from Exploitation and Bondage**	Freedom from slavery, servitude, trafficking, child labour and debt bondage (UDHR art. 4).	C
72	**Right to Choose One's Livelihood**	Freedom to pursue any lawful occupation, trade or business without arbitrary restriction.	E

Domain G: Family, Relationships and Community

No.	Right	Description	Status
73	★ **Right to Marriage**	The right of adults of marriageable age to marry (UDHR art. 16; ICCPR art. 23). Courts have affirmed that the choice of life partner lies at the core of personal liberty and dignity and may not be overridden by family, community or State [23].	C
74	**Right to Free and Full Consent in Marriage**	Marriage only with the free and full consent of the intending spouses, with protection from forced, child and servile marriage.	C
75	**Right to Found a Family**	Freedom to decide on family formation, including parenthood and adoption, within a protective legal framework.	C
76	**Right to Divorce and Dissolution of Marriage**	Equal rights during marriage and at its dissolution, with fair settlement of property, maintenance and custody.	E
77	**Right to Family Life and Unity**	Protection of the family as the natural and fundamental unit of society, including family reunification (UDHR art. 16(3)).	C
78	**Right of Children to Parental Care**	The child's right to know and be cared for by parents wherever possible and to alternative care when it is not (CRC arts. 7, 9, 20).	C
79	**Right to Friendship and Companionship**	Freedom to form and keep friendships and companionship without interference, and protection from enforced isolation, including in institutions and detention.	P
80	**Right to Belong to a Community**	Participation in and protection by a community of one's choosing, free from social boycott, ostracism or exclusion.	E
81	**Right to Intimate Association**	Freedom to form consensual intimate relationships, regardless of sexual orientation [18].	E
82	**Right to Care and Care-Giving**	Recognition and support for unpaid care work, together with access to care for those who need it.	E
83	**Right to Inheritance and Succession**	Equal rights of succession irrespective of sex or birth status.	E
84	**Right to Dignified Burial and Last Rites**	Treatment of the dead and of mourners in accordance with the deceased's beliefs and family custom, with dignity.	E

Domain H: Knowledge, Culture and Learning

No.	Right	Description	Status
85	**Right to Education**	Free and compulsory elementary education and accessible higher and technical education on the basis of merit (UDHR art. 26; ICESCR art. 13).	C
86	**Right to Lifelong Learning**	Access throughout life to training, re-skilling and adult education.	E

No.	Right	Description	Status
87	**Right to Language**	Freedom to use, learn and receive public services in one's own language, including mother-tongue education where feasible.	C
88	**Right to Participate in Cultural Life**	Freedom to take part in the cultural life of the community and enjoy the arts (UDHR art. 27(1)).	C
89	**Right to Share in the Benefits of Science**	Entitlement to enjoy scientific progress and its applications (ICESCR art. 15(1)(b)).	C
90	**Right to Protection of Authors' Interests**	Protection of the moral and material interests arising from one's scientific, literary or artistic creations (UDHR art. 27(2)).	C
91	**Right to Free Inquiry and Academic Freedom**	Freedom to research, teach, learn and publish without political or commercial interference.	E
92	**Right to Heritage Preservation**	Protection and access to tangible and intangible cultural heritage of one's community and humanity.	E
93	**Right to Critical Thinking and Media Literacy**	Education equipping persons to evaluate information, detect misinformation and reason independently.	P
94	**Right to Vocational Training and Mentorship**	Guidance, apprenticeship and mentoring opportunities that link learning to livelihood.	E
95	**Right to Libraries and Public Knowledge Commons**	Free access to public libraries, archives and open knowledge resources.	E
96	**Right to Leisure Travel and Exploration**	Opportunity to travel, discover other places and cultures, and take part in tourism that respects local communities.	P

Domain I: Environment, Technology and Future

No.	Right	Description	Status
97	**Right to a Healthy Environment**	A clean, healthy and sustainable environment, recognised by the UN General Assembly in Res. 76/300 [34].	E
98	**Right to Clean Air**	Breathable air free from hazardous pollution, with State duty to monitor and reduce emissions.	E
99	**Right to a Stable Climate**	Protection from the harms of dangerous climate change and a fair share in mitigation and adaptation.	P
100	**Right to Nature and Biodiversity**	Access to green and natural spaces and protection of ecosystems on which life depends.	P
101	**Right to Internet and Digital Access**	Affordable, non-discriminatory access to the internet and digital services, and protection from arbitrary shutdowns [2].	E

No.	Right	Description	Status
102	**Right to Data Protection and Digital Privacy**	Control over the collection, use and sharing of personal data, with transparency, security and accountability for processors.	E
103	**Right to Disconnect**	Freedom from obligations to respond to work communications outside working hours, protecting rest, sleep and family life.	E
104	**Right to Human Review of Automated Decisions**	Protection from decisions with significant effects made solely by algorithms, with the right to explanation and human intervention.	E
105	**Right to Mental Integrity and Cognitive Liberty**	Protection of brain activity, mental privacy and freedom of thought from intrusive neurotechnology [11].	E
106	**Right to Digital Erasure**	The right to have personal data deleted and outdated or irrelevant personal information de-listed where no overriding public interest exists.	E
107	**Rights of Future Generations**	Obligation of present generations to preserve conditions of life, resources and opportunities for those not yet born.	P
108	**Right to Peace**	Living in an environment of peace, free from war, violence and structural insecurity (UNGA Declaration on the Right of Peoples to Peace [31]).	E

5. Analysis of the Six Founding Rights

The six rights that seeded this study (happiness, peaceful sleep, money, respect, work and marriage) illustrate how the Matrix converts familiar goods into carefully bounded rights. Table 2 sets out, for each, the entitlement, the principal duty-bearers and the status assigned.

Table 2. Duty-correlative analysis of the Six Founding Rights.

Right (No.)	Core entitlement	Principal duty-bearers	Status and anchor
Happiness (13)	Enabling conditions for the pursuit and experience of well-being	State (well-being-oriented policy, measurement); employers and schools (psychosocial climate)	Emerging; UNGA Res. 65/309
Peaceful Sleep (5)	Protection from avoidable disturbance and from sleep-depriving practices	State (noise and night-time regulation, policing and detention standards); employers; neighbours	Emerging; Indian case law; sleep science
Money (61)	Income floor, ability to hold and transact money, freedom from financial exclusion	State (social transfers, banking regulation); financial institutions; employers	Proposed; ICESCR arts. 9, 11 by analogy
Respect (26)	Courteous, equal-standing treatment in institutions and public life	Public officials; service providers; employers; the general public (horizontal duty)	Emerging; UDHR Preamble and art. 1

Right (No.)	Core entitlement	Principal duty-bearers	Status and anchor
Work / Job (62)	Opportunity to obtain decent, freely chosen work	State (employment policy, public works); employers (non-discrimination, fair dismissal)	Codified; UDHR art. 23; ICESCR art. 6
Marriage (73)	Freedom to marry a consenting adult partner of one's choice	State (legal recognition, protection from coercion); family and community (non-interference)	Codified; UDHR art. 16; ICCPR art. 23

5.1. Happiness: a right to conditions, not to an outcome

A legal guarantee that every person *be* happy would be incoherent: emotions cannot be commanded by law. The more defensible reading is that persons have a claim to the social and material preconditions of happiness, such as security, relationships, meaningful work, rest and freedom. The Matrix therefore locates the right to happiness in the domain of Mind and Well-being, surrounds it with related entitlements (emotional safety, play, purpose, help-seeking without stigma), and frames the duty as one of policy orientation and measurement rather than of results. This reading is consistent with the General Assembly's call for well-being to be given appropriate weight in development policy [33].

5.2. Peaceful sleep: from biology to entitlement

Expert panels recommend that most adults sleep seven or more hours per night, with higher requirements for children and adolescents [7]. Chronic sleep loss is thus a public-health matter, not a private inconvenience. Rights language adds something that a health recommendation cannot: it identifies those who are *obliged* to protect sleep. Obvious instances include authorities regulating night-time noise, institutions that conduct prolonged interrogations or impose punitive shift patterns, and neighbours or event organisers who impose avoidable disturbance. Because sleep claims regularly conflict with other interests (festivals, construction, emergency services), the right is classified as Emerging and subject to proportionality review.

5.3. Money: sufficiency, access and inclusion

The right to money is the most novel of the six. It is not a right to wealth. It is a right to *adequate monetary means* and *access to the financial system*. Three components can be distinguished: an income floor secured through fair wages or social transfers; the legal and practical ability to hold, save, send and receive money; and protection from arbitrary exclusion from banking and payment services. Empirical research suggests that higher income improves life evaluation, although its relationship to everyday emotional well-being is debated [14]; the right therefore targets sufficiency rather than accumulation. It is coded Proposed because no major instrument names it as such, although its elements derive from the rights to social security, an adequate standard of living and fair wages.

5.4. Respect: dignity in the everyday

Dignity is the grounding value of the UDHR, but its abstractness can leave daily indignities (rudeness from officials, contempt towards the poor, condescension towards disabled persons) outside the reach of rights claims. Drawing on recognition theory [9], the Matrix makes respect an independent right, with duty-bearers extending beyond the State to employers, service providers and, in a limited sense, private individuals. Remedies are typically institutional (codes of conduct, complaint mechanisms, training) rather than punitive.

5.5. Job and marriage: established rights, richer content

The rights to work and to marry are already recognised in the international canon (UDHR arts. 16 and 23). The Matrix adds precision. Work is analysed as a bundle: the entitlement to *obtain* work, to work on just terms, to be paid fairly, to organise, and to be free from bondage, each separately listed in Domain F. Marriage is analysed as a consent-centred right, accompanied by the right to free and full consent, to found a family, to dissolve a marriage and to intimate association, listed in Domain G. Indian jurisprudence illustrates the point: the Supreme Court has affirmed that an adult's choice of life partner is integral to liberty and dignity [23] and has decriminalised consensual same-sex relations [18].

6. Results of the Classification

Of the 108 rights, **54 (50.0%) are coded Codified, 39 (36.1%) Emerging and 15 (13.9%) Proposed**. Table 1 shows how these are distributed. Three patterns stand out. First, the domains of Liberty (D), Justice (E) and Economic Livelihood (F) are dominated by Codified rights, reflecting the weight of the civil-political and economic-social covenants. Second, Mind and Well-being (B) and Environment, Technology and Future (I) contain the largest share of Emerging and Proposed rights, which suggests that these areas are where rights discourse is currently growing. Third, the Founding Rights are spread across five of the nine domains, confirming that the everyday goods people value do not fall neatly within any single branch of law.

The practical value of the status gradient is clarity. A civil-society organisation drafting a charter can rely on the Codified rights as legal claims; a legislature may prioritise the Emerging rights for statutory development; and researchers may test the Proposed rights empirically (for instance, whether a legally protected right to disconnect measurably reduces work-related stress).

7. Discussion

7.1. Three uses of the Matrix

As a pedagogical map, the Matrix enables teachers to present human rights as a coherent whole: body, mind, self, freedom, institutions, livelihood, relationships, knowledge and the wider world. *As an audit instrument*, a government, university or company can score itself against the 108 entries to identify neglected domains. *As a drafting aid*, constitution-makers and legislators can use it as a checklist to ask which rights are protected, by whom and at what level.

7.2. Conflicts between rights

A catalogue of 108 rights will generate collisions. Table 3 identifies five typical conflicts and the balancing principle suggested by the Matrix. In each case, the guiding method is proportionality [1]: the limitation must pursue a legitimate aim, be suitable and necessary, and be proportionate in the strict sense.

Table 3. Illustrative rights conflicts and suggested balancing approaches.

Right A	Right B	Suggested balancing approach
Peaceful Sleep (5)	Assembly (40); Cultural Life (88)	Time-and-decibel limits for night hours; designated exceptions for major festivals with advance notice.

Right A	Right B	Suggested balancing approach
Money (61)	Property (66)	Redistribution through progressive taxation and transfers is permissible if it leaves a core of property intact and follows due process.
Respect (26)	Opinion and Expression (39)	Robust criticism of ideas and public officials is protected; targeted humiliation and harassment of persons is not.
Right to Work (62)	Choose One's Livelihood (72)	Employment guarantees should not compel participation; programmes must be voluntary and respect occupational choice.
Marriage (73)	Cultural Identity (34)	Cultural and religious customs are respected so long as they do not override the spouses' free and full consent (74).

7.3. Responding to the inflation objection

The strongest objection to a list of 108 rights is that quantity may undermine quality: if everything is a right, nothing is. We offer three replies. First, the Matrix does not claim that all 108 entries have equal legal force. The status gradient is designed precisely to prevent that inference. Second, many entries are *specifications* of broader rights (for instance, the right to disconnect specifies aspects of just working conditions, rest and privacy), whose value lies in making abstract protections operational. Third, the discipline of duty-correlativity bars empty rhetoric: for each right the Matrix asks who owes what to whom. Where no plausible duty-bearer can be named, the candidate was removed.

7.4. Cultural universality and pluralism

Any attempt at a universal taxonomy must confront the charge of cultural parochialism. We have tried to mitigate this by using sources from several legal traditions and by including rights that matter in non-Western contexts, such as dignified last rites, community belonging and language. Nonetheless the catalogue is shaped by its author's positionality and by the dominance of English-language sources. We encourage comparative replication by scholars working in African, Latin American, Islamic, East Asian and Indigenous legal traditions.

8. Limitations and Future Research

Several limitations should be acknowledged. First, the work is conceptual; the five-test screen and the status coding rely on scholarly judgment and have not been validated by an expert panel. A Delphi study with international lawyers, philosophers and rights practitioners would be a natural next step. Second, the status coding is time-bound: rights move from Proposed to Emerging to Codified as law develops, and jurisdictions differ. The coding should be read as a general, not jurisdiction-specific, assessment and must be verified against current law before being relied on in litigation or policy. Third, the number of rights was fixed at 108 for structural reasons; alternative groupings are possible. Fourth, the Matrix does not attempt to rank rights or to resolve all conflicts among them. Future work could (i) survey public perceptions of the relative importance of the 108 rights across countries, (ii) construct a composite index of national performance

against the Matrix, (iii) examine how courts reason about the Proposed rights, and (iv) test causal claims, for instance on the effects of sleep protection, income floors or disconnection laws on well-being.

9. Conclusion

This article has presented the 108-Rights Matrix, a nine-domain taxonomy that integrates the canonical human rights with the everyday goods of happiness, sleep, money, respect, work and marriage, along with emerging claims in the environmental and digital spheres. By requiring every entry to meet five tests and to carry an explicit status code, the Matrix tries to be both ambitious and honest: ambitious in its recognition that a life of dignity depends on far more than the classical freedoms, and honest in distinguishing what the law already guarantees from what society has yet to secure. We offer it not as a final list but as a scaffold for debate, teaching and reform. If it prompts readers to ask, of each right, who owes what to whom, it will have served its purpose.

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