



Getting Started

WITH AI AS YOUR EDUCATIONAL THOUGHT PARTNER

Nice to Meet You!



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TODAY: Getting Started with AI as Your Educational Thought Partner

11/12: When Students Use AI, is it Cheating?

12/01: Amp Up Your Lesson Design Workflow with AI in the Loop

1/06: AI-Powered Differentiation

2/18: Reimagining Student Work with AI as THEIR Collaborator

3/04: Teaching Limudei Kodesh with AI as your Chevruta

4/15: AI, Misinformation, and the Israel Conversation

5/04: Leading AI Vision I: Planning Your School's Future Readiness Roadmap

7/20: Leading AI Vision II: Implementing Your School's Future Readiness Roadmap

Session Agenda

- Why is learning about AI important?
- Basic understanding of the what and how of AI
- Four examples of AI as education companion

AI is **already** transforming the work of Jewish educators and leaders.

LESSON PLANNING and DIFFERENTIATION



ADMINISTRATION EFFICIENCY



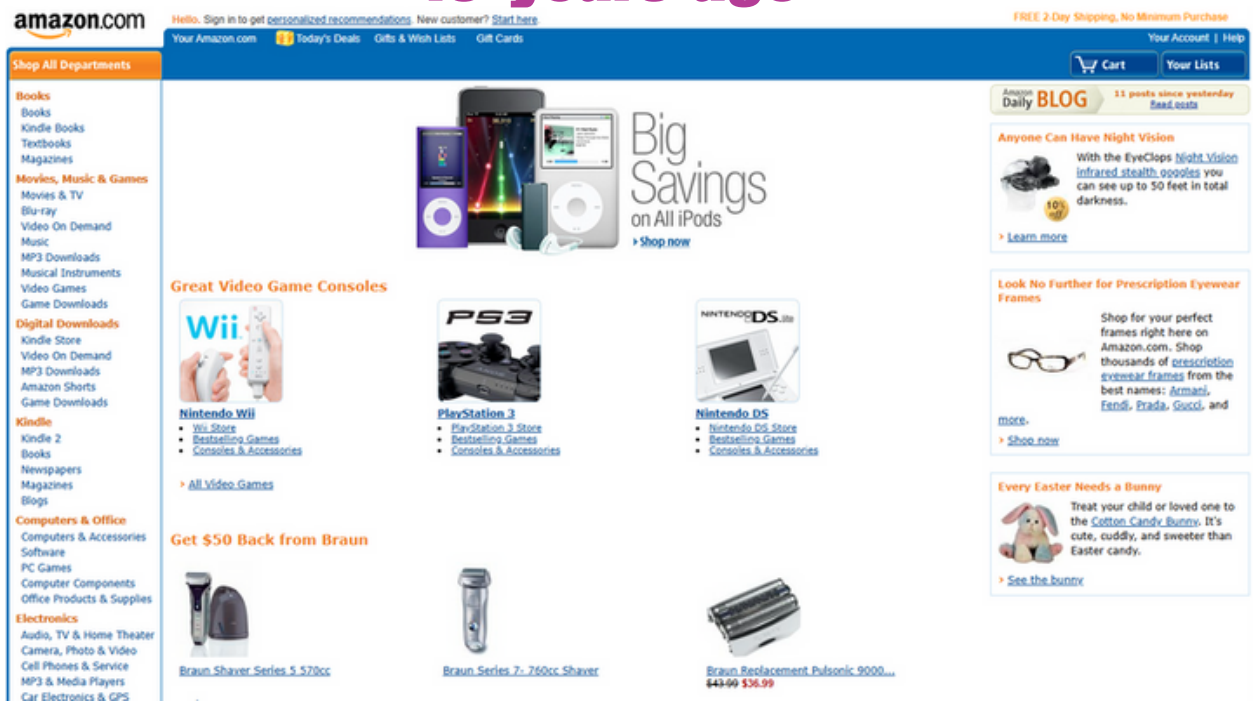
CREATIVE ENGAGEMENT



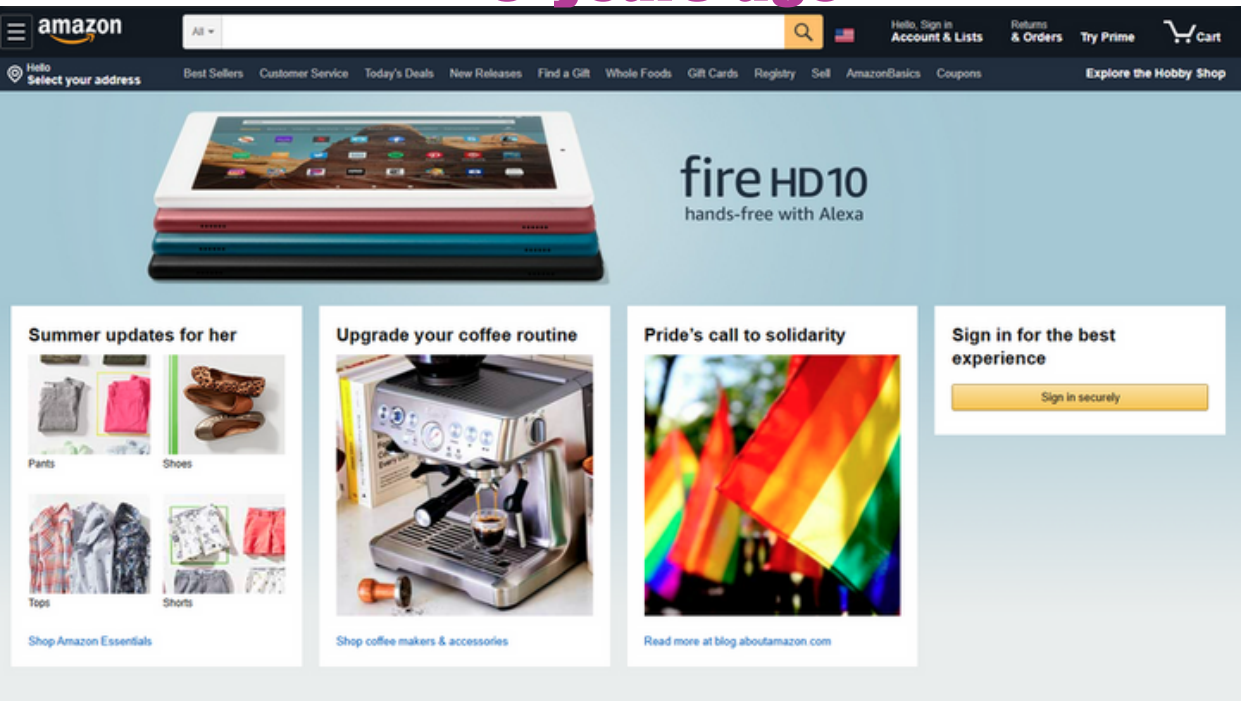
How are using AI, if at all, in your personal life? Work life?

And one thing is certain...AI will continue to **develop** and shift our daily lives.

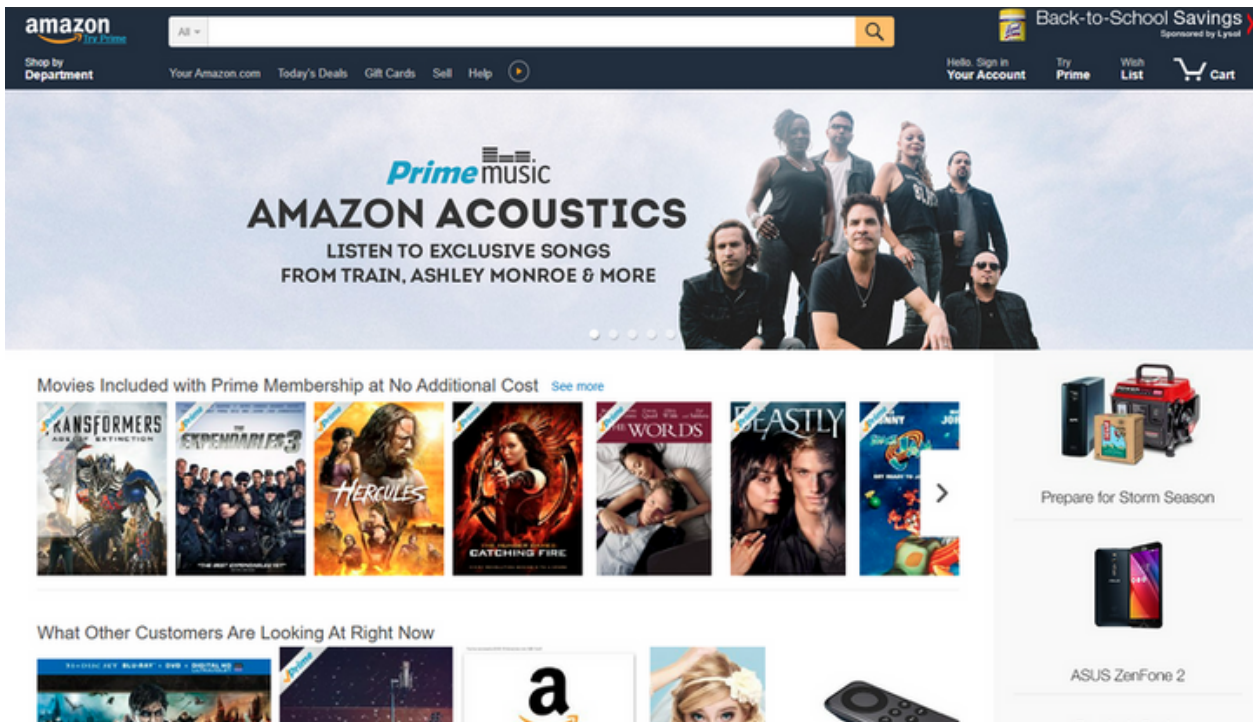
15-years ago



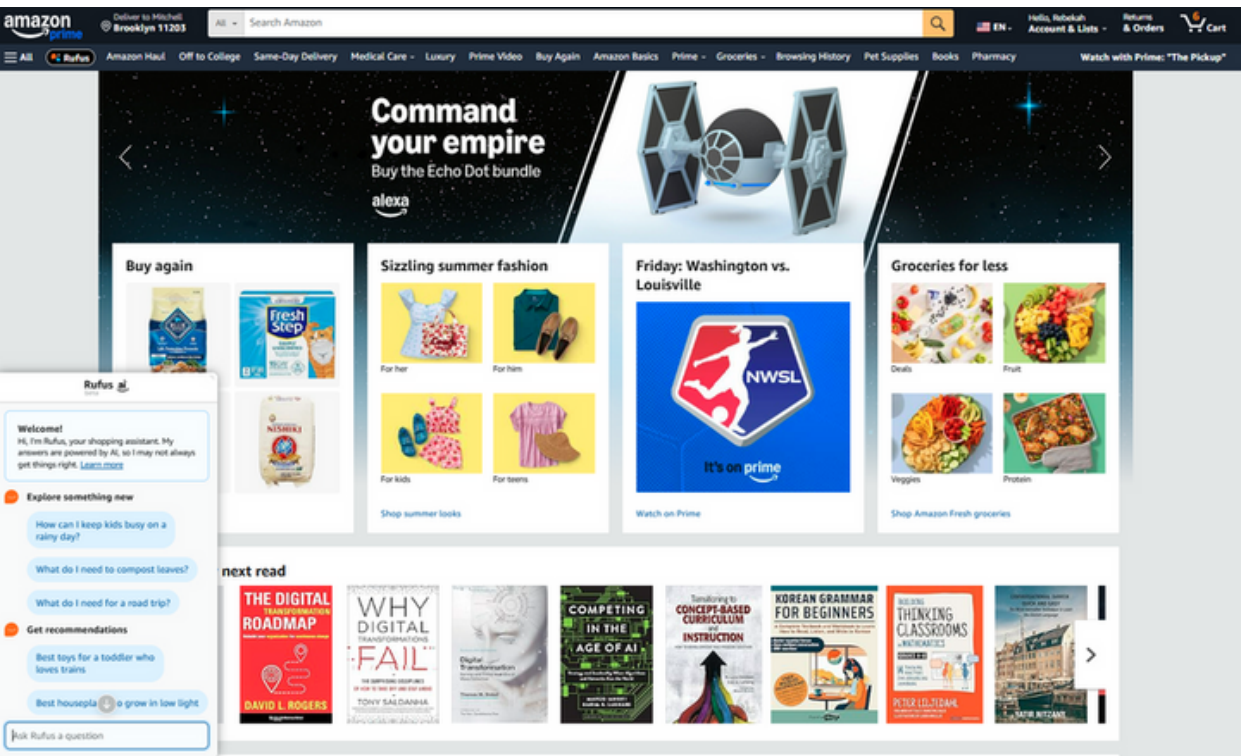
5-years ago



10-years ago



Today



What If?



Now

emerging tools



5 years

seamless
personalization



10 years

immersive
environments



Beyond

daily life *is* the
learning
ecosystem

Key Stats

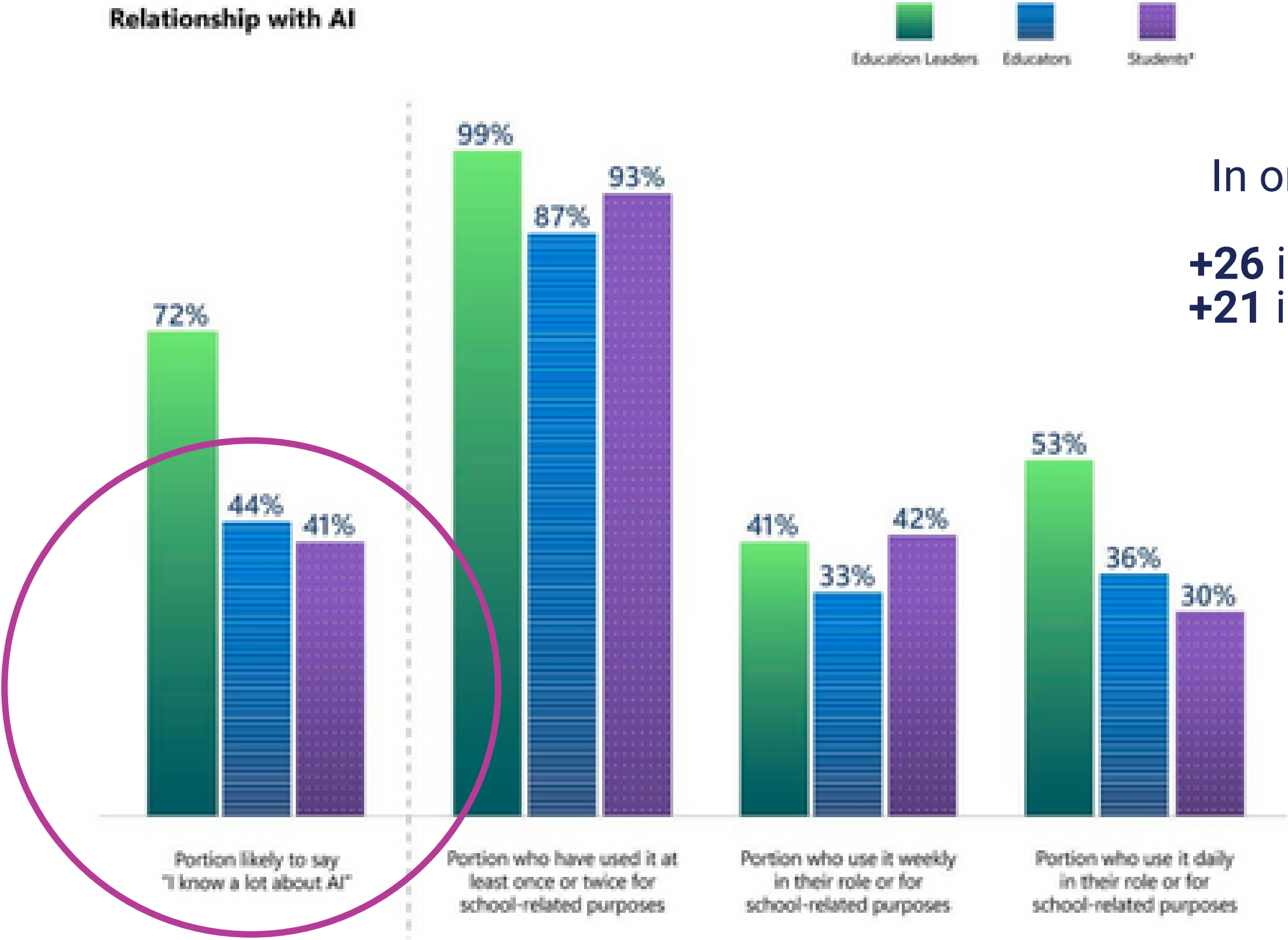
Microsoft 2025 Study: A look at AI adoption, confidence, and concern

5,000+ respondents – Educators, students, and leaders worldwide in 30 countries



2025 AI in Education: A Microsoft Special Report

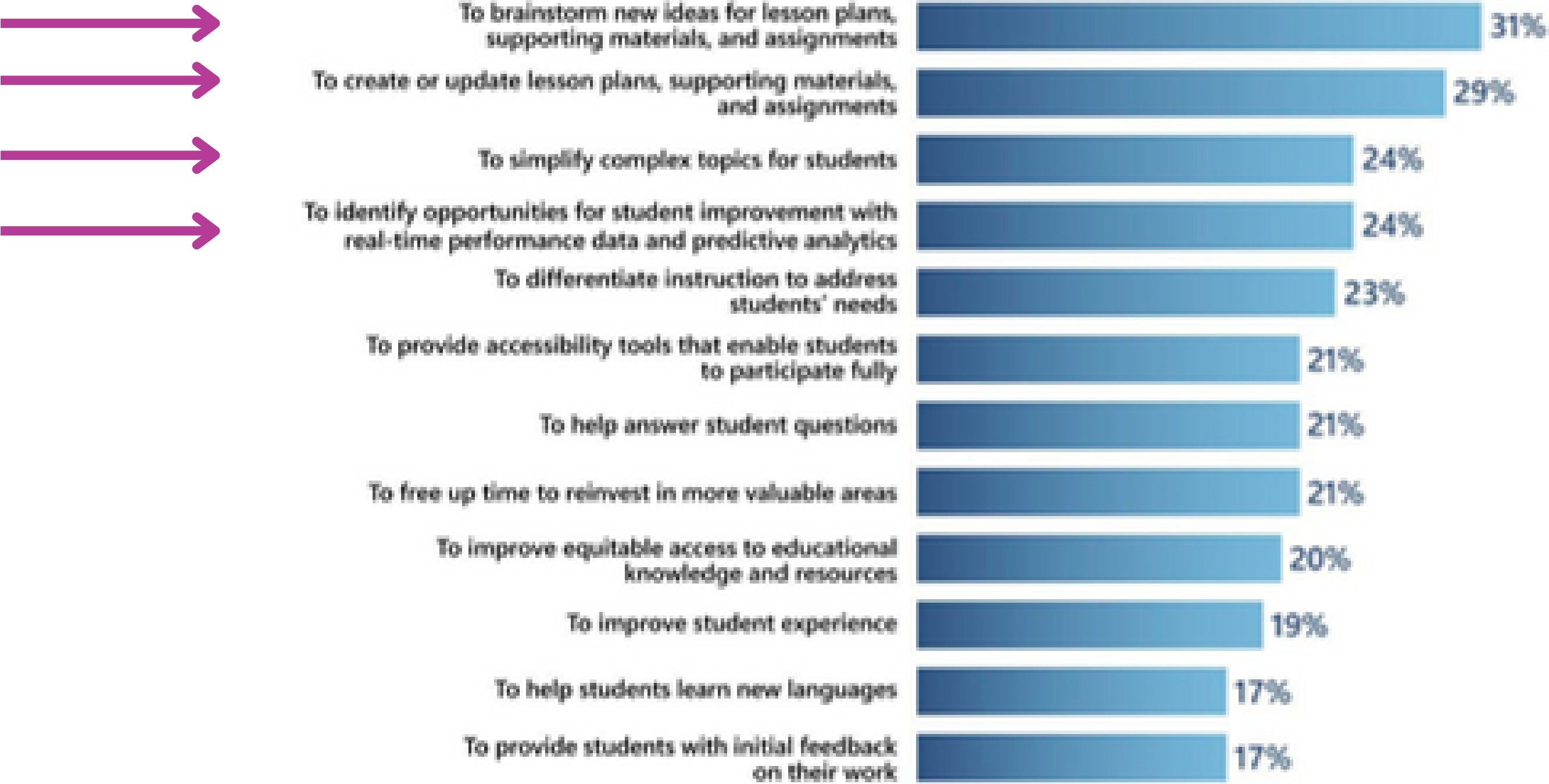
AI Adoption Is Accelerating — But Understanding Lags Behind



In one year, since 2024:

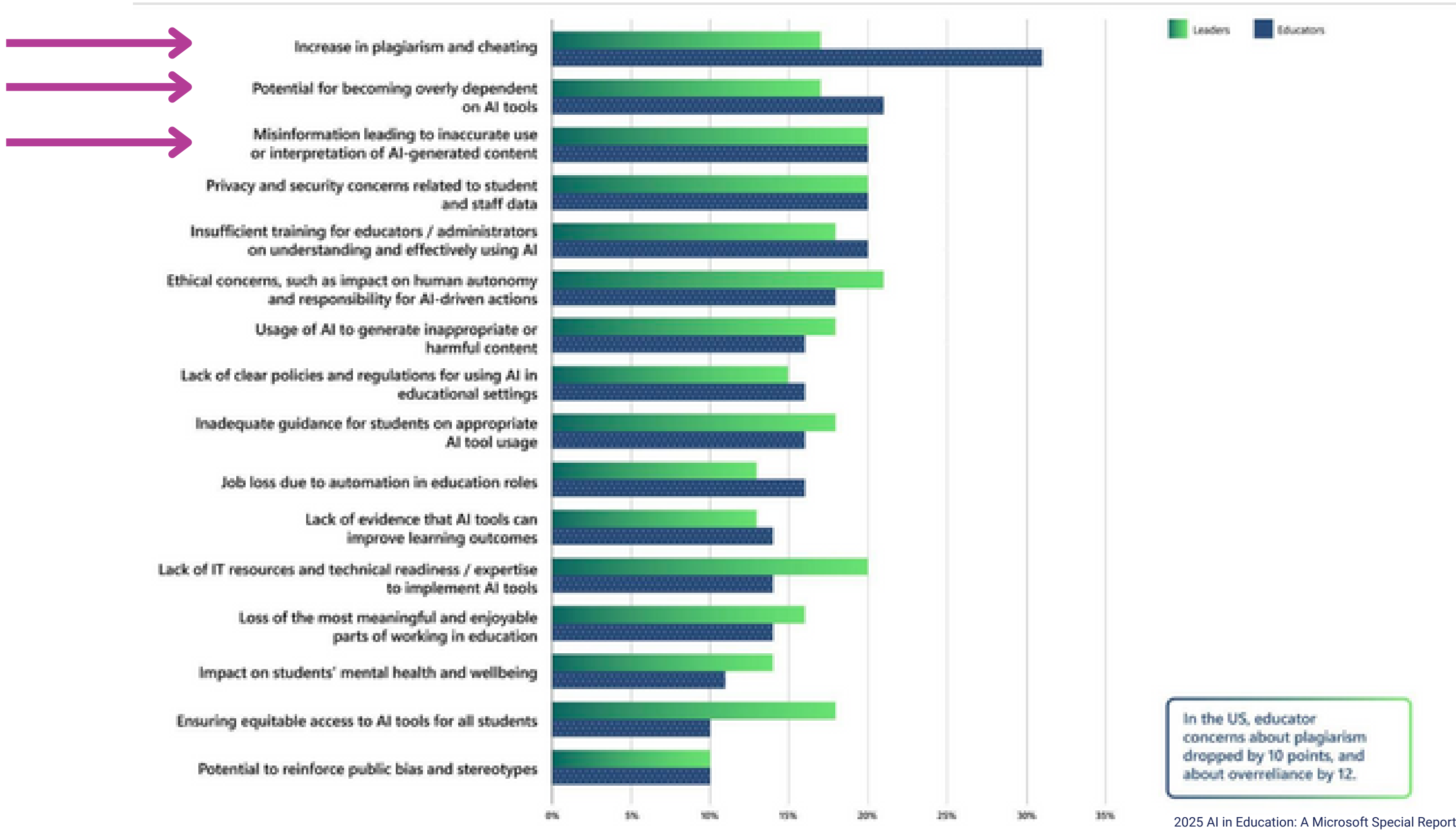
+26 increase for teachers
+21 increase for students
in AI usage

Teachers Are Using AI to Reclaim Time and Reimagine Instruction

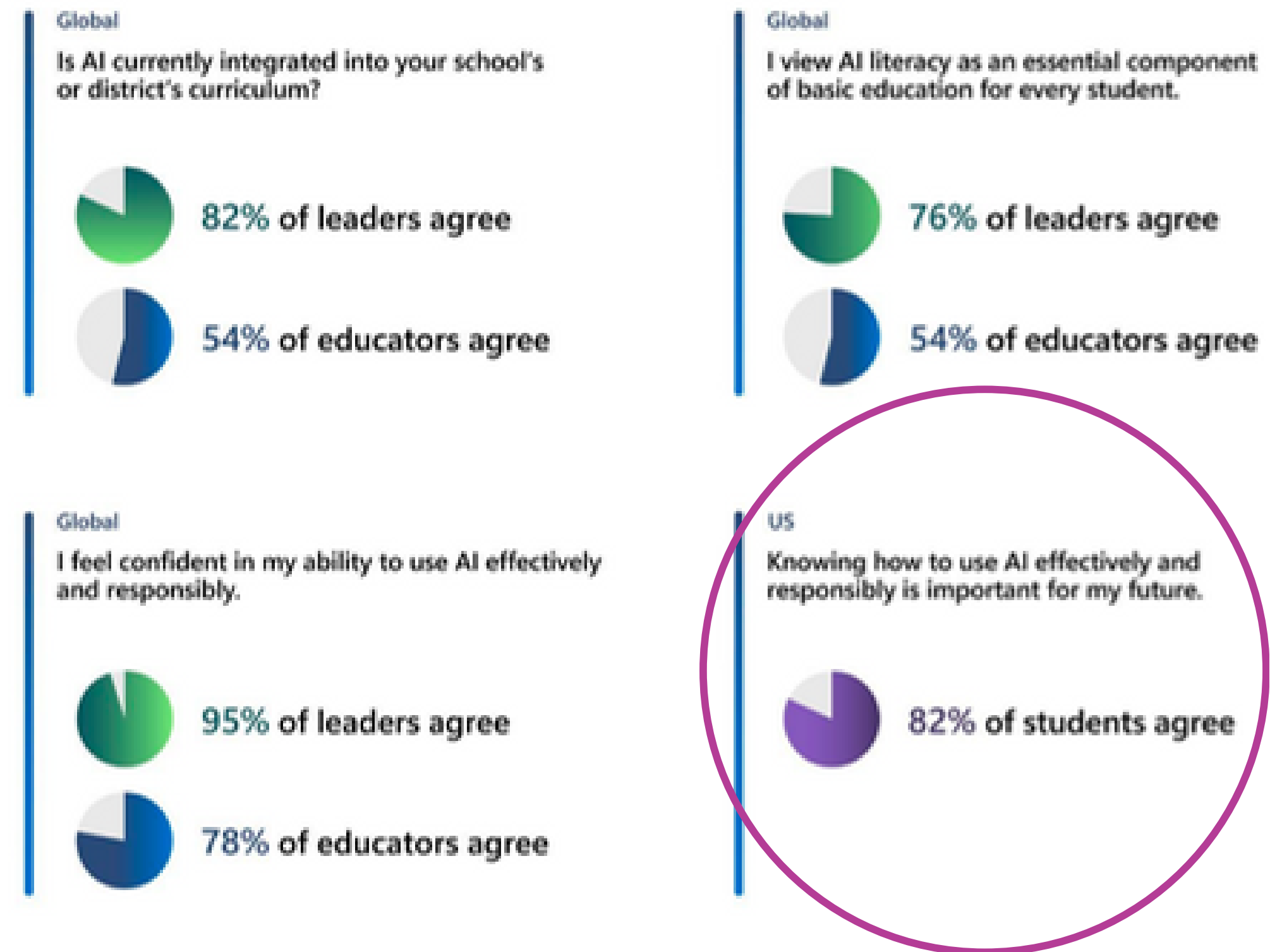


K-12 educators outside the US were 8 points more likely than those in the US to say they used AI to improve equitable access to educational knowledge and resources.

Educator & Leader Concerns – Plagiarism, Misinformation, and Training Gaps

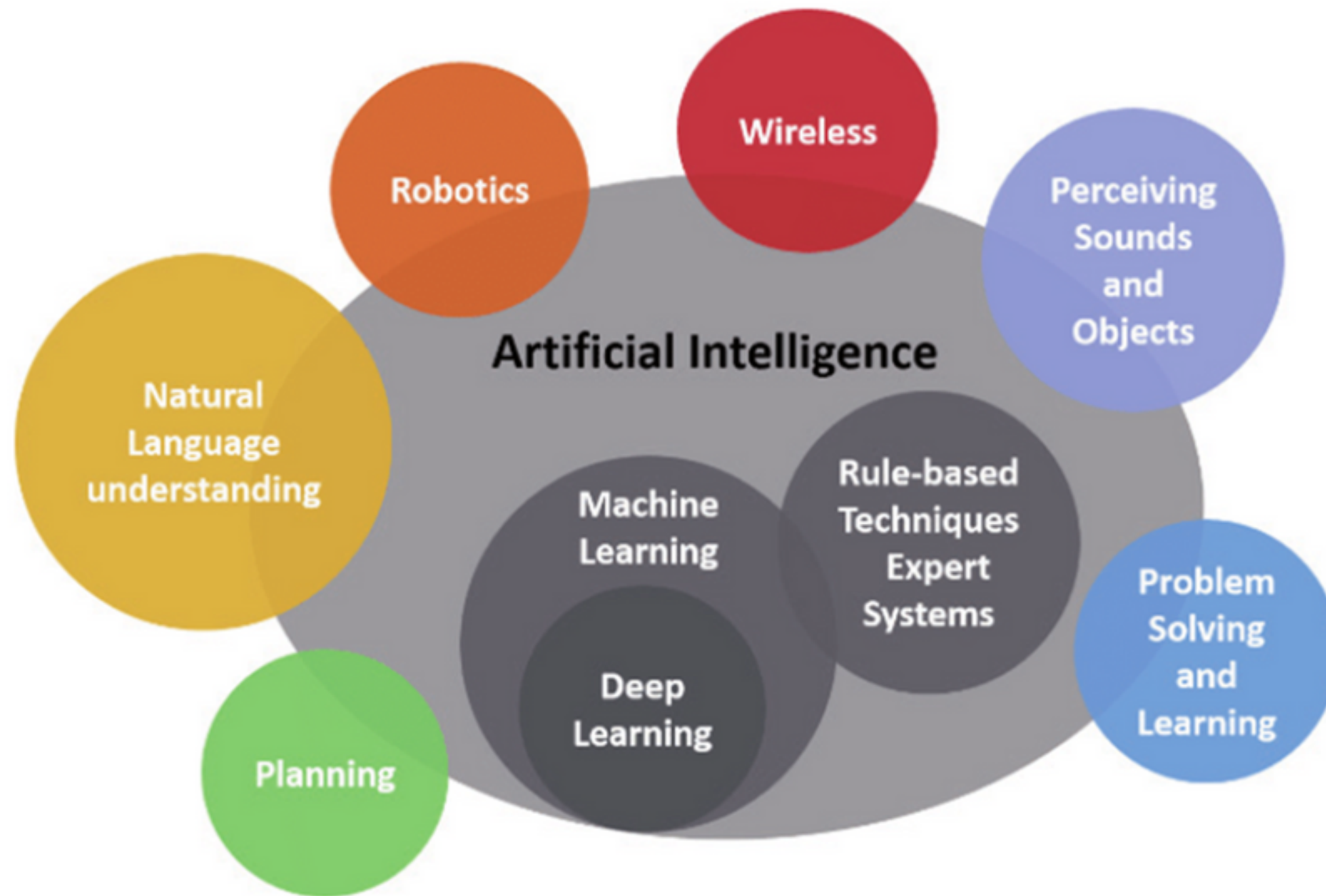


AI Literacy Is Becoming a Core Educational Competency



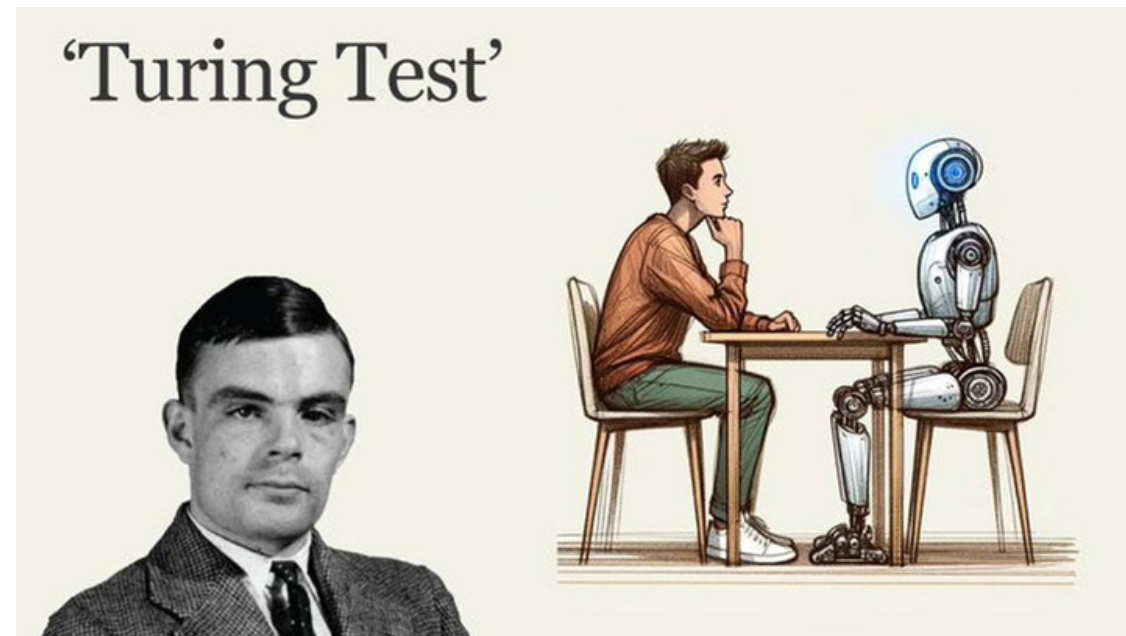
AI Basics

What is AI?



AI is a collection of different technologies working together to enable machines to sense, comprehend, act, and learn with human-like levels of intelligence.

When was AI Discovered?



AI Tools in Education

Adaptive Learning platforms

Personalize content
Increase independent instructional time



Grading Automation

Make assessment more efficient
Share progress efficiently



Google Classroom

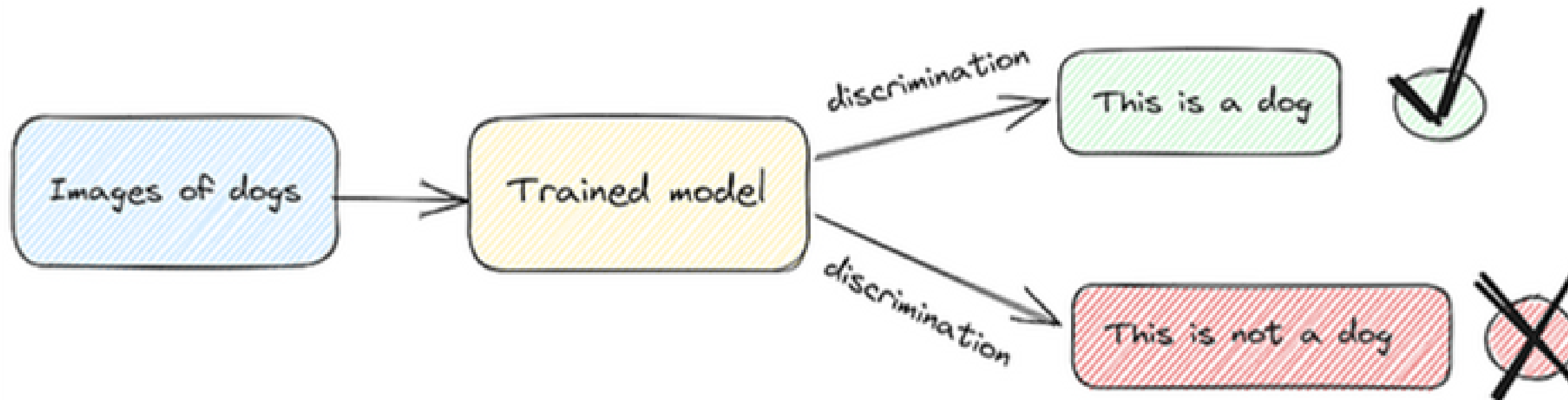


formative



How Assistive AI Works

Assistive AI



(more) AI Tools in Education

Content Generation (students + teachers)

Customized learning materials
and activities tailored to each
student's reading level, interests,
learning style



OpenAI
"ChatGPT"



Google
"Gemini"



Anthropic
"Claude"



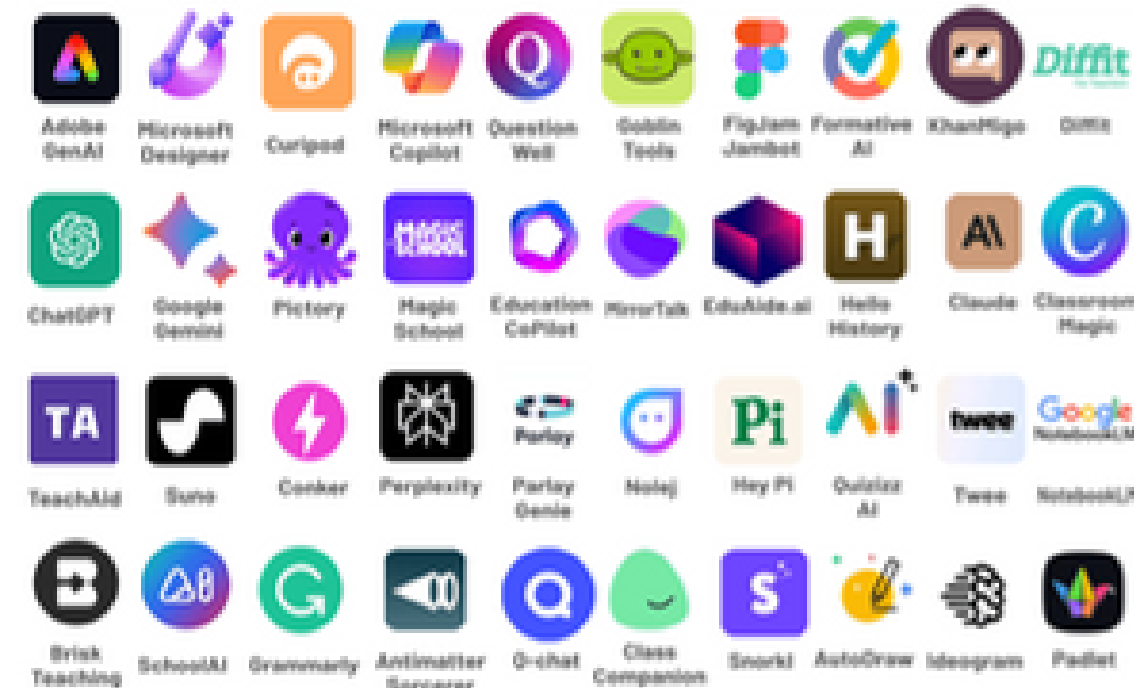
Microsoft
"Copilot"

Intelligent Tutoring

One-on-one support that
analyzes a student's progress and
delivers targeted instruction and
practice

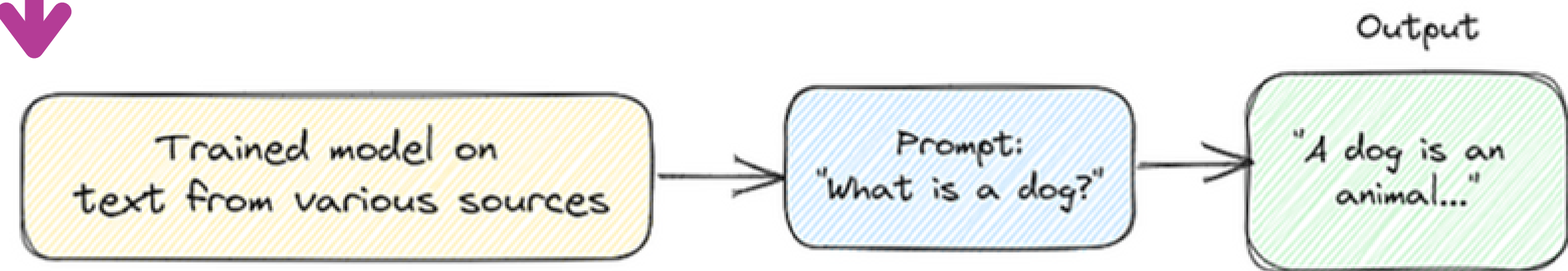
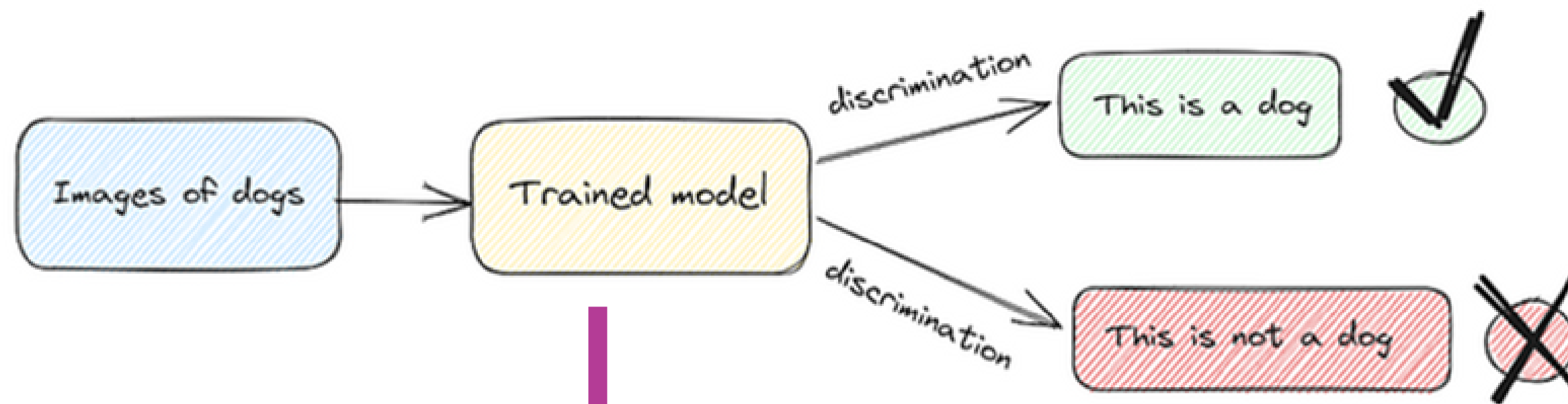
Original Multi-Media

Create original images,
animations, video and visuals
without advanced design
capabilities

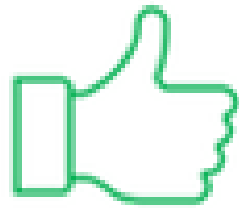


For the full list of tools and descriptions visit DitchThatTextbook.com/ai-tools

How Generative AI Works



The Promise and the Pause



Pros

- Time efficiency
- Consistency and Scale
- Personalized depth
- Teacher empowerment
- Student agency



Cons

- Implementation challenges
- Quality control
- Over-reliance
- Learning styles – pay attention
- Assessment Complexity

*We must align our use of new technologies with our (Jewish) communal goals and values...to understand how best to use, or when to resist, the learning technologies of the future...our work moving forward must be guided by the core question of the value of human intellectual labor at a time when machines can do more than ever before. **We need to be intentional about when to deploy new tools in the service of our pedagogical and communal aims.***

“Education” by Sara Wokenfeld (sefaria.org), *Sapir*

Principles, Methods, then Tools

Our work with AI begins not with the tools, but with commitments.
These five principles are values that shape how we can teach, lead, and learn in
an age of intelligent technology.

Begin with Jewish purpose
Center on the learner
Honor the educator
Lead with responsibility
Reflect and evolve



**READ THE
FULL VERSION AT
THE END**

AI Examples



"Would you tell me, please, which way I ought to go from here?"
"That depends a good deal on where you want to get to," said the Cat.
"I don't much care where—" said Alice.
"Then it doesn't matter which way you go," said the Cat.

— Lewis Carroll *Alice's Adventures in Wonderland*

AI Users Beware!

Knowing where you want to go matters!
And so does knowing how to ask for directions.

Learning how to provide context and craft well-made prompts is one of the most impactful skills in using AI.

Prompting Tips

Think of prompting as **building context in layers**.

Each prompt adds clarity, purpose, and focus — like scaffolding for a student.

- Start broad: Define the task and your role
- Add parameters: Age, subject, goals, format
- Refine: Ask for tone, depth, or examples
- Iterate: Review, adjust, and ask again

Good prompting is **dialogue**, *not a one-time command*.

Use voice features! They actually save time and invite you to say more!



#1 - Getting to Know You



Hi ChatGPT. Before we start working together, I want to give you a really full picture of my teaching context so that your ideas and suggestions make sense for me.

I teach in a Jewish day school in New York, and I have two main classes: 4th-grade general studies and 5th-grade Judaic studies.

My 4th graders are a group of 18 students — mostly curious, energetic, and talkative. They love hands-on activities, creative projects, and anything connected to real life. They're currently obsessed with Minecraft, soccer, and anything involving animals. I teach them English language arts, social studies, and some integrated STEM.

My 5th-grade Judaic studies class is a bit smaller — 14 students — and they're more diverse in their Hebrew language skills. Some speak Hebrew at home and are comfortable with basic text study, while others are newer to Jewish learning and need more scaffolding. We study Chumash, holidays, and Jewish values, and I want to make those lessons meaningful and connected to their lives.

In terms of schedule, I see my students five days a week, for about 45 minutes per class. Our school values academic rigor but also creativity and kindness. It's important to us that learning connects to both Jewish identity and the larger world.

As a teacher, I want to use AI to help me do a few key things:

- Differentiate learning for students at different levels.
- Generate creative ideas for lesson hooks and projects.
- Help me find ways to integrate Jewish values and big ideas into secular subjects.
- Save time on tasks like creating rubrics, parent updates, and class materials.

When we work together, please act as a thoughtful teaching partner — not just an idea machine. I'd like you to explain your thinking, give me options, and connect what you suggest to sound educational practice. Could you please start by summarizing what you understand about my teaching context, and tell me how you think you can best support me as I plan my upcoming lessons?

#2 - Lesson Design



Now that you understand my teaching context, I'd like your help designing a full lesson for my 5th-grade Judaic Studies class. The theme I want to explore is Shmirat HaLashon – Guarding Our Words. This should connect to the Jewish idea that speech is sacred and powerful – part of tzelem Elohim, our God-given ability to create through language.

Please design a 45-minute lesson that is text-centered, inquiry-based, and aligned with sound pedagogy. It should engage students both intellectually and spiritually. The lesson should include the following components:

1. Essential Question – a big, open-ended question that invites curiosity and moral reflection.
2. Learning Objectives – what students will understand, know, and do by the end of the lesson. Use both cognitive and affective goals.
3. Core Texts – select 2–3 short Jewish sources that illustrate the theme. Include Hebrew, English translation, and citations (e.g., Vayikra 19:16; Chafetz Chaim, Introduction; Mishlei 18:21).
4. Lesson Flow (with timing) – a clear sequence for how the class unfolds, including:
 - an engaging hook or entry activity,
 - a text study component (preferably chevruta-style),
 - a guided discussion or application task,
 - and a reflection or synthesis at the end.
5. Differentiation Suggestions – ideas for tiered text readings, scaffolds for diverse learners, or extensions for advanced students.
6. Connections to Modern Life – explicit prompts or case studies connecting Shmirat HaLashon to online behavior, social life, or ethical communication.
7. Creative Extensions – suggestions for how I might later use AI tools to build leveled readings (Diffit), design an assessment (Magic School), or create an artistic expression (Suno, image generation, or spoken word).

Please write the lesson in a teacher-ready UBD format – concise but richly detailed, the way an experienced educator would plan it. Keep the tone thoughtful, age-appropriate for 5th graders, and anchored in Jewish text and values.

#2 - Lesson Design



I'd like your help designing a parallel humanities lesson that connects conceptually to my Judaic Studies lesson on Shmirat HaLashon – the idea of “guarding our words” and understanding how speech can build or harm relationships.

This new lesson should also be for my 5th-grade class and should focus on the same essential theme – the impact of words, empathy, and ethical communication – but without explicitly using Jewish texts. Instead, it should explore the idea through literature, character education, or social-emotional learning.

Please design a 45-minute inquiry-based humanities lesson that includes:

1. Essential Question – a big idea that gets students thinking (e.g., “How do our words shape the people and world around us?”).
2. Learning Objectives – what students will understand, know, and be able to do.
3. Anchor Text or Source – suggest 1–2 short literary excerpts, fables, poems, or quotes that explore the power of words, kindness, or communication (e.g., Wonder, Charlotte’s Web, a short folktale, or a poem like “Words Are Windows” by Ruth Bebermeyer).
4. Lesson Flow (with timing) – opening activity, close reading or discussion, reflective writing or group sharing, and closure.
5. Student Discourse – include at least one activity where students analyze or role-play communication choices and their effects.
6. Assessment / Reflection – a short written or creative task (e.g., “Words That Build” wall, or personal reflection on a time they used words for good).
7. Cross-Curricular Connection – show how this humanities lesson complements the Shmirat HaLashon Judaic unit (shared vocabulary, emotional literacy, parallel ethical reasoning).

Please write the lesson in a professional educator format, using clear headers, short paragraphs, and age-appropriate examples for 5th graders. Keep the tone warm, reflective, and discussion-oriented.

#2 - Differentiation



Now that you've helped me design the lesson for my 5th-grade Judaic Studies class on Shmirat HaLashon – Guarding Our Words, I'd like your help creating the differentiated source readings that my students will use during text study. Please generate three leveled versions for each of the following Jewish source texts, maintaining textual integrity and accuracy:

1. Vayikra / Leviticus 19:16 – אֱנִי יְהוָה: לֹא תֵלֵךְ רֵכִיל בְּעַמֶּיךָ; לֹא תַעֲמֹד עַל דַּם רֵעֶךָ – אֲנִי יְהוָה: לא תלך רכיל בעמך; לא תעמוד על דם רעך. I am the LORD.”
2. “You shall not go about as a talebearer among your people; you shall not profit by the blood of your fellow: I am the LORD.”
3. Chafetz Chaim, Introduction §3 – אֲמָרוּ חֲכָמִים (עֶרְכִּין 15b): לָשׁוֹן הָרַע הוֹרֵג שְׁלֹשָׁה – הָאוֹמֵר וְהַמְקַבֵּל וְהַנֶּאֱמָר עָלָיו: וְכָל אָדָם צָרִיךְ לְהִזָּהֵר – מְאֹד בְּדַבְּרוֹ כִּי הַדְּבֹר כַּח גְּדוֹל נֶתֶן לוֹ הַבּוֹרֵא: אמרו חכמים (ערכין 15b): לשון הרע הורג שלשה – האומר והמקבל והנאמר עליו: וכל אדם צריך להזהר – מאד בדבור כי הדבור כח גדול נתן לו הבורא:
4. “Our sages taught (Arachin 15b): Lashon hara kills three – the speaker, the listener, and the one spoken about. Therefore, a person must be very careful with speech, for the Creator gave humanity immense power in words.”
5. Mishlei 18:21 – מוֹת וְחַיִּים בְּיַד לָשׁוֹן; וְאֶהְיֶה יֹאכֵל פְּרִיָּהּ: מות וחיים ביד לשון; ואהיה יאכל פריה.
6. “Death and life are in the power of the tongue; those who love it will eat its fruit.”

For each text, include:

- The full Hebrew verse or excerpt (with correct vowels and punctuation).
- The English translation (preferably NJPS 1985 or a reliable modern source).
- A brief citation (book, chapter, and verse; or sefer and section).
- Then create three leveled reading versions:
 - Level 1 – Emerging Reader: Simplified paraphrase (Grades 3–4 reading level), with one key Hebrew term retained (e.g., lashon hara).
 - Level 2 – Developing Reader: Bilingual version (Grades 5–6), including simple commentary or context in plain English.
 - Level 3 – Advanced Reader: Bilingual version (Grades 6–7), with one commentary reference (e.g., Rashi, Metzudat David, or Chafetz Chaim) and a question for deeper analysis.
- For each level, include two reflection or comprehension questions – one literal, one interpretive.

At the end, add a short section titled “How to Use These Texts in Chavruta” explaining how mixed-level partners could use the readings together for 15–20 minutes of paired study. Please ensure the tone is appropriate for Orthodox Jewish day school learners and that all Hebrew and translations are accurate.

#2 - Differentiation



I've just created a 5th-grade humanities lesson on the theme "How do our words shape the people and world around us?" This lesson parallels a Judaic Studies lesson on Shmirat HaLashon (guarding one's speech).

Please generate three differentiated reading passages on this theme – all developmentally appropriate for 5th graders, but written at three distinct reading levels:

- Group A (emerging readers): Lexile range ~500–600. Short sentences, familiar vocabulary, and lots of context clues.
- Group B (on-level readers): Lexile range ~700–800. Moderate complexity with clear structure and dialogue.
- Group C (advanced readers): Lexile range ~900–1000. Richer language, subtle inferences, and more abstract moral reasoning.

Each passage should:

1. Be a short, self-contained story (150–200 words) about how words can hurt or help others – such as a classroom misunderstanding, a friendship conflict, or a community situation where kind words make a difference.
2. End with a discussion or reflection question that connects back to the essential question: "How do our words shape others?"
3. Use the same core theme across all three passages so that all students can participate in the same class conversation regardless of level.
4. Include a short vocabulary support list (3–5 words) defined in kid-friendly language for each passage.

Format the response clearly under these headers:

- Group A – Emerging Readers
- Group B – On-Level Readers
- Group C – Advanced Readers

Keep the tone warm, age-appropriate, and human-centered – suitable for classroom discussion or small-group reading.

#3 - Assessment



I'd like your help creating a rubric to assess a short reflective journal entry my 5th-grade Judaic Studies students will write. The reflection is titled "When Have My Words Built or Broken Something?" and it comes at the end of our lesson on Shmirat HaLashon – Guarding Our Words.

Please design a clear, student-friendly rubric (four performance levels) that aligns with the goals of this unit.

The rubric should evaluate:

- Depth of Reflection: how thoughtfully the student connects a personal experience to the theme of ethical speech.
- Connection to Text and Values: how well the student references Jewish ideas such as lashon hara, tzelem Elohim, or teachings from Vayikra 19 : 16, Chafetz Chaim, or Mishlei 18 : 21.
- Expression and Clarity: how clearly and sincerely the student communicates their thoughts in writing.
- Effort and Growth Mindset: evidence of honesty, self-awareness, and learning from the experience.

Provide the rubric in a table format with four performance levels (e.g., Exceeds Expectations, Meets Expectations, Developing, Beginning).

Keep descriptors concrete and age-appropriate for upper elementary students, but phrased with enough nuance that the rubric could also inform teacher feedback and self-assessment.

Finally, add a short paragraph titled "How to Use This Rubric" explaining how a teacher might introduce it to students for self-reflection or peer feedback.

#3 - Assessment



Create a Universal Design for Learning (UDL) choice board for a 5th-grade humanities lesson on the theme “How do our words shape the people and world around us?”

The choice board should include at least six options that align with UDL principles and allow for multiple means of representation, engagement, and expression.

Please include:

- A short lesson summary that frames the core idea — exploring how words can hurt, heal, or change relationships.
- Three different ways to access content (e.g., reading short stories, listening to audio, watching a video, or role-playing).
- Two or three different ways for students to demonstrate understanding (e.g., writing a reflection, creating a skit or comic, recording a podcast, or making a “kind words” campaign poster).
- A mix of collaborative and independent options.
- Each option should include a short description written in student-friendly language.

Format as a clear 3x3 or 2x3 grid, with engaging headers (like Create, Reflect, Explore, Collaborate).

Keep everything accessible, creative, and appropriate for 5th graders.

#4 - Creative Media



For my 5th-grade Judaic Studies lesson on Shmirat HaLashon – Guarding Our Words, I’d like you to help me create a set of conversation-starter cards that students can use in small groups.

Each card should present a short, realistic text-chat conversation between middle-school-age students (2–3 speakers, 3–5 messages each).

The goal is for students to analyze how speech can build or harm community. Some conversations should model positive speech, and others should illustrate lapses in Shmirat HaLashon (e.g., gossip, sarcasm, exclusion, kindness, repair).

Please generate 6 cards total:

- 2 cards showing harmful speech (lashon hara, teasing, spreading rumors*),
- 2 cards showing responsible or repairing speech (asking forgiveness, stopping gossip, praising someone),
- 2 cards that are ambiguous or mixed, so students must discuss what’s actually happening.

For each card, provide:

1. Title / Scenario Label (e.g., “The Group Chat,” “After Recess,” “Homework Rumor”).
2. The short text-chat dialogue (use initials or first-letter names, realistic tone, age-appropriate language).
3. Prompt Questions for discussion, such as:
 - What kind of speech is happening here?
 - How might each person be feeling?
 - What could someone say to repair the situation?
4. A one-sentence Teacher Note connecting the scenario to a relevant source (e.g., Vayikra 19 : 16, Chafetz Chaim, Mishlei 18 : 21).

Keep the tone authentic to real student communication but appropriate for classroom use.

If possible, format the output so each card can be copied into a small printable box for use in class or for digital slides.

#4 - Creative Media



Create a three-panel visual story (cartoon or illustrated style) that can be used as a conversation starter for 5th-grade humanities students.

The story should show three short moments that together explore the theme “Words can hurt or heal.”

Panel 1 – Conflict: A group of students talking, one says something that hurts another student’s feelings. The tone should be subtle – it’s not bullying, just careless words that sting.

Panel 2 – Reflection: The student who spoke realizes what happened and feels regret or notices the other student’s reaction. The mood shifts – softer, more thoughtful.

Panel 3 – Repair: The same students use kind or thoughtful words to make things right. The tone ends hopeful and warm, showing connection restored.

The images should be:

- Illustrated in a warm, classroom setting (diverse group of 9–10-year-olds).
- Expressive but gentle – focus on emotions and relationships.
- Include no text or captions – just visuals that can prompt discussion.

The final product should look like a three-panel story sequence that invites students to respond using the See, Think, Wonder routine.

What Next?



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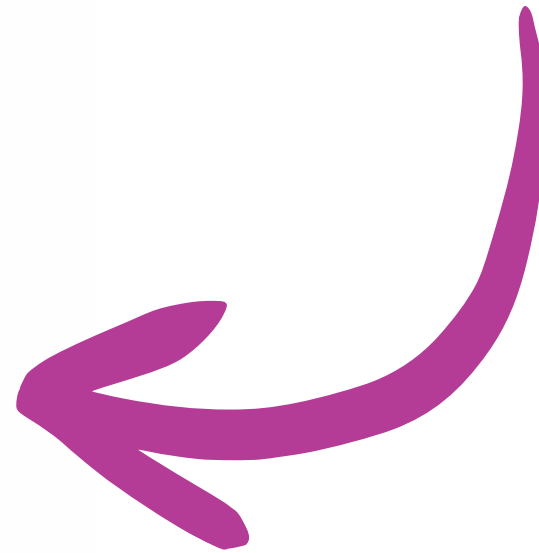
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**Please give us your
feedback!**



Useful Resources

AI Tools we talked about Today:



Must-Join for Educators: [Common Sense Media listserve](#)

Podcasts:

- [Digital Learning Podcast with Matt Miller and Holly Clark](#)
- [Control Alt Achieve with Eric Curts](#)
- [The Cult of Pedagogy Podcast](#)
- [Easy EdTech Podcast with Monica Burns](#)

Interesting Research:

- [2025 AI in Education: A Microsoft Special Report](#)
- [AI Initiative | Common Sense Media](#)
- [Generative AI in K–12 Education White Paper Updated Aug 2024 – FINAL](#)
- iste.org/ai

Learn More:

- [Empower educators to explore the potential of artificial intelligence - Training | Microsoft Learn](#)
- [Generative AI for Educators - Grow with Google](#)
- [Generative AI in the Classroom for Educators | Coursera](#)
- [AI in Education: Approaches and Strategies for Educators | Coursera](#)

[LINK to sample prompting conversation in ChatGPT](#)



Five Principles for AI in Education



Education is never value-neutral, and the same is true for technology. The ways we choose to teach, learn, and use AI all grow out of what we believe education is really about. As educators, it's important that we name those beliefs openly and think about how they shape our decisions.

These five principles offer a shared stance—one that sees AI as a tool that can deepen learning when used with care, purpose, and humanity, and that keeps the heart of Jewish education—meaning, connection, and responsibility—at the center:

1. **Begin with Jewish Purpose — Why We Teach**

AI in Jewish education must align with our vision of learning as a path to meaning, connection, and ethical responsibility. It should honor the dignity of every learner and strengthen—not replace—the relationships and moral growth at the heart of Jewish learning.

2. **Start with the Learner at the Center — Who We Serve**

AI should serve the learner, not the other way around. Decisions about tools and design must begin with students' needs, growth, and agency—ensuring that technology supports development rather than directing it.

3. **Honor the Educator's Role — How We Guide**

AI can assist teaching but never replace the teacher. Educators bring the wisdom, empathy, and discernment needed to know each learner. AI should act as a partner—amplifying the teacher's ability to create meaningful learning, not overriding it.

4. **Lead with Intention and Responsibility — How Shape Educational Culture**

AI requires thoughtful, ethical leadership. Schools must integrate technology with purpose—and take responsibility for helping teachers and learners understand its role in shaping learning and life today. Responsible includes addressing issues of accuracy, transparency, and potential bias associated with AI inputs and outputs.

5. **Reflect and Evolve — How We Adapt and Continue Learning**

AI is changing faster than any one moment in education. Schools and educators must commit to continuous reflection, learning, and adaptation—ensuring that our use of AI always serves the evolving good of our learners and communities. Reflection must also include discernment—knowing when and how AI should be used, and when human presence alone is what learners need.