

Translation and Psychometric Properties of the Thai Version of the Self-Compassion Scale (Thai SCS)

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Abstract:

Objective: This study aimed to translate and evaluate the psychometric properties of the Thai Self-Compassion Scale (Thai SCS).

Material and Methods: Following Beaton's guidelines, the Self-Compassion Scale was translated into Thai by two bilingual experts, synthesized into a preliminary version, back-translated by another two bilingual experts, and reviewed by all the translators and three additional experts. A focus group of 20 participants from diverse educational backgrounds was conducted to ensure clarity and conceptual equivalence with the original version. Data were collected from 428 Thai participants using the final Thai SCS via an online questionnaire. Quantitative analyses were performed to evaluate the psychometric properties of the scale.

Results: Confirmatory factor analysis supported both the 4-factor model ($\chi^2/df=3.40$, RMSEA=0.075, CFI=0.943, TLI=0.936, SRMR=0.057) and the 6-factor model ($\chi^2/df=3.48$, RMSEA=0.076, CFI=0.943, TLI=0.934, SRMR=0.056), showing acceptable fit after removing Item 26 due to weak factor loading. Internal consistency was high (Cronbach's $\alpha=0.92$), and test-retest reliability was strong (ICC=0.90). Latent class analysis revealed three self-compassion profiles: low, moderate, and high.

Conclusion: The findings indicate that the 25-item Thai SCS showed acceptable psychometric properties, supporting both the four- and six-factor structures. This culturally adapted tool can advance research, improve clinical practice, and public health initiatives by enabling robust assessment of self-compassion in Thai adults.

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Introduction

Compassion, according to Buddhist teachings, is a tool for addressing suffering that must begin with oneself before extending to others^{1,2}. Neff, a leading scholar in self-compassion research, defined self-compassion as the ability to allow oneself to experience suffering without trying to suppress or escape from it. Self-compassion involves responding to personal suffering with kindness and care, alongside the recognition that suffering, imperfection, and failure are universal human experiences, and perceiving these experiences without judgment³. Research has shown that self-compassion helps individuals cope with pain and failure in healthy and adaptive ways⁴. It is also positively correlated with psychological well-being, life satisfaction⁵, happiness⁶, self-esteem⁷, and resilience^{8,9}, as well as desirable personality traits, including optimism, curiosity, conscientiousness, agreeableness, personal initiative, emotional stability, and self-control¹⁰. Conversely, self-compassion is negatively associated with psychopathology¹¹, stress, depression, anxiety¹², and burnout¹³. Self-compassion interventions have been found to reduce eating disorders, rumination, stress, depression, self-criticism, anxiety, and fatigue while enhancing mindfulness^{14,15}.

Exploring the relationship between self-compassion and related factors, as well as developing self-compassion-related interventions, would offer several benefits. However, there is currently no standardized tool for assessing self-compassion in Thailand. Among the available scales developed to measure self-compassion, the Fear of Compassion for the Self¹⁶, Self-Other Four Immeasurable¹⁷, the Self-Compassion and Self-Criticism Scales¹⁸, the Self-Compassion Scale (SCS)¹, and the Self-Compassion Scale-Short Form (SCS-SF)¹⁹ are the most widely used²⁰.

Although Thai versions of the SCS exist^{21,22}, they do not follow standardized translation procedures, have limitations in psychometric quality, and were validated only among undergraduates, raising questions about measurement quality.

To address this gap, the present study aimed to develop a Thai version of the Self-Compassion Scale (Thai SCS) using standardized translation procedures and to validate the scale. While the SCS-SF offers greater convenience, its subscales are less reliable and not recommended for separate use¹⁹. In contrast, the full SCS demonstrates excellent internal consistency and test-retest reliability for the overall scale, as well as acceptable internal reliability and good test-retest reliability for its subscales. This allows for the calculation of both total and subscale scores and provides flexibility for refining items based on cultural differences¹. A validated Thai SCS will enhance research on self-compassion and its relationship with related factors and facilitate the development of interventions to enhance self-compassion among the Thai population.

Material and Methods

The cross-sectional study was approved by the Siriraj Institutional Review Board (CoA No. 165/2024) prior to data collection.

A total of 430 Thai participants aged 18 years and above, who were literate in Thai and had internet access, were recruited voluntarily via convenience sampling on online platforms. Previous evidence from a meta-analysis of 90 online surveys indicates that data collected via online platforms demonstrate psychometric properties and validity comparable to those obtained using conventional data collection methods²³. Based on the Rules of Thumb,

with 15 participants per item for the 26-item SCS, the result was a minimum of 390 participants. An additional 10.0% was added for potential missing data and errors. Informed consent was obtained before participation, and all participants were informed of the study's purpose, possible risks, and their right to withdraw. Following data screening, 428 valid responses remained for analysis.

The questionnaire consisted of two parts. The first part included demographic information, including age, gender, marital status, education level, occupation, income, and email address, all of which were voluntary. The second part was the 26-item Thai SCS, translated from the original

SCS¹ (Table 1). It consisted of six subscales: self-kindness (items 5, 12, 19, 23, 26), self-judgment (items 1, 8, 11, 16, 21), common humanity (items 3, 7, 10, 15), isolation (items 4, 13, 18, 25), mindfulness (items 9, 14, 17, 22), and over-identification (items 2, 6, 20, 24). Items were rated on a 5-point Likert scale (1=almost never to 5=almost always). The negative subscales: self-judgment, isolation, and over-identification, were reverse-scored (e.g., a score of 1 will be reversed to 5, and a score of 5 will be reversed to 1). The means of each subscale were calculated and averaged to yield an overall self-compassion score, with higher scores indicating greater self-compassion.

Table 1 The 26-item original SCS and the corresponding Thai version

No.	Original version	Thai version
1	I'm disapproving and judgmental about my own flaws and inadequacies.	ฉันไม่ชอบใจและมักตัดสินเกี่ยวกับข้อด้อยและข้อบกพร่องของตนเอง
2	When I'm feeling down I tend to obsess and fixate on everything that's wrong.	เมื่อฉันรู้สึกแย่ ฉันมักจะหมกมุ่นและจดจ่อเกี่ยวกับทุกอย่างที่ผิด
3	When things are going badly for me, I see the difficulties as part of life that everyone goes through.	เมื่ออะไร ๆ มันแย่ไปหมด ฉันมองว่าความยากลำบากนี้เป็นสิ่งที่สามารถเกิดขึ้นได้กับทุกคน
4	When I think about my inadequacies, it tends to make me feel more separate and cut off from the rest of the world.	เมื่อฉันนึกถึงความไร้ประสิทธิภาพของตนเอง มันทำให้ฉันรู้สึกว่าการแยกและตัดขาดออกจากสังคมและโลกภายนอก
5	I try to be loving towards myself when I'm feeling emotional pain.	ฉันพยายามรักตัวเองเมื่อฉันรู้สึกเจ็บปวดใจ
6	When I fail at something important to me I become consumed by feelings of inadequacy.	เมื่อฉันทำบางอย่างที่สำคัญแล้วไม่ประสบความสำเร็จ ฉันจะจมปลักไปกับความรู้สึกไร้ประสิทธิภาพ
7	When I'm down, I remind myself that there are lots of other people in the world feeling like I am.	เมื่อฉันรู้สึกแย่ ฉันเตือนตัวเองว่ายังมีคนมากมายในโลกที่รู้สึกแย่เหมือนฉัน
8	When times are really difficult, I tend to be tough on myself.	เมื่อฉันประสบกับความยากลำบาก ฉันมักจะกดดันตนเอง
9	When something upsets me I try to keep my emotions in balance.	เมื่อบางอย่างทำให้ฉันไม่พอใจ ฉันจะพยายามรักษาสสมดุลอารมณ์ของฉัน
10	When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people.	เมื่อฉันรู้สึกบกพร่องในบางเรื่อง ฉันพยายามจะเตือนตนเองว่าความรู้สึกบกพร่องนี้เป็นเรื่องที่คนส่วนมากก็มีเช่นกัน
11	I'm intolerant and impatient towards those aspects of my personality I don't like.	ฉันไม่อดทนและไม่อดกลั้นต่อบุคลิกบางอย่างของตัวเองที่ฉันไม่ชอบ
12	When I'm going through a very hard time, I give myself the caring and tenderness I need.	เมื่อฉันกำลังเผชิญกับช่วงเวลาที่ยากลำบากอย่างมาก ฉันจะดูแลและอ่อนโยนกับตัวเองอย่างที่ต้องการ
13	When I'm feeling down, I tend to feel like most other people are probably happier than I am.	เมื่อฉันรู้สึกแย่ ฉันมักรู้สึกว่าคนส่วนมากน่าจะมีความสุขมากกว่าฉัน
14	When something painful happens I try to take a balanced view of the situation.	เมื่อเกิดความรู้สึกเจ็บปวดใจ ฉันพยายามมองเหตุการณ์ด้วยใจเป็นกลาง
15	I try to see my failings as part of the human condition.	ฉันพยายามมองความผิดพลาดของฉันว่าเป็นส่วนหนึ่งของความเป็นมนุษย์
16	When I see aspects of myself that I don't like, I get down on myself.	เมื่อฉันเห็นสิ่งที่ไม่ชอบเกี่ยวกับตัวเอง ฉันมักจะด้อยค่าตัวเอง

Table 1 (continued)

No.	Original version	Thai version
17	When I fail at something important to me I try to keep things in perspective.	เมื่อฉันทำบางอย่างที่สำคัญแล้วไม่ประสบความสำเร็จ ฉันพยายามมองมันด้วยเหตุผล
18	When I'm really struggling, I tend to feel like other people must be having an easier time of it.	เมื่อฉันดิ้นรนต่อสู้อย่างมาก ฉันมักจะคิดว่าคนอื่นคงไม่ต้องมาลำบากอย่างฉัน
19	I'm kind to myself when I'm experiencing suffering.	ฉันใจดีกับตัวเอง เมื่อฉันรู้สึกทุกข์ทรมานใจ
20	When something upsets me I get carried away with my feelings.	เมื่อบางอย่างทำให้ฉันไม่พอใจ ฉันมักติดอยู่กับอารมณ์ความรู้สึกนั้น
21	I can be a bit cold-hearted towards myself when I'm experiencing suffering.	ฉันอาจเย็นชาต่อตนเองบ้าง เมื่อรู้สึกทุกข์ทรมานใจ
22	When I'm feeling down I try to approach my feelings with curiosity and openness.	เมื่อฉันรู้สึกแย่ ฉันพยายามจัดการความรู้สึกของตัวเองด้วยความอยากรู้และใจที่เปิดกว้าง
23	I'm tolerant of my own flaws and inadequacies.	ฉันรับกับข้อด้อยและข้อบกพร่องของฉันได้
24	When something painful happens I tend to blow the incident out of proportion.	เมื่อมีบางสิ่งที่ทำให้เจ็บปวดใจเกิดขึ้น ฉันมักตอบสนองอย่างเกินจริง
25	When I fail at something that's important to me, I tend to feel alone in my failure.	เมื่อฉันทำบางอย่างที่สำคัญแล้วไม่ประสบความสำเร็จ ฉันมักรู้สึกโดดเดี่ยวกับความล้มเหลวนั้น
26	I try to be understanding and patient towards those aspects of my personality I don't like.	ฉันพยายามเข้าใจและอดทนต่อนิสัยบางอย่างของตัวเองที่ฉันไม่ชอบ

SCS=Self-Compassion Scale

The SCS was translated into Thai following Beaton's translation guidelines²⁴, with permission publicly granted by Dr. Kristin Neff to translate the SCS and apply analytic approaches to validate its factor structure^{1,25}. Two bilingual translators, a clinical psychologist, and a language professor independently translated the original items into Thai, which were then synthesized and back-translated into English by two other language professors. All versions were reviewed by the translators, two psychiatry professors, a clinical psychologist, and the principal researcher to finalize the pre-final version. A pilot test was then conducted with 20 participants to ensure clarity and cultural appropriateness. Based on the discussion, confusing terms were revised. Data were then collected through an online survey promoted on social media platforms. Two weeks after the initial completion, the same questionnaire was sent again to participants who had provided their email addresses.

Data were analyzed using SPSS (Version 29) and MPLUS (Version 8.3). Descriptive statistics were used to calculate demographic data and self-compassion scores.

Construct validity was investigated through confirmatory factor analysis (CFA) using the following fit indices: chi-square to degrees of freedom ratio (χ^2/df), comparative fit index (CFI), Tucker-Lewis Index (TLI), root mean square error of approximation (RMSEA), with 95.0% confidence interval (CI), and standardized root mean squared residual (SRMR). Reliability was assessed using Cronbach's alpha for internal consistency and the intraclass correlation coefficient (ICC) for test-retest reliability. Latent class analysis (LCA) was performed to identify optimal latent profiles and determine appropriate cutoff criteria.

Results

The mean age of participants was 38.8 years (S.D.=13.46), ranging from 18 to 73 years. Approximately 80% of the sample were female. About 65% were single, while 32% were married. In addition, nearly 95% of participants held a bachelor's degree or higher. Participants represented a range of occupations, with approximately half reporting a monthly income exceeding 30,000 baht (Table 2).

Table 2 Descriptive statistics of the participants' demographics

Variables (n)	Frequency	Percentage
Gender (422)		
Male	77	18.2
Female	337	79.9
Non specify	8	1.9
Marital Status (424)		
Single	275	64.9
Married	134	31.6
Divorced or separated	15	3.5
Level of education (425)		
Secondary School	12	2.8
Vocational	11	2.6
Bachelor	238	56.0
Master or higher	164	38.6
Occupation (413)		
Student	34	8.2
Educator	47	11.4
Healthcare professional	51	12.3
Cooperate employee	145	35.1
Business Owner/Self-employed	35	8.5
Freelancer	30	7.3
Retired/Housewife/Unemployed	37	9.0
Others	34	8.2
Income (415)		
Less than 10,000	32	7.7
10,001–30,000	135	32.5
30,001–50,000	118	28.4
50,001–70,000	42	10.1
More than 70,000	88	21.2

n=number of participants

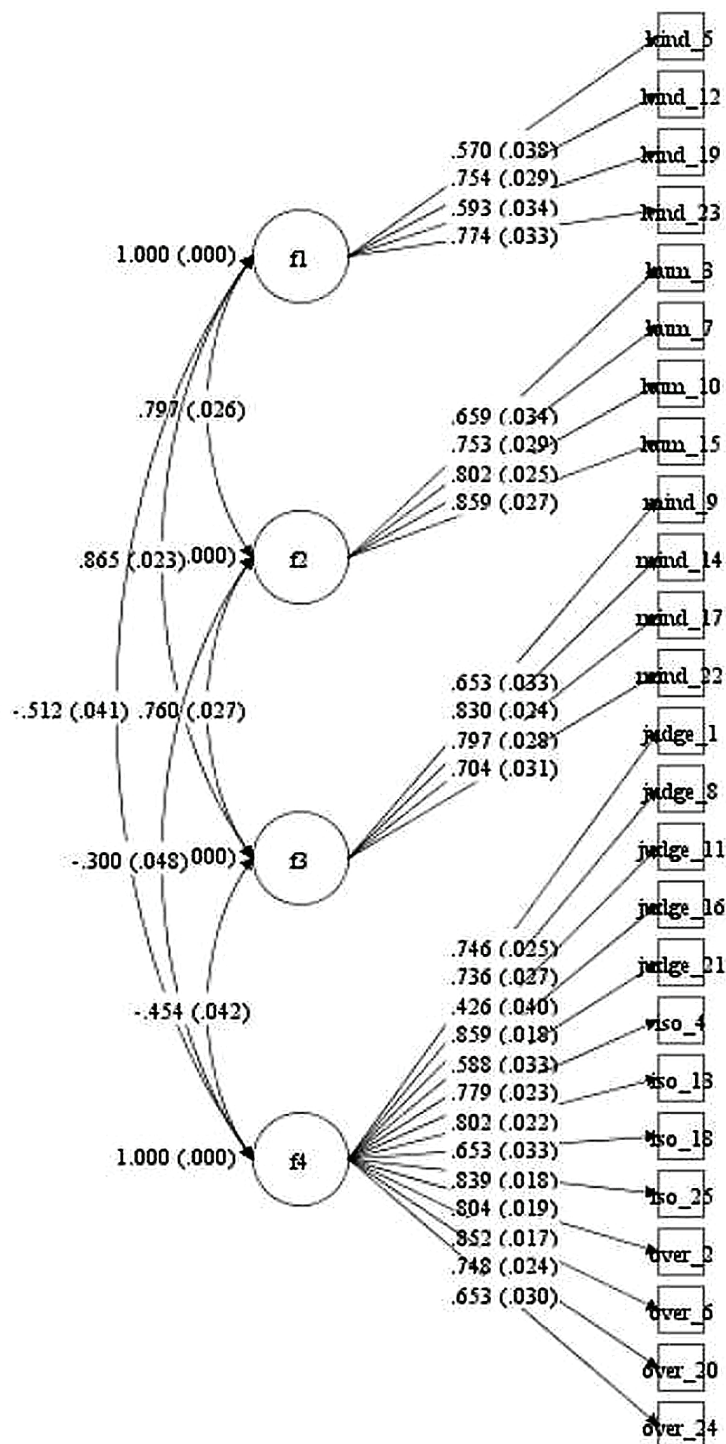
Three structural models were examined: (1) a two-factor model separating positive and negative elements, (2) a four-factor model including three positive subscales and one with all the negative elements, and (3) a six-factor model retaining all the original subscales. After removing Item 26, which demonstrated a low factor loading of 0.31, the four-factor model demonstrated acceptable fit ($\chi^2/df=3.40$,

RMSEA=0.075, CFI=0.943, TLI=0.936, SRMR=0.057), with standardized factor loadings ranging from 0.43 to 0.86 (Figure 1). The six-factor model with 25 items also yielded an acceptable fit ($\chi^2/df=3.48$, RMSEA=0.076, CFI=0.943, TLI=0.934, SRMR=0.056), with factor loadings between 0.43 and 0.87 (Figure 2). Removing Item 11, which had the second lowest loading, did not improve the outcomes significantly (Table 3).

The total scale showed excellent internal consistency ($\alpha=0.91$), with subscales ranging from acceptable to good reliability ($\alpha=0.70-0.84$) (Table 4). Moreover, test-retest reliability was assessed in a subsample of 180 participants whose demographic characteristics were similar to those of the main study sample, with a slightly lower mean age at 35.54 (S.D.=12.29). The result was excellent (ICC=0.91), with most subscales showing good stability and the mindfulness subscale showing moderate reliability. After removing Item 26, the ICC slightly decreased to 0.90 (Table 5).

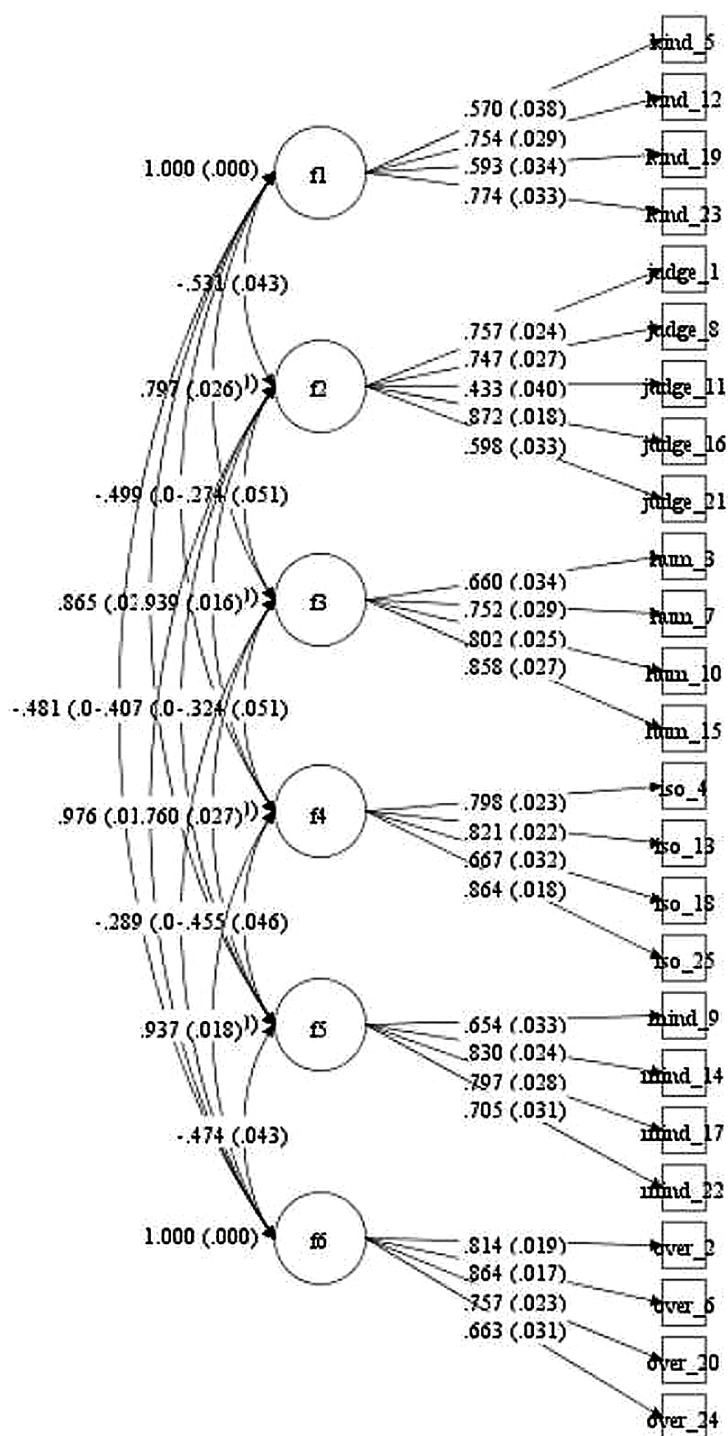
The mean total score for the 26-item Thai SCS was 3.60 (S.D.=0.64) (Table 4) and 3.61 (S.D.=0.66) for the 25-item version (Table 5). The overall scale distribution was approximately symmetrical, showing minimal deviation from normality. Among the subscales, self-kindness, self-judgment, and over-identification were roughly symmetrical, while common humanity, isolation, and mindfulness were slightly negatively skewed.

Given that the 25-item Thai SCS was developed for a different population, the original cutoff criteria may not apply. LCA indicated that a 3-profile model provided the best fit, with clearer class separation than the 2-profile model, and no significant improvement over the 4-profile model (Table 6). Accordingly, self-compassion scores were classified as low (1.00–2.49), moderate (2.50–3.50), or high (3.51–5.00).



f1=factor 1, f2=factor 2, kind=self-kindness, hum=common humanity, mind=mindfulness, judge=self-judgement, iso=isolation, over=overidentification, CFA=confirmatory factor analysis

Figure 1 Factor loadings for CFA with 4-factor after removing item 26



f1=factor 1, f2=factor 2, kind=self-kindness, hum=common humanity, mind=mindfulness, judge=self-judgement, iso=isolation, over=overidentification, CFA=confirmatory factor analysis

Figure 2 Factor loadings for CFA with 6-factor after removing item 26

Table 3 CFA results for two-factor, four-factor, and six-factor models

No. of Factors (Deleted items)	χ^2/df	RMSEA	CFI	TLI	SRMR
2	1234.52/298=4.14	0.086	0.918	0.910	0.070
2 (Delete item 26)	1064.52/274=3.89	0.082	0.930	0.923	0.064
2 (Delete item 11, 26)	972.24/251=3.87	0.082	0.935	0.928	0.062
4	1136.99/293=3.88	0.082	0.926	0.918	0.065
4 (Delete item 26)	914.63/269=3.40	0.075	0.943	0.936	0.057
4 (Delete item 11, 26)	829.52/246=3.37	0.074	0.947	0.941	0.054
6	1132.45/284=3.99	0.084	0.926	0.915	0.064
6 (Delete item 26)	904.35/260=3.48	0.076	0.943	0.934	0.056
6 (Delete items 11, 26)	819.38/237=3.46	0.076	0.947	0.938	0.053

χ^2/df =chi-square to degrees of freedom ratio, RMSEA=root mean square error of approximation, CFI=comparative fit index, TLI=tucker-lewis index, SRMR=standardized root mean square residual, CFA=confirmatory factor analysis

Table 4 Internal consistency and test-retest reliability of the 26-item Thai SCS

Scales	Mean	S.D.	Cronbach's alpha	ICC (95% CI)	
				Single measure	Average measure
Thai SCS (whole scale)	3.60	0.64	0.91	0.905 (0.874–0.929)	0.950 (0.933–0.963)
Self-Kindness	3.63	0.78	0.70	0.754 (0.683–0.810)	0.859 (0.812–0.895)
Self-Judgment	3.49	0.85	0.78	0.807 (0.749–0.852)	0.893 (0.857–0.920)
Common Humanity	3.62	0.91	0.81	0.779 (0.714–0.830)	0.876 (0.833–0.907)
Isolation	3.68	1.02	0.84	0.814 (0.758–0.858)	0.898 (0.863–0.924)
Mindfulness	3.88	0.77	0.79	0.716 (0.637–0.781)	0.835 (0.778–0.877)
Overidentification	3.29	0.94	0.82	0.814 (0.758–0.859)	0.898 (0.862–0.924)

S.D.=standard deviation, ICC=intraclass correlation coefficient, CI=confidence interval, SCS=Self-Compassion Scale

Table 5 Internal consistency and test-retest reliability of the 25-item Thai SCS

Scales	Mean	S.D.	Cronbach's alpha	ICC (95% CI)	
				Single measure	Average measure
Thai SCS (whole scale)	3.61	0.66	0.92	0.901 (0.870–0.925)	0.948 (0.930–0.961)
Self-Kindness	3.68	0.84	0.71	0.786 (0.723–0.836)	0.880 (0.839–0.911)
Self-Judgment	3.49	0.85	0.78	0.807 (0.749–0.852)	0.893 (0.857–0.920)
Common Humanity	3.62	0.91	0.81	0.779 (0.714–0.830)	0.876 (0.833–0.907)
Isolation	3.68	1.02	0.84	0.814 (0.758–0.858)	0.898 (0.863–0.924)
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S.D.=standard deviation, ICC=intraclass correlation coefficient, CI=confidence interval, SCS=Self-Compassion Scale

Table 6 LCA on Thai SCS with two, three, and four profiles

Prof	Log	AIC	BIC	ABIC	Entropy	LMR	BLRT	Class			
								C1	C2	C3	C4
2	-413.506	835.031	851.249	838.556	0.635	<0.001	<0.001	122 (28.5)	306 (71.5)		
3	-410.446	832.893	857.247	838.207	0.651	0.041	0.020	40 (9.4)	147 (34.3)	241 (56.3)	
4	-407.603	831.207	863.68	838.292	0.715	0.162	0.133	36 (8.4)	105 (24.5)	155 (36.2)	132 (30.8)

Prof=profile, Log=log-likelihood, AIC=Akaike's information criterion, BIC=Bayesian information criterion, ABIC=sample size adjusted BIC values, LMR=Lo-Mendell-Rubin-adjusted likelihood ratio test, BLRT=bootstrapped likelihood ratio test, LCA=Latent class analysis, SCS=Self-Compassion Scale

Discussion

This quantitative study aimed to translate the SCS¹ into Thai and to investigate its psychometric properties. The Thai SCS demonstrated excellent internal consistency and test-retest reliability. Although the chi-square value slightly exceeded the acceptable threshold, this is common in large samples²⁶. After removing item 26, the Thai SCS supported both four-factor and six-factor models. However, the six-factor structure is recommended for routine use as it is consistent with the original scale.

The four-factor model was consistent with findings from a previous study among Buddhist participants²⁷. The six-factor model also showed an acceptable fit, supporting the original model proposed by Neff¹, similar to translated versions in France²⁸, Brazil²⁹, Czech³⁰, Greece³¹, Italy³², Japan³³, Spain³⁴, Indonesia³⁵, and Norway³⁶.

Item 26 was removed from the Thai version due to its low factor loading and potential cultural misinterpretation. While the original item reflects self-kindness through acceptance and gentle patience, in the Thai context, the translated term "tolerate" may be understood as endurance or passive forbearance, carrying a more negative connotation and failing to capture the intended sense of self-kindness. Similar patterns of weak factor loadings for self-kindness items emphasizing patience and tolerance have been reported in the Chinese²⁷ and Korean³⁷

versions, suggesting that cultural differences influence how self-kindness is conceptualized. In Eastern cultures strongly influenced by Buddhist and Confucian traditions, self-development is often valued over passive acceptance. Consequently, patience with one's flaws could be interpreted as a lack of effort toward self-improvement rather than an expression of self-kindness.

Additionally, the Thai SCS demonstrated excellent internal consistency, comparable to the original version ($\alpha=0.92$)¹ and other translated versions, including those in Brazil ($\alpha=0.92$), France ($\alpha=0.94$), and Italy ($\alpha=0.90$)^{28,29,32}. Compared with previous Thai versions ($\alpha=0.86-0.88$)^{21,22,38}, the present version showed the highest internal consistency. Moreover, the test-retest reliability (ICC=0.91) was excellent, similar to the Czech (ICC=0.90) and Spanish (ICC=0.92) versions^{30,34}.

Thai participants reported higher average self-compassion scores than participants from other countries. This may be attributed to cultural values that promote emotional calmness, acceptance, and forgiveness. Expressions such as "Jai Yen" (being calm), "Pid Pen Kru" (mistakes are teachers), and "Mai Pen Rai" (do not worry or never mind) reflect the Thai cultural emphasis on letting go of mistakes, moving forward, and accepting impermanence. Thailand's collectivist society and strong interpersonal bonds also support self-compassion³⁹. Additionally,

Theravada Buddhism, which is deeply embedded in Thai culture, reinforces self-kindness, mindfulness, acceptance of suffering as part of being human, and recognition of impermanence^{40,41}.

This study employed a rigorous translation process, including a large and diverse sample, and conducted a comprehensive psychometric evaluation. However, several limitations should be noted. First, online data collection may have attracted participants with higher levels of education and socioeconomic status, which may limit representativeness and introduce selection bias⁴². Second, the predominance of female participants may have slightly lowered the mean self-compassion score, as women generally report lower levels of self-compassion⁴³. Third, despite the broad age range of the sample, participant ages were not evenly distributed, with the majority clustered in mid-adulthood. Such skewed age representation may have shaped the results, as age-related differences in experiences, behaviors, or perceptions could affect self-compassion. Fourth, the absence of religion limited the ability to assess the influence of Buddhism. Lastly, some validation analyses were not conducted, such as external validity, measurement invariance, convergent and divergent validity, and bifactor modeling. As one of the first studies to translate the Self-Compassion Scale into Thai using a standardized translation procedure, this research aimed to provide initial psychometric validation, with a primary focus on examining the scale's internal structure, factor validity, and reliability. More advanced analyses are therefore recommended as critical next steps for future research. In addition, the questionnaire combined demographic items with the SCS, resulting in a relatively large number of items, many of which require careful reading and comprehension due to their complex wording. Consequently, the scope of analyses was intentionally limited to reduce respondent burden and to ensure data quality for the primary study

objectives. Furthermore, the sample size was calculated to support the overall psychometric evaluation rather than subgroup analyses, resulting in insufficient statistical power for specific subgroups, such as male participants, who comprised less than 20% of the sample. Future studies with larger and more balanced samples are recommended to address these limitations.

Conclusion

The 25-item Thai SCS is a reliable and valid measure of self-compassion among Thai individuals. It is beneficial for use in research, clinical assessment, and mental health promotion. Further studies with diverse samples and additional validation analyses will strengthen its psychometric evidence.

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Conflict of interest

The authors have no conflicts of interest to disclose.

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