

21ST CENTURY AI in the Classroom CHINUCH

Editor's Introduction: Over the last few years, Generative AI products such as ChatGPT and Google Gemini have become increasingly popular, allowing users to generate content that appears as if it were generated by a human. The tools can write essays, summarize long documents, or provide natural responses to homework questions. These tools present both a challenge and an opportunity for educators. We asked three expert educators for their thoughts on some of these issues.

Over the years many new technologies have presented themselves as potential “disruptors”—fundamentally changing the nature of teaching and learning. To what extent do you think AI encourages a fundamental shift or is it simply another tool?

RDMB: Major new technologies almost always have the potential to be both a tool and a major disruptor. Over time, societies usually develop the means and processes to maximize the benefits of new technology while mitigating its risks. For instance, in the case of printing, editors and a peer

review system (or *haskamot*) helped the reading public distinguish reputable books from unreliable ones.

However, these technologies always helped disseminate content that *human beings* created. As Yuval Harari has pointed out (<https://www.youtube.com/watch?v=LWiM-LuRe6w>), what is new with Generative AI is that now *machines* are producing the content. This is not only a matter of authenticity—are we able to determine what is humanly created vs. generated by computers (the famous Turing Test)—but a question of agency. Machines have always done what humans built or programmed them to do, while now computers are acting as seemingly “free agents,” on their own

in ways that can't be fully understood or controlled. That is a fundamental shift that we will need to figure out how to manage in every realm of our lives, but especially in teaching and learning where the goal is to develop the human agent's capacity to think, from understanding to analysis to creativity. We should frame the current revolution underway as how we will all learn to “*think* with AI,” and as such, education—focused as it is on thinking—will obviously be profoundly affected.

RSE: Artificial Intelligence isn't just another tool in the educational landscape; it's a catalyst for profound transformation. We're currently grappling with two major disruptions:

a pervasive culture of distraction and the rapid advancement of Generative AI technologies. To navigate this new terrain, we must embrace deeper learning approaches that transcend mere fact retention.

What sets AI apart as a true game-changer is its potential to assist students in tackling “wicked problems,” or as referred to in Hebrew, *tzarich iyun gadol*—complex challenges that defy straightforward solutions and often spawn new questions as we explore them. These problems demand a level of nuanced thinking that goes beyond algorithmic processing.

To effectively engage with such challenges, students need to cultivate skills that AI currently cannot replicate:

- **Divergent Thinking:** Generating original and innovative ideas that break away from conventional patterns.
- **Contextual Thinking:** Applying knowledge to personalized and varied contexts, understanding that one size doesn’t fit all.
- **Curiosity:** Nurturing the habit of asking meaningful, probing questions that drive deeper understanding.
- **Voice:** Developing a unique personal perspective or “fingerprint” in their work, reflecting individual insights and experiences.

By focusing on these human-centric skills, we not only leverage AI’s capabilities but also ensure that education remains a deeply personal and transformative journey.

MCBN: AI represents a paradigm shift in education, akin to the discovery of electricity rather than a mere incremental improvement like the invention of the calculator. Unlike

tools that perform specific tasks more efficiently, AI fundamentally changes how we engage with information, problem-solve, and produce work. Its impact is poised to be ubiquitous, revolutionizing productivity and learning processes across all disciplines. While concerns about its ethical use and long-term implications must be addressed, it is clear that AI is becoming a driving force for innovation in education.

The rapid integration of AI into education is a profound shift that affects all aspects of teaching and learning. For yeshiva high schools, this change presents a unique opportunity to enhance the rigor of Torah study and secular academics while upholding timeless values. By approaching AI thoughtfully, educators, parents, and institutions can leverage its capabilities to enrich the student experience and prepare graduates to navigate an AI-driven world as ethical, spiritually grounded individuals.

How do you see AI enhancing both the student learning experience and the teacher’s role? What have you already begun to see and what do you anticipate in the future?

RSE: AI is revolutionizing both the student learning experience and the teacher’s role, acting as a multifaceted tool that enriches the educational ecosystem.

This allows teachers to automate content creation—generating quizzes, assessments, and lesson plans from lecture material, saving valuable time. It provides opportunities for administrative assistance: crafting letters of recommendation and managing grading systems, allowing

OUR PANELISTS



Rabbi Dr. Michael Berger (RDMB)
Dean, Azrieli Graduate School of Jewish Education and Administration



Rabbi Shlomo Einhorn (RSE)
Founder & CEO, Shpait AI Consulting, providing custom AI solutions for education, Torah learning and businesses



Mrs. CB Neugroschl (MCBN)
Head of School, Ma'ayanot Yeshiva High School for Girls

more focus on student engagement. It is a useful tool for feedback mechanisms, providing initial evaluations of student work, highlighting areas for improvement. It can help improve classroom dynamics by serving as a virtual assistant during group activities, ensuring each student stays on track. It can also help generate interactive materials, transforming traditional lectures or *shiurim* into interactive modules tailored to different learning styles.

AI empowers educators to create more engaging and inclusive learning environments without compromising the values and structure of yeshiva education.



For students, AI provides 24/7 support, offering immediate assistance outside of traditional office hours. It can be really helpful in breaking down intricate concepts into understandable segments, adapting to individual paces and learning styles as well as encouraging deeper interaction with the material through interactive tools.

Research indicates that AI tutors are most effective when they facilitate discovery rather than simply providing answers. By guiding students through problem-solving processes and fostering critical thinking, AI empowers learners to develop autonomy and confidence.

Looking ahead, we can anticipate even more sophisticated AI applications seamlessly integrating into education. AI could analyze learning patterns to predict areas where students might struggle, allowing for proactive support. The fusion of AI with augmented and virtual reality could create immersive learning environments previously unimaginable.

MCBN: AI has the potential to personalize learning for students while streamlining and enriching the teacher's role. For students, AI tools can adapt to individual learning needs, offering real-time feedback, interactive exercises, and

simplified explanations of complex texts whether dense academic prose or even Talmudic or Halachic commentary. Language translation and research assistance can help students by enabling both broader and deeper engagement with Torah and secular studies.

For teachers, AI supports lesson planning, automates administrative tasks, and offers insights into student performance, freeing educators to focus on mentorship and critical thinking. AI can generate differentiated lesson plans, discussion prompts, or even simulate tutoring sessions, enriching the depth and creativity of classroom instruction. While some teachers are already leveraging these tools to push boundaries, most are still exploring how AI can assist with preparatory and administrative tasks. Once educators recognize the time-saving benefits, they are more likely to explore creative applications that extend their teaching capacity and will feel more comfortable integrating AI into their lessons and assignments.

By blending tradition with technology, AI empowers educators to create more engaging and inclusive learning environments without compromising the values and structure of yeshiva education.

RDMB: Teachers and learners have always used tools to achieve their goals. The growth of the interactive internet coupled with widespread digital access has put far more resources in the hands of both instructors and students in the last 25 years, to their mutual benefit.

To the extent AI is used primarily as a tool, the almost limitless potential benefits for teachers have already begun to emerge—they can more easily and quickly create more effective and differentiated or personalized lesson plans, identify and generate educational materials, construct quality assignments and assess student work in ways that will help the students understand what they need to advance. Students have also developed iterative methods for completing assignments or tasks that actually sharpen their thinking as they “dialogue” with AI. With the diverse range of Generative AI tools available, both students and teachers will need to select the right tools for specific learning goals—just as for centuries, we had dictionaries, thesauruses and concordances depending on the knowledge we sought.

Above all, we will need to learn the skills of better problem formation and better questions, as the multiple prompt-response process will become

the norm in virtually every arena of human life. In many ways, it will lead all learners to adopt a type of chavruta-model to their learning, where your partner—in this case, a machine—will help you sharpen your thinking if you know how to use it well.

Are there unique ways that you think about AI within the context of a Jewish school? Are there Jewish values, halachic or hashkafic considerations that we should be taking into account?

MCBN: In a Jewish school, AI must align with the values of *hishtadlut* (effort), *tzelem Elokim* (human dignity), and *yashrut* (integrity). It is essential to frame AI as a supportive tool, not a replacement for the human endeavor of Torah study. While AI can assist with translations and analyses, students must actively engage with the material to preserve the intellectual growth central to Jewish education.

Halachic considerations also shape how AI should be used. For example, educators must address issues like plagiarism, Shabbat observance, and data privacy, ensuring that AI use

adheres to Torah principles. I believe that discussions about AI's ethical implications can deepen students' appreciation of human creativity, moral discernment, and spiritual connection, none of which are replicated by machines.

By emphasizing AI's role as a helper rather than a crutch, Jewish schools can integrate technology in ways that deepen learning while preserving the values of tradition and mesorah.

RDMB: Speaking primarily within the more specific context of Orthodox day schools and yeshivot, there is of course the normative framework of halakhah: everything must accord with Jewish law. The realm of digital halakhah, especially when it comes to AI, is evolving along with the technology, and presumably some poskim will emerge as leading authorities with greater understanding of the tools and the appropriate halakhic categories to apply. Prima facie, issues such as theft, *geneivat da'at* (misrepresentation or fraud), violations of privacy and *ona'at devarim* will come up early, and with AI doing more of the “thinking,” questions of *kavannah* (intent) and culpability (who's responsible) in the case of real and reputational damage or unfair gain will need to be addressed. And, of

course, there are the technical issues of developing learners who are not dependent on technology so that they can continue learning on Shabbat and yom tov when such tools are off limits. Finally, learning in Judaism is also a time-honored cultural activity (i.e., not exclusively undertaken for a particular end) with its own norms and “form of life” (e.g., chavruta study, open sefarim, many people engaged in parallel in a single room, etc.) that together contribute to a sense of belonging, collegiality, motivation and inspiration that enhance the overall experience and encourage commitment to further study. AI may be a virtual chavruta, but it also renders the activity of learning more goal- or product-oriented, and detracts from the collective experience. While these are intangible results, and one may legitimately consider whether the benefit of more positive engagement outweighs the cultural costs, we should not be blind to these possible consequences that affect an activity central to our communities and our identities.

More generally, Jewish education is concerned with building an enduring Jewish identity in our youth, nurturing their sense of being part of the Jewish people and imbuing them with a



sense that they are heirs of a sacred but selective tradition and called upon to preserve it and pass it on themselves to the next generation. Judaism is a transmissive tradition, and so individuals are both recipients of the mesorah and its stewards. Intuitively—and I could be wrong—the anthropological assumptions of thinking with AI are those of the 21st-century Western liberal tradition: individualist (deems people as free to choose whatever identity or action they want), materialist (all that exists is in the physical, material realm), capitalist (profit motives and considerations drive behavior) and currently focused on creativity, exploration and innovation. My concern is that these assumptions are embedded or “baked into” both the structures and sources of LLMs and GPT tools, rendering the Jewish project—the awareness that we’re born into a people with an ascribed collectivist identity; that we believe in and live our lives with spiritual values and aspirations to divine encounter; that we are charged to build a just society that is *mekadesh shem shamayim* (sanctifies G-d’s Name); and that among our loftiest activities and goals is to learn the contents of an ancient and ongoing received tradition—deeply countercultural. Most Orthodox day schools understand a child’s learning

primarily in terms of literacy and content mastery—of Tanakh, Mishnah, Gemara, halakhah and *machshavah* (Jewish thought)—rather than charting one’s own path and creating something new.

Therefore, I think Jewish schools will need to be careful and discriminating gatekeepers of how LLM-based AI tools are integrated into the Jewish school experience, not only with respect to actual curriculum and learning outcomes, but culturally as well: the spirit of general studies and the atmosphere of *limudei kodesh* may grow further apart, potentially fostering a dissonance in our students that will need to be managed and addressed.

Within *limudei kodesh* themselves I foresee AI engendering further challenges. Our tradition of learning prizes both *sinai* (breadth, *beki’ut*) and *oker harim* (analysis), the twin pillars of *Torah she-be’al peh*. We need to admit that technology has all but taken the place of *sinai*: the mass digitization of our vast Torah library together with enhanced search tools make being a *sinai*—in the surface sense, of course—a matter of a few clicks for most people (see Gil Student’s observations in *Torah Musings*, “Technology and Sinai” 1/23/2011). [Interestingly, some rishonim and aharonim felt that books had become the

new authorities, displacing the local rav or talmid chacham.] Yes, we still respect those who have the corpus of Chazal, rishonim, acharonim, poskim, etc. at their fingertips, but we know that many people are now able to quote widely because they did some good searching in preparation. *Oker harim*, on the other hand, is the skill Generative AI seems poised to master in the near future as well, and while we know there have been *gedolim* who have come up with truly novel approaches to significant halakhic issues, the average *mara d’atra* may find himself on a par with technology in the near future for the typical challenging question. (My hunch is that the posek who relies on a mixture of sources/precedents and harder-to-define values in arriving at his decision—the recent book by Rav Aharon Lichtenstein zt”l on “Values in Halakha” offers many good examples—will still be in demand, and not easily replaced by AI. But technology may advance in ways we cannot envision currently.)

RSE: Integrating AI within Jewish Institutions presents a unique opportunity to blend mesorah with an appropriate dosage of innovation. This can stay kosher as long as we make sure to guide our AI usage with the proper kashkafic datasets. We can envision Chavrusa scenarios where the learning is significantly enhanced by pointing the team to different commentaries, assisting learners in sharpening their questions, and then deliver a dose of cultural context to bring the sugya to life. The technology can support productive struggle through guided assistance that offers hints without revealing complete solutions, preserving the integrity of the learning process. It provides adaptive challenges that adjust to student progress and can better guarantee a more well rounded learning session.

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Ethical considerations remain paramount, requiring clear guidelines to prevent *g'neivas da'as* (deception), proper attribution of AI-generated content, and careful selection of tools that align with Jewish ethical standards.

In practical applications, AI can be effectively utilized for generating source sheets with accurate and halachically compliant citations, and developing assignments that encourage research while maintaining emphasis on original thought and personal reflection. Perhaps most importantly, AI can help bridge tradition and modernity by exploring how ancient teachings relate to contemporary issues. Through thoughtful integration of these technologies, we can enhance education while preserving the essential human elements of Jewish learning, such as character development (*middos*) and the transmission of tradition (*mesorah*).

What is the role of AI in fostering or potentially diminishing critical thinking skills in students? How can educators ensure that AI tools are used to promote deeper cognitive engagement rather than passive learning?

RDMB: This is a legitimate concern but I'm not sure it's unique to AI—recent technological advances since the 1990s have had profound direct and indirect effects on this domain of skill development. We should be consulting the research that's been done and monitoring the work that's being done and staying on top of it to see where this is headed (think of how studying the effects of smartphones has led to major policy changes in many schools just in the last year).

More basically, I think we often use the term “critical thinking” as an amorphous, catch-all phrase for any reflective, non-regurgitating mental activity, without breaking down the specific and age-appropriate skills we want to see our students (or employees) develop, and in what contexts these skills should be applied. For instance, is “deeper cognitive engagement” always preferable to “passive learning”? Perhaps at certain developmental stages that's true, but especially in Jewish learning, as I noted above, there is considerable relatively passive absorption—reading, listening—of material. For instance, we know that in our society, thousands of adults listen to shiurim, both in person and digitally, every day. So let's first spell out what we mean exactly by the term,



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what our goals are for our students at different stages (and why), and map out how we've done it to date and how we might measure the effectiveness of our methods. Only then can we start asking which AI tools will help and which will hinder us in achieving those goals.

I also would encourage us to pay attention or even reach out to all fields where critical thinking is prized. We could be looking at different types of schools (vocational, IB, special needs), different ages (pre-school to graduate school) and professions that emphasize ongoing learning, such as medicine. Let's cast the widest net possible to see how certain skills are promoted, and, if they are desirable in our context, we should learn how to bring them into our field. Let's not limit ourselves to other educators in schools that are similar to ours.

RSE: AI holds significant potential to

both foster and, if misused, diminish critical thinking skills, with the key lying in how educators integrate AI tools to promote active engagement rather than passive consumption. As an adaptive learning partner, AI can adjust to individual learning needs while challenging students appropriately, encouraging them to arrive at solutions independently through guided questioning, and facilitating group work by tracking contributions and prompting deeper analysis.

When aligned with educational frameworks like Webb's Depth of Knowledge, AI can support learning across multiple levels: from understanding basic concepts at Level 1 (Recall), to comparing methods and ideas at Level 2 (Skill/Concept), analyzing scenarios at Level 3 (Strategic Thinking), and ultimately synthesizing information and creating original work at Level 4 (Extended Thinking).

However, educators must actively mitigate potential challenges by designing AI tools that encourage inquiry and critical thinking while ensuring that the efficiency AI offers doesn't compromise thorough understanding. By structuring activities thoughtfully, educators can ensure AI serves as a catalyst for deeper cognitive engagement, enhancing rather than hindering critical thinking.

MCBN: AI has the dual potential to either enhance or hinder critical thinking. Used thoughtfully, it can foster inquiry, provide feedback, and encourage interpretation, helping students refine their reasoning and engage more deeply with complex ideas. For example, AI tools can simulate debates, analyze arguments, or challenge students to defend their positions. There are technical skills that a traditional high school curriculum doesn't include that AI can be used as augmentation.

However, overreliance on AI risks diminishing critical thinking by offering an expectation of quick solutions that can bypass meaningful struggle. To prevent this, educators should design open-ended assignments requiring students to critique AI-generated outputs, document their process, and justify their conclusions. By emphasizing the journey over the destination, teachers ensure that AI supports active engagement and cultivates higher-order thinking skills.

As AI becomes more integrated into education, how can institutions safeguard academic integrity? What new challenges does AI pose in terms of cheating, plagiarism, and maintaining ethical standards in assessments?

RSE: As AI becomes more integrated into education, maintaining academic integrity requires more than detection and prohibition; it demands understanding and addressing the root causes of misuse. Students may turn to AI due to ambiguous instructions, insufficient resources, time pressures, or skill gaps, making it crucial to address these underlying issues. A comprehensive approach to promoting transparency and accountability could include implementing a color-coded writing system, where blue indicates direct AI-generated content, green represents student revisions of AI content, pink shows human-written content refined with AI, and black designates purely human-generated work. This system offers multiple benefits: it encourages honesty by having students openly acknowledge AI use, enhances learning through active engagement with AI content, and facilitates assessment by allowing teachers to provide targeted feedback.

Successful implementation requires clear guidelines defining acceptable AI use, educational workshops teaching responsible AI utilization, a supportive environment encouraging open dialogue about challenges, and an emphasis on ethical practices aligned with values like honesty and integrity. By fostering transparency and ethical use in this way, we can transform AI from a potential threat into a valuable educational ally.

MCBN: AI introduces unique challenges, such as undetectable plagiarism and the temptation to outsource intellectual work. Institutions can address these issues by redesigning assessments to prioritize creativity, critical thinking, and personal reflection—areas where AI



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struggles to replicate human originality. Requiring students to document their learning process or submit drafts alongside final products also promotes accountability.

Clear policies defining ethical AI use are essential. Transparency about when and how AI can be used helps students navigate these new tools responsibly. By fostering a culture of integrity and emphasizing personal effort, institutions can uphold academic standards while preparing students to engage ethically with AI.

RDMB: Everyone in higher education I know is struggling with this. Simply put, not only is it impossible to stay ahead of the technology, but it turns the enterprise of learning into a cat-and-mouse game, which is not good for anyone. The early adopters have been advocating for, first, insisting on total transparency—having students be honest when and how AI was used (one can easily track how documents came to be constructed over time) and second, to developing very different types of assignments. Working with AI is now expected, and so having students show the faculty how they incorporated ChatGPT or other tools in developing a response, an argument, or a paper, is initially proving a better approach, at least in some areas where content mastery is not the primary goal. If it is, then I've seen the implementation of draconian measures of test-taking

or proctoring, which sadly fosters an adversarial climate in the classroom that undermines the teacher-student relationship, so critical to genuine learning. (Many detection tools create false accusations, further poisoning that crucial relationship.) Stay tuned.

What strategies should educators and institutions adopt to prepare students for a future where AI is deeply integrated into the workforce and daily life? How should curricula evolve to reflect this reality?

MCBN: Yeshiva high schools must balance AI literacy with the timeless values of deep study and slow methodical growth that resists the speed and immediacy of the AI age. Courses in digital literacy should teach students how AI works, its societal implications, and its limitations. At the same time, high school curricula must provide real-world readiness that both prepares graduates to use AI and amplifies the key skills of creativity, critical thinking, and moral reasoning—skills that AI cannot replicate.

Ethics education is equally important. Discussions on *tzelem Elokim* and the proper use of power can help students approach AI with a sense of responsibility and purpose. Collaborative, project-based learning

High school curricula must provide real-world readiness that both prepares graduates to use AI and amplifies the key skills of creativity, critical thinking, and moral reasoning—skills that AI cannot replicate.

that integrates AI tools alongside traditional methods prepares students to navigate both worlds effectively.

RDMB: Since the information revolution arrived in the late 20th century, rapid changes to every area of our lives are now expected, and in response our educational system has been called upon to develop in our students the capacities of ongoing learning and adaptation. The notion that one learns a trade or skill in late adolescence/early adulthood and that becomes a stable career for the rest of one's life applies to very few if any fields today. So this sensibility is not so new. However, accessible Generative AI is a recent innovation and changing too rapidly for us to predict how this should affect educational strategies in the classroom.



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Intuitively, I believe two things will happen structurally: each school will need to hire in-house educational technology experts whose job is to remain up-to-date on the latest tools and how they could enhance or simply affect the learning experience of students and teachers (I am not envisioning a super-charged IT person or department, but someone with strong educational background who also knows IT very well and can monitor the interface of the two); and more regular and intensive faculty

professional development will need to become part of a school's natural rhythm and expectations of faculty. (Of course, professional development was always a desideratum, but it will become both indispensable and more demanding.)

Regarding students, as often happens when new technology enters a school, it will likely start out as a designated part of the curriculum (e.g., IT sessions two or three times a week—remember computer labs with classes scheduling time?) and then develop into an

aspect of every class. With the rapidly changing face of the tools and perhaps the hardware technology, it's too early to tell how this will evolve.

RSE: Preparing students for a future intertwined with AI requires reimagining education to integrate AI meaningfully across disciplines. In writing and communication, this involves teaching students to critically evaluate and refine AI-generated content, conduct comparative analyses to identify biases and differences across AI models, and maintain their unique human voice in assignments. Project-based learning becomes essential, with students using AI as a tool, not a crutch, to solve real-world problems while engaging in interdisciplinary projects that merge AI with ethics, arts, and social sciences. Ethical considerations must be woven throughout the curriculum, including case studies examining negative AI impacts and opportunities for students to craft ethical guidelines for AI use.

The development of uniquely human skills remains paramount, with emphasis on creativity, divergent thinking, and the application of empathy and cultural awareness that extends beyond AI capabilities. Technical literacy must also be enhanced, teaching students about AI's limitations, biases, and inaccuracies, while developing metacognitive strategies to discern when to rely on AI versus human reasoning. By evolving curricula to include these elements, we prepare students to not only coexist with AI but to lead in shaping a future where technology and humanity complement each other.

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How can AI support inclusivity in education, particularly for students with learning differences?

RDMB: Among Generative AI's real boons is the ability to personalize material for particular users in a large scale. As long as the technology has sufficient material (e.g., IEPs, prior work by the student, examples of assignments from others) to "understand" the child's unique learning style and needs, it can easily adapt whatever a teacher wants for the class to the individual learner. For example, a class of students with diverse (known) levels of Hebrew comprehension can receive original texts with varying amounts of translation, and adjust the level of challenge to each student. I think this will be among the most promising and exciting areas of applying AI in Jewish education.

RSE: AI offers significant potential to enhance inclusivity, particularly for students with learning differences, by providing personalized and adaptive support. Through 24/7 accessibility, AI caters to students studying at unconventional times while breaking down complex tasks into manageable steps. Its adaptive reading assistance capabilities to adjust text complexity in real-time, and organizational tools assist with schedules and reminders, proving especially beneficial for students with ADHD. The technology's ability to offer multimodal learning experiences provides various ways to engage with material, particularly aiding those with physical disabilities.

Are there ethical implementation challenges? Yes. And vigilance remains ethical. We have to pay careful attention to enhancing rather than replacing human connections by designing AI

to guide students back to teachers and peers. This includes preventing over-reliance on AI by promoting autonomy and at the same time ensuring equitable access to necessary technology and resources. We're going to have to vigilantly monitor AI for biases that could also disadvantage students.

MCBN: AI has the potential to make yeshiva education more inclusive by offering personalized support for students with learning differences. Adaptive tools can tailor content to individual needs, simplify complex texts, and provide real-time feedback. Features like text-to-speech, visual aids, and gamified exercises ensure that every student can access the curriculum and be more fully supported and successful.

Teachers can also use AI-driven analytics to identify areas where students need additional support, enabling targeted interventions. By thoughtfully integrating AI, educators can honor each student's unique potential and ensure that all students, regardless of their challenges, feel empowered to succeed.

How should parents talk to their children about using AI for school assignments?

MCBN: Parents play a critical role in guiding their children to use AI ethically. Framing the discussion within the values of *yashrut* (integrity) and *hishtadlut* (effort), parents can emphasize that AI is a tool to support learning, not replace effort. By asking reflective questions and modeling ethical boundaries, parents teach their children to approach AI with curiosity and responsibility. These conversations ensure that students use AI to enhance their growth, not circumvent it, while instilling lifelong values of honesty and perseverance.

By integrating AI thoughtfully and aligning its use with Torah values, educators and parents can ensure that students not only excel academically but also grow into ethical, spiritually grounded individuals.

In conclusion, AI offers extraordinary opportunities for yeshiva high schools to enhance learning, foster inclusivity, and prepare students for an AI-driven future. By integrating AI thoughtfully and aligning its use with Torah values, educators and parents can ensure that students not only excel academically but also grow into ethical, spiritually grounded individuals. This balanced approach empowers students to lead with integrity and purpose in a rapidly changing world.

RDMB: As with any activity that has serious risks involved or is morally questionable, parents must take the lead and not leave it to teachers or schools to guide the child. However, as important as speaking is, modeling is far more consequential, as it is in so many facets of daily life: obeying driving rules, eating habits, how one speaks about others, etc. If a child sees a parent using AI as a shortcut for other things, even trivial, she or he will understand that results matter more than process, and follow suit.