

the missile can be deflected from its target; (2) the fighter immediately rolls sideways to turn on the acceleration function and turns into a manoeuvre to escape. These two options can only take one, because the fighter in the high-speed manoeuvring state, self-defence jamming effect decreases, at this time the artificial intelligence gives the advice to take the first measure, the reason is that after statistical analysis, the fighter in this case the probability of survival is greater, and the pilot is different, his instinctive reaction is to choose the second measure, because his own life should be in his own hands, for the decision to avoid the missile, the user The pilot is in a dilemma because he has different ideas from the AI. The problem belongs to the study of social psychology and is akin to trying to convince a person to voluntarily accept another viewpoint that does not agree with one's own, followed by techniques such as having someone with experience explain it so that the listener is more receptive to the advice given by the successful person. When artificial intelligence gives advice, it will generally show the user in the past success stories, establish prestige in the user's mind, or under long-term living together, the user establishes a good trust relationship with the machine, at which time the user is more likely to accept the results given by the machine, which is very similar to human society, the way to build trust between people and people is after a long period of time, even if the machine only gives results at a later stage, without making explanations, the user will Even if the machine only gives results without explanation later on, the user will readily accept the machine's suggestions.

Conclusion: Artificial intelligence is at the heart of the current technological landscape and interpretability is an important research topic within the field of AI, aiming to facilitate human interpretation of the action decisions of AI computers and systems. In fact interpretable AI is not a completely new issue, as it has been studied in terms of expert system explanations, and in terms of transparency and accuracy, emphasising the actual extent to which AI gives its own working principles, which is an important basis for users to understand AI machines. Accuracy aims to emphasise the ability to fit models with the ability to predict unknown samples. As the impact of AI on human life deepens, the human need for interpretable AI rises.

A series of studies culminated in the conclusion of interpretable and persuasive psychoanalysis. According to the findings, if a pilot takes the advice given by AI and is successful, the pilot will be more likely to accept the advice given by AI in subsequent similar scenarios, which shows that the trust relationship between the user and AI is an ongoing process of strengthening. Artificial intelligence also requires skills to persuade users, for example, people use hints to persuade others during communication, and some decisions are not directly persuasive, but are usually illustrated by case studies to avoid offending the other party. In addition, the persuasion technique of "moving people with emotion" can also be used, i.e. reasoning and moving people with emotion, although this is more difficult for artificial intelligence machines, and it is difficult to make machines resemble human emotions. For example, speech machine synthesis can incorporate emotional elements in terms of vocal tone, timbre, and intonation, so that speech expressions have a certain degree of emotion. The US DARPA Interpretable AI project focuses on human-computer interaction and user psychoanalysis, aiming to build a harmonious human-computer relationship through different forms of acceptance of the results given by the AI.

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BASED ON THE MODEL OF STUDENTS' PSYCHOLOGICAL HEALTH EDUCATION OF CONFUCIANISM STUDY ON THE CONSTRUCTION

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Background: Confucianism has always advocated a proactive approach to self-knowledge and the reshaping of self-personality. It has provided a strong basis for the development and improvement of current educational psychology. The theories of benevolence, morality and harmony advocated by Confucianism have become important theoretical references for the practical application of educational psychology. At the same time, the basic theories of body cultivation in Confucianism are also of great importance for the reshaping of the personality and physical and mental development of university students.

In recent years, the number of university students who have dropped out of school or withdrawn from school due to psychological disorders has been increasing, and the proportion of violence and suicidal tendencies on university campuses is also gradually rising. The issue of mental health education for university students has become one of the most important concerns of the education authorities. The

question of how to improve the mental health education of contemporary university students through effective means has become one of the main research topics in the education sector. The development of educational psychology based on Western modern thinking has encountered certain technical and theoretical bottlenecks, but traditional Chinese culture, represented mainly by Confucianism, offers new ideas for the development of mental health education for university students.

Objective: As an excellent traditional culture in China, the Confucian system of thought is a crystallization of the wisdom of our ancient sages. The influence of traditional Chinese culture on the psychology and behaviour of Chinese people is profound and long-lasting, and the traditional culture has influenced our way of life and production practices in a subtle way. The main objective of this paper is to uncover the most valuable ideas in this rich traditional culture and to transform them into a scientific language that can guide educational psychology in China. Through traditional Chinese culture, the actual pedagogical problems of educational psychology are taken as a realistic research orientation, and educational realistic situations are constructed in order to effectively guide the realistic practice of educational psychology in China.

Confucianism's main ideology is "human nature is good", and the ancient sage Mencius once advocated the theory that human nature is good. The ancient sage Mencius once advocated the theory that human nature is inherently good. In addition to this, Mencius also proposed the four psychological traits of goodness - compassion, resignation, right and wrong, and shame and evil - which are similar to contemporary humanistic thinking. From a psychological perspective, this exploration of human nature clearly points out the influence of the surrounding environment, education and heredity on people's psychological development, which can inspire human thinking to the greatest extent possible.

Subjects and methods: In order to respond to the current trend of development and educational development, this paper will analyse and study the application of Confucianism in educational psychology, always focusing on current teachers and students in higher education institutions. The main focus of the research is on the construction of an ideal personality of "inner sage and outer king" through Confucianism and the cultivation of an ideal personality. The research focuses on the application of Confucianism in educational psychology through the educational principles and teaching methods of the "inner sage and outer king" educational context model, and proposes a seven-stage learning process of aspiration, erudition, deliberate thought and practice. In order to effectively improve the quality and efficiency of the application of Confucianism in educational psychology, and thus promote the overall physical and mental development of teachers and students in China's universities.

This paper uses the literature analysis method to analyse and investigate the subject of the study. A large number of excellent papers and journals from home and abroad are collected by means of the Internet and paper books, and a large number of academic studies are conducted to find the latest research developments in the vast amount of data as far as possible, so as to expand the horizons and provide a theoretical basis for the application of Confucianism in educational psychology. The following is an analysis of the educational context model of "inner life and outer king".

Since ancient times, China has always respected the teacher and the way of life, and there is a saying that "once a teacher, always a father". The teacher-student relationship is a manifestation of the dignity of the teacher, who is the superior in education and has a certain authority. Confucius and Mencius used to compare the teacher with the emperor, and Xunzi even included the teacher in the sequence of heaven, earth, emperor, kin and teacher, and advocated that 'the teacher should follow the ancestors and be the emperor'. The influence of Confucianism on future generations has been profound. The teacher-student relationship is also a kind of ethical relationship. The respect for teachers is also a concentrated expression of Confucianism's respect for the teacher and the way of life, and is one of the important manifestations of the application of Confucianism in educational psychology, which helps to enhance teachers' own connotations.

In the current educational psychology classroom, teachers tend to focus on the transmission of knowledge, and what students learn is mostly instrumental and rational content. Teachers have neglected the value-based rationality that has always been a part of traditional Chinese cultural education. In order to effectively address these problems, teachers in educational psychology should organically unite the spirit of tolerance in traditional Confucian culture with the content, and always uphold the organic unity of value rationality and instrumental rationality.

The Confucian scholar Zhu Xi integrated the views of the representatives of pre-Qin Confucianism and divided the learning process into seven stages, such as setting the will, learning and doing.

An examination of the traditional thought of setting the will in Confucianism, which began with Confucius, "I have ten years and five years to learn", allows one to clarify one's learning aspirations from an early age and can make one's aspirations the driving force and motivation for learning. An effective

integration of the thinking of setting the will in Confucianism in educational psychology can help learning to effectively set learning goals and provide a strong motivation for achieving learning goals.

In the current context of the Big Data era, students can be erudite in many ways, but the difficulty is how they understand the term erudition. The way to cultivate oneself and govern others". These are general knowledge principles that do not conflict with students' professional studies, so that they know that "if you do not seek knowledge, how can you test your knowledge".

On the basis of the accumulation of learning, students and teachers must learn to identify and ask questions, as Confucius once advocated. The Confucian scholar Confucius once advocated "not to be ashamed to ask questions". This means that at this stage of the learning process, students must have a sense of questions and can ask questions about the questions they have in the learning process, not just on the surface, but about the inner elements of the questions.

In the teaching of educational psychology, when students find a problem, they have to think about it and find the maximum solution to it. Confucius once said, "To learn without thinking is confusing, to think without learning is dangerous". Students should take an active role in the processing of the knowledge in educational psychology.

After the above-mentioned stages of learning, students already have a certain level of schema in educational psychology, the overall learning schema is in a balanced state, and the various parts related to the schema can find a relatively more appropriate place in the actual teaching structure, and students' perception of themselves is relatively clear. In Mencius. In Mencius, it is pointed out that "sincerity is the way of heaven; thinking sincerity is the way of man". Confucianism believes that man and heaven are interconnected, and that only when man's efforts reach the state of sincerity can he truly be the way of man, and thus be able to discern things clearly.

Confucianism has repeatedly emphasised the importance of revision. For example, Confucius once said, "Learn and learn at the right time", so that new knowledge can be studied continuously in order to deepen the impression of new knowledge and deepen the teaching knowledge in the mind. New learning is based on previous knowledge, and Confucianism suggests that learning from the past is not a mechanical review, but rather a review that leads to new insights. In educational psychology, Confucianism is a way to bring to the fore the unity of knowledge and practice, which is in line with the inner essence of the "inner sage and outer king".

Result: Confucianism is a very important educational resource in educational psychology, and it is of great relevance to the improvement of educational psychology teaching in colleges and universities, especially when it is integrated into educational psychology. The effective application of Confucianism in educational psychology will not only enable students to pass on and promote the excellent traditional culture of China, but will also have an unparalleled positive effect on the physical and mental development of current university students.

Conclusion: In summary, the full application of Confucianism to educational psychology and the construction of the "inner sage and outer king" model of educational contexts provide strong theoretical guidance for current educators to carry out educational innovation. This will not only extend the study and learning of educational psychology to society, but also enable teachers to consciously take up the historical mission of Confucian education and produce more high-quality talents for the country and society.

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ANALYSIS OF THE PSYCHO-BEHAVIOURAL CHARACTERISTICS OF PORTFOLIO INVESTMENT

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Background: Conclusion the psychological and behavioural analysis of securities investment is to analyse and describe the investment psychological activities and investment behaviour of securities investors, so as to find out a series of regular investment patterns and help investors make the most correct investment decisions and avoid risks for them. To analyse the characteristics of the psychological behaviour of securities investment, it is necessary to first understand which are the main characteristics of the psychological behaviour of investment, which are the degree of investment need satisfaction Hierarchy; the convergence of the psychological behaviour of the investing public; the paranoia of the psychological behavioural characteristics of the investor's personality. Nowadays, the theory of securities