**การดำเนินงานด้านการวิจัยที่สอดคล้องตามเป้าหมายการพัฒนาอย่างยั่งยืน (17 SDGs)**

**งานวิจัย / บทความวิชาการในปี 2561**

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| **ที่** | **ชื่องานวิจัย** | **เป้าหมายการพัฒนาที่ยั่งยืน (17 SDGs)** | | | | | | | | | | | | | | | | |
| à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ |
| 1 | [Study of sufficiency philosophy and its impact on individual communities and organizations.](https://crs.mahidol.ac.th/crs/?p=7604) | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ |  |  |  |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸10 | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸11 | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸12 |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸16 | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸17 |
| 2 | [The Rohingya, Rising Asian Islamophobia and the Tenuous State of Muslim-Buddhist Relations in Contemporary Southeast](https://crs.mahidol.ac.th/crs/?p=7618) |  |  |  |  |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸10 |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸16 |  |
| 3 | Continental Philosophy and the Problem with Religion |  |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸7 |  |  |  |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸16 |  |
| 4 | Post from 21 Theses on Professionalism series from the Bulletin for the Study of Religion Blog |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸16 |  |
| 5 | Mapping the Wsacred: towards a Religious Geography of Ancient Cambodia Through a Toponymic Atlast of Cambodian Inscriptions |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸16 |  |
| **ที่** | **ชื่องานวิจัย** | **เป้าหมายการพัฒนาที่ยั่งยืน (17 SDGs)** | | | | | | | | | | | | | | | | |
| à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ |
| 6 | [Three Faces of the Rohingya Crisis: Religious Nationalism, Asian Islamophobia and Delegitimizing Citizenship.](https://crs.mahidol.ac.th/crs/?p=7621) |  |  |  |  |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸10 |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸16 |  |
| 7 | The Façade of Militarized Buddhist Language in Post-Colonial Southeast Asia |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸16 |  |
| 8 | [Monk and Magic : A Model for the Study of Thai Buddhism](https://crs.mahidol.ac.th/crs/?p=7624) |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸16 |  |
| 9 | [An Existence f Quality of Life among Myanmar Migrant Workers under Thai Socio-Cultural Context in Samut Sakhon Province, Thailand](https://crs.mahidol.ac.th/crs/?p=7624) |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸3 |  |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸10 |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸16 |  |
| 10 | [พุทธศาสนาสีเขียว:กระแสหลักความรับผิดชอบต่อสิ่งแวดล้อมในสังคมไทยร่วมสมัย](https://crs.mahidol.ac.th/crs/?p=7629) |  |  |  |  |  |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸11 |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸16 | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸17 |

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| à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸ |
| 11 | [The Contemporary Thai Version of the Kathin Ceremony: Ceremonial Importance of the Distribution of White Evelops and the Money Tree Tradition](https://crs.mahidol.ac.th/crs/?p=7632) |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸16 |  |
| 12 | Why Women Cannot Be Buddha? |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸5 |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸10 |  |  |  |  |  | à¸£à¸¹à¸à¸ à¸²à¸à¸à¸µà¹à¹à¸à¸µà¹à¸¢à¸§à¸à¹à¸­à¸16 |  |