

CLICK TO LEARN MORE ABOUT NIR

JANUARY 2025 Welcome to the WEXFactor Room where we invite Wexner alumni from across our network of

programs to come together for a Leading Conversation about a pressing topic relevant to the exercising of creative, effective, and joyful leadership. On November 12, 2024, we gathered Nir Kaidar (WSL 2022), Jonathan Katzman (WHP San Francisco 18), Rabbi Daniel Nevins (WGF/DS 2), and Rabbanit Sara Wolkenfeld (WFF 6) to discuss:



subset of machine learning that aims to mimic the brain's structure using layered neural networks, and

underpins many major breakthroughs and recent advances in AI, including self-driving cars and ChatGPT). Al is important for its potential to change how we live, work, and play. It has been used effectively in business to automate tasks traditionally done by humans, including customer service, lead generation, fraud detection, and quality control. The rapidly expanding array of generative AI tools is also becoming important in fields ranging from education to medicine to product design. As AI is developed and improves exponentially,

Framing the Topic

The term Artificial intelligence (AI) was coined in the 1950s and encompasses an evolving and wide range of technologies that aim to simulate human intelligence, including "machine learning" (enables software to autonomously learn patterns and predict outcomes by using historical data as input) and "deep learning" (a

humanity is struggling to keep up with the moral, ethical, social, and spiritual implications of this remarkable and increasingly pervasive tool.

While AI increases our efficiency, precision, productivity, consistency, scalability, and adds hours back into our day that can be better used by us as humans, will we be able to glean its many benefits without suffering costs to the quality and value of human relationship, creativity, and moral decision-making? How are we facing and embracing, resisting and rejecting AI as a tool in our leadership and in our lives? What can it do for us? What can it do to us? How should we proceed? These are the questions we asked this month's group of Wexner alumni in the WEXFactor room.

WE ASKED THIS GROUP OF WEXNER ALUMNI: How do you use AI? What do you most appreciate about it? What concerns you most?

Meet **Nir Kaidar**

I don't know how many times a day I use AI; I can't even count anymore. Today, it was 10 to 20 times. I use it a lot. In my personal life, for example, I made really nice videos for my son's upcoming bar mitzvah. Or when I see a great dish at a restaurant, I ask AI to give me the recipe, and then I can make it at home. Also, I use it to help my son with his math - not to solve the problem, but to ask GPT, "How can I teach my son to do this?" So, it helps me explain it better. There is also a great podcast in Israel for kids that has only eight episodes. Together with Al,

"I use AI for many aspects of my life where it can be helpful, and I'm sure that I could be using it for much more."

together with my two youngest daughters who are 10 and 8, we wrote the ninth episode, and they are going to record it soon!

Wexner Senior Leaders 2022 | nirkaidar@gmail.com

transcript and summary of the Zoom meetings I have. And I talk with - consult with - the AI tool to help prepare for a recording of our Center podcast, and I do the whole process of the podcast with AI before even going to the studio to record and meet with people. And since the Taub Center is a small Think Tank of about 30 to 40 people, with AI I now have an HR consultant. When I have some problems with employees and need to learn how to tackle an issue, most of the time I go to my AI chat, and he knows everybody and everything about the history of all the questions I asked before. Just a few weeks ago, I had a document of more than 1000 pages that I needed to scan for a few specific issues, and I used AI to do it. Just yesterday, I had a meeting for which I had read a long paper two weeks ago and needed a refresher on the paper before the meeting. So, I asked **NotebookLM** to make a short podcast about the paper and listened to the 15-minute podcast on the way to work. So, my use is expanding all the time. I use AI for many

As for my professional life and work in the Taub Center, I use AI to give me a

aspects of my life where it can be helpful, and I'm sure that I could be using it for much more. As I see it, I'm saving about two to three hours a day using Al. Nir Kaidar, CEO of the Taub Center for Social Policy Studies in Israel, has extensive experience in strategic planning and reform implementation in Israel's health and welfare services. Nir lives in Jerusalem with his wife and three children. CLICK TO LEARN MORE ABOUT JONATHAN Meet Jonathan Katzman Wexner Heritage Program, San Francisco 18 | jonathan.katzman@gmail.com A few similar things on the work front for me. We often record meetings here. Of course, we use **Gemini** and **Google Meet** at Google, but just recording meetings and getting the summaries is incredibly helpful. I have to read a variety of detailed engineering papers at times, and using AI to help me understand those and ask, "what are the most interesting questions?" Similarly to what Nir said as well, if I ever have to read an academic paper - I used to hate reading academic papers - now it's lovely because I just put it into Gemini and I ask it, "What are the most interesting

great. We're also going through performance reviews now, and I don't use AI to write the performance reviews, but it has been very useful to paste in the role profiles and use it as a first pass arbiter for what the rating should be, just to get its feedback. I also asked for improvements for how to do my writing in those reviews. So that's been super useful. I also use Notebook whenever I have a collection of documents

that I need to guery. It's been super useful for that. Sara, you'll be interested to know that one Google engineer actually took all of the Talmud translation and put it into a

NotebookLM and sent it around to a Jewish mailing list here at Google. Those are

up and things of that nature. Certainly now, just when you do a Google search you get the AI overview, I use that all the time. On the personal front, I've been finding the **Gemini with deep research** is really useful. Everything from planning my vacation over the winter to Panama - it did a great job giving me a detailed itinerary - all the way to more recently, my son wanted to buy this somewhat expensive online course, and I asked Gemini to come up with the free version with links to all the resources, and it did a great job. I'm also the president of the board of **The Kitchen** congregation here in San Francisco, and AI is a great management consultant. You can have it analyze other people's strategic reports and ask for ideas. Occasionally, the executive director will need to write up a board resolution to do XYZ thing. And turns out those are really easily done with Al. Also, pick your favorite chat bot. The last thing I'll add, I was really curious to try out some of the new autocoding AI coding agents. Right before the holidays, I used **Replit**, which is one of the ones where you could basically code in English to have (classical Jewish rabbis) Rashi, Hillel, Maimonides, and Akiva talk to each other and on any given topic. And then I would use the **Sefaria APIs** to list out the sources that they mentioned in their responses. And it was really fun. We basically have a Talmud of rabbis talking to each other. Al is really good at being able to recreate that and inject vourself into the conversation.

thinking on my end, but AI helps me understand all the jargon in the paper, which is

some of the ways, and I'm sure I use it in even more ways at work, just looking stuff

sons. He's also President of the Board at The Kitchen. Meet Rabbanit Sara Wolkenfeld Wexner Field Fellowship 3 | sara@sefaria.org Since Jonathan mentioned some Torah specific uses, I will speak to how some of that comes up in my work. But I'll be honest and say that my primary use of AI is really in a more meta sense. I feel that Al presents us with this incredible opportunity to think critically and constructively about really big questions like, "What does it mean to be human? How do I want to invest my time? And what are ethical curbs on the ways that we use new

Jonathan is a Director at YouTube overseeing both how GenAl can enhance viewers' experiences and

technologies?" I'm always interested in those questions. But it isn't always the case that a new technology becomes a full out cultural phenomenon, such that there are people in major media outlets actively contemplating these kinds of questions, or hosting

consciously intend. My commute to work is with Google Maps, redirecting me all the time, powered by Al. I see the world now and even move through it guided by these

invisible forces. This has reinforced my feeling about Shabbat being a sort of an electronics and Al-free zone, as much as it can be, to try to remember what the experience of living an in-person life is like, to try to keep that boundary at least as something we can notice once a week. In the introduction to my book (Torah and

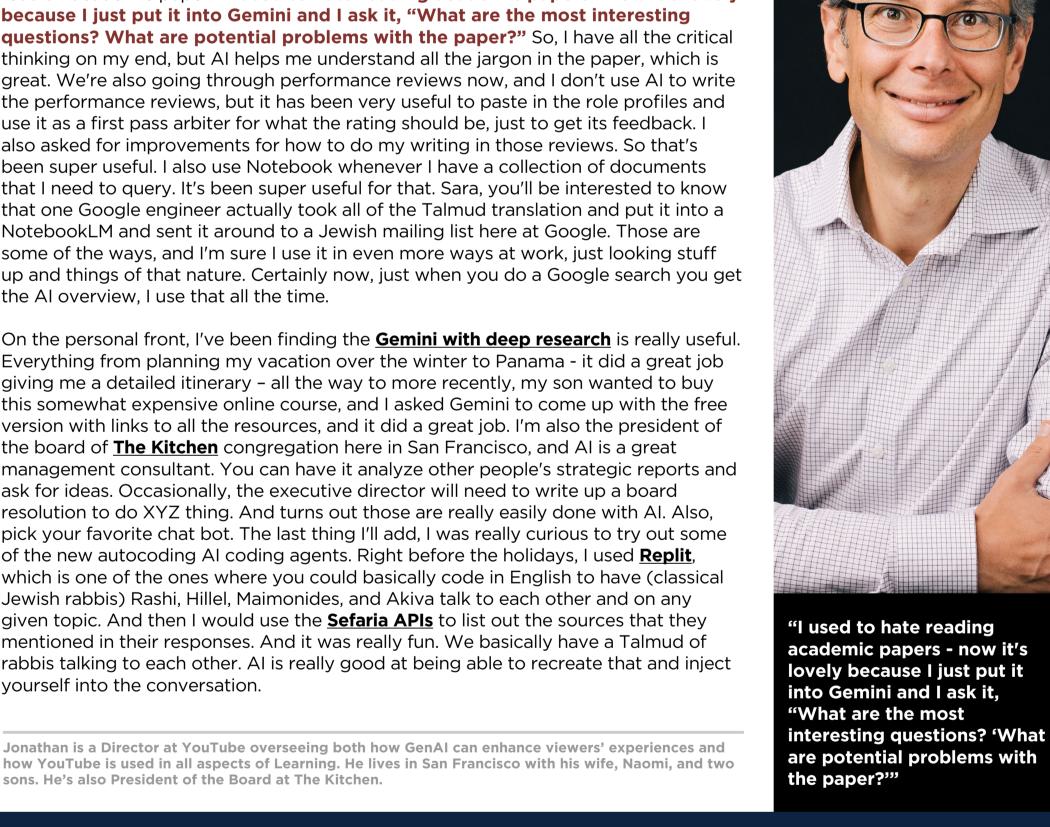
is a place where what's being presented as real life is revealed to be artificial or

can't control the kill drone, it can still go ahead and kill on its own. But stop and think about that. Is this what we want, that weapons are going to be taking lethal action without direct human oversight? Plus, I asked the students to use AI in their research paper, but to reveal what they're doing by color coding which platform they were

text of their own critical reply. Lastly, a few weeks ago, I assigned the students to use Al in a conversational way, and then to reflect upon what they learned. Many of them

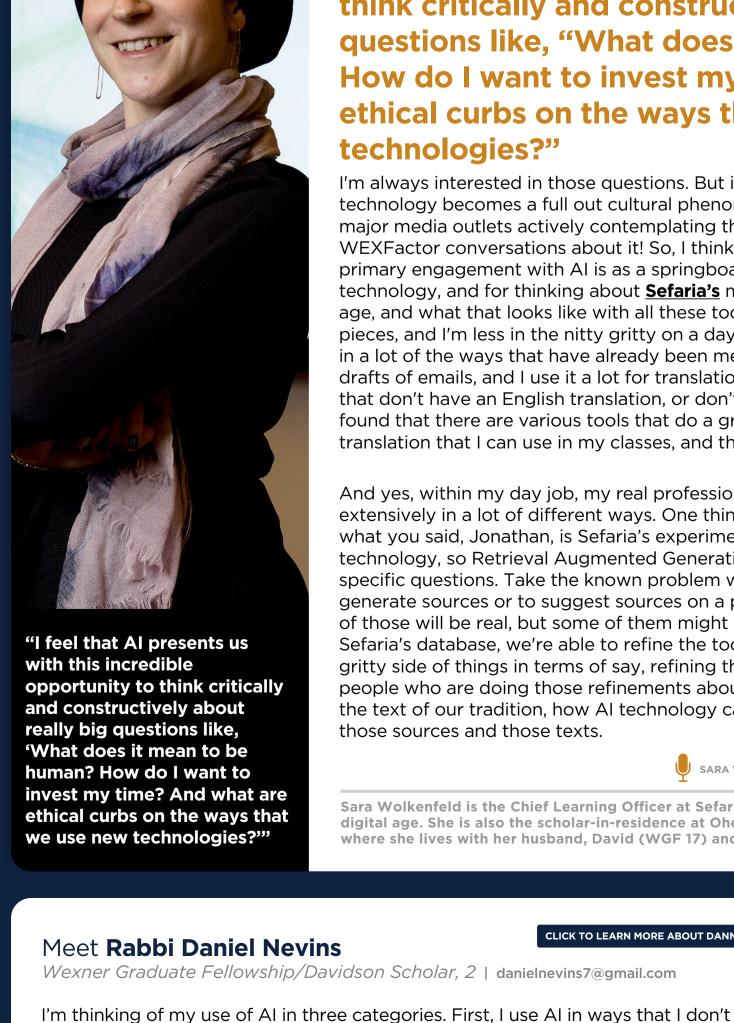
And the third area of my AI use, like Sara, is the interaction between Judaism as an ethical, normative, pious system, and these machines. To what extent is the product of AI plausibly called Torah? Yeshiva University just published a magazine about AI,

generated by AI. Sure, the information may be the same, but is there something



WEXFactor conversations about it! So, I think it would really be true to say that my

CLICK TO LEARN MORE ABOUT SARA



that don't have an English translation, or don't have a digital English translation, I found that there are various tools that do a great job creating a decent first draft of a translation that I can use in my classes, and that's been extremely helpful. And yes, within my day job, my real professional life at Sefaria, we're using Al

those sources and those texts. SARA WANTS YOU TO HEAR THIS IDEA | LISTEN HERE DILLE Sara Wolkenfeld is the Chief Learning Officer at Sefaria, whose mission is to bring Torah into the digital age. She is also the scholar-in-residence at Ohev Sholom Congregation in Washington, DC. where she lives with her husband, David (WGF 17) and their five children. CLICK TO LEARN MORE ABOUT DANNY Wexner Graduate Fellowship/Davidson Scholar, 2 | danielnevins7@gmail.com

primary engagement with AI is as a springboard for thinking about ethics and

age, and what that looks like with all these tools. So, I do a lot of the high-level

technology, and for thinking about **Sefaria's** mission of bringing Torah into the digital

pieces, and I'm less in the nitty gritty on a day-to-day basis. Though, I will say I use AI in a lot of the ways that have already been mentioned, such as transcribing meetings, drafts of emails, and I use it a lot for translation. When I teach and I'm using sources

extensively in a lot of different ways. One thing I'll mention, because it connects to what you said, Jonathan, is Sefaria's experimentation with using AI, specifically R.A.G. technology, so Retrieval Augmented Generation to surface sources that respond to specific questions. Take the known problem with, let's say, ChatGPT. If you ask it to generate sources or to suggest sources on a particular Jewish topic, it will. And some of those will be real, but some of them might not be. Because we've fed this tool to

Sefaria's database, we're able to refine the tools there. Again, I am less in the nitty

gritty side of things in terms of say, refining the code, but I do think a lot with the

the text of our tradition, how AI technology can put people in closer contact with

people who are doing those refinements about how we give people better access to

manufactured. I suggest that maybe that's admat kodesh, a holy place where we can remember our humanity as being distinct and unassisted, to the extent that that's possible. In a way, AI is using me as much as I'm using it. The second way I use AI is in education. I've been very interested in the Constitutional Al project that **Anthropic** is developing, which is a crowd sourced ethical system that would guide the development of Al. I know others around the world are doing the same, and I've been trying to engage my students in that question. I assigned a research project to my students on the use of autonomous weapon systems, and I had them read Paul Scharre who wrote a book called **Army of None**. The New York Times Magazine also had an article recently about the **Ukrainian use of drones**, some of them driven by Al. It is very beneficial when, because of jamming, the controller

noticed that the Al's tend to be very polite, but that the more you push them, the darker they sometimes become. Some students raised concerns about what felt like bias, specifically what felt like anti-Israel bias to them. In 2025, you can't really educate without training students to use these tools, or without helping them to become critical reviewers of them.

What can AI do for Israeli society, for the North

American Jewish community, today and tomorrow?

I would encourage people to actively use it in their professional lives. Being president of a

disposal. And you could ask the same question 20 times if you don't like the answer. Al can save hours in your day by generating first drafts or doing some very basic tasks. I find a lot

small organization like the Kitchen, for \$20 a month, you effectively get what I like to describe as an amazingly good intern who happens to have all world knowledge at its

If you're not using AI for 10 or 20 hours over the

course of the month, and really trying out different

inherently personal about the experience of responding to a halakhic question with a halakhic response, where both questioner and responder are themselves bound by the system, and it's not just about information? It's about a relationship to each other, to God, to the tradition. To what extent do we want to segregate AI from some components of religious experience, whether it's prayer or Torah study or teaching, and say, just like Shabbat, it is going to be an AI free zone? Maybe some of these other activities can be informed by AI but performed by people who are B'nai Mitzvah, who are actually commanded by it. Those are some of the questions that are on my mind. Danny Nevins is a scholar of contemporary Jewish law, and serves as head of Golda Och Academy, a Jewish Day School in West Orange, NJ. His book, Torah and Technology: Circuits, Cells, and the Sacred Path (Izzun Books, 2024) explores the implications of emerging technologies for Jewish law and vice versa.

things it could do, you're not really exposed to what the possibilities are. And you're not used to that way of critical engagement, as Sara was saying, with what the possibilities are of having this odd thought partner that can reflect back to you. And even though we might take it with a grain of salt, which is good, it's just incredibly useful in many, many situations. And Danny, I would be curious to hear your thoughts on rabbis using AI to help students write their B'nai Mitzvah drashes. You could definitely have the AI

needs to do and where you could rely on Al.

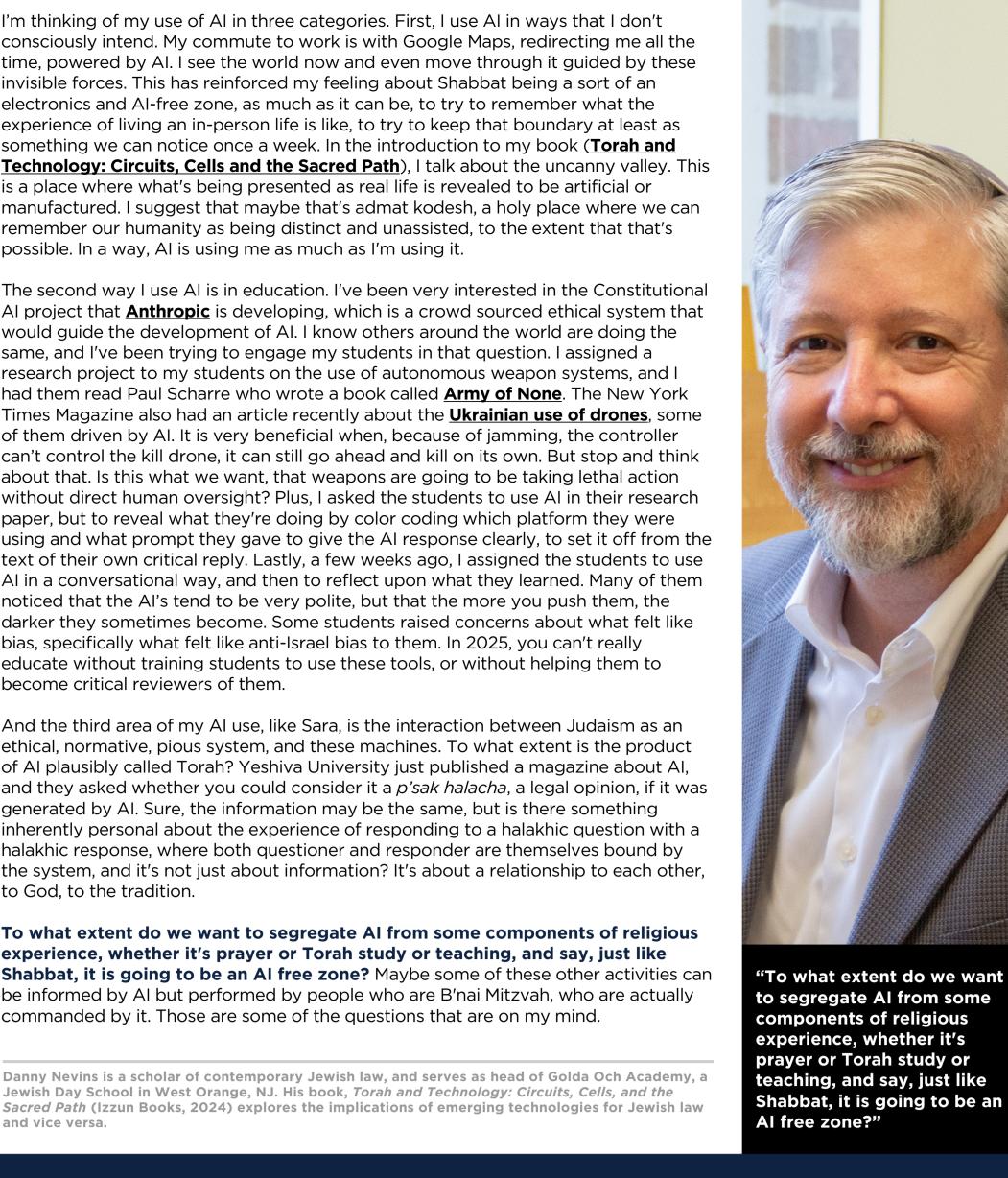
think about those types of situations.

of people struggle to think about how to use it.

Jonathan

ISHMAH KEHILLAH

Danny



chat bot work with a student and come back and create a really good drash. I think it's a really interesting question about where to draw the boundary between what the student I want us to consider the student-teacher relationship as the core of the learning

JONATHAN WANTS YOU TO HEAR THIS IDEA | LISTEN HERE DILL

family and had that sort of rabbinic relationship with them. I don't think that's going to be the experience with the Al. It's going to be really hard and really important for us to figure out how to continue to use this as a tool, but at the same time, to remind ourselves what it means to be a person in relationship with people, and what's so special about that.

experience. And I think there's going to be an increasing temptation, like you spoke about Jonathan, of the \$20 a month subscription to a top-of-the-line intern whom you don't have

Nir, I'm curious about the Israeli society question, and you gave examples from your work life and from your personal Bar Mitzvah preparations, but I'm curious how AI is coming into play, especially in the military. At the beginning of the war, there was a lot of discussion about maybe AI had been over relied on for some of the defense structures, and maybe it was being used by the IDF for targeting purposes, in ways that might have sidestepped

some of the human controls that were normally used. I'm curious what you know, what you

I will start with that, although my main area of expertise is with the social services. You all know that AI uses data that is available. So, you can't use AI for something where data is not available. And sometimes people, including the IDF, think that AI can use all the data that's around the world, but when that data doesn't exist, then what AI gives you is not accurate. The results won't be aligned with reality. So, how we can give better data to the AI tools is

What I can speak about is how I believe that AI can transform the Israeli healthcare system. We have a good healthcare system, especially compared to the United States, but we are now dealing with a shortage in the workforce in many areas. I believe that AI can save about 20-30% of a physician's time spent on certain tasks, to allow them to spend that time instead

It will take two or three years, but I really believe that

the way that we are teaching our students will be

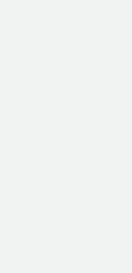
use AI, I'm going to be offering teacher guidance in the use of AI.

This February will be the "Month of AI" in the education system in Israel. As part of this initiative from the Ministry of Education to help the teachers and the students in Israel to

with patients. We also have tens of thousands of people in Israel now who need mental health services that we didn't have before the war, and the numbers are going to increase after the war will end. We are starting to see some tools that can help the therapist behind the scenes to manage the treatment, to give better treatment, and we see that AI can now

something people are now also looking at with the army. But it's not my expertise.

to hire anymore. But then where is that person getting the training? And for the B'nei Mitzvah, when they reflect back on this moment in their life, they may remember their relationship with the rabbi who sat with them for months, helped them explore their portion, but also listened to them and counseled them on their issues as a tween, in a



Lastly, the workforce: I don't know what will happen, if we will have new jobs or if there will be mass unemployment. We held an important conference a few months ago about the influence of AI on Israeli society. We see how AI might be a tool for reducing inequalities because it is so widely available in the center and the periphery. At the same time, AI can make the gaps much larger, because we know that not all people have the skills to use AI in the same way. This is a major question now, and I believe this is the role of the government to make sure that we will use AI in order to reduce the gaps, not make them larger.

Sara

change in the school.

totally different.

What will a healthy

human relationship

look like? The most

found comes from

elegant maxim I have

with digital technology

help treat trauma and to monitor the way that they are giving the treatment. Another important influence of AI is going to be on the education system in Israel. Everybody said that after COVID things would be totally different, and everything came back to be normal after COVID in Israel. But now, I believe that there's going to be a major

NIR WANTS YOU TO HEAR THIS IDEA | LISTEN HERE DIII

Bar or Bat Mitzvah speech, or should the rabbi do it, that conversation is part of what Al can do for the North American Jewish community if we're willing to have those conversations. This is an opportunity for us to talk about what exactly should the role of a rabbi be, and what is important in writing a B Mitzvah speech, and what are the values of our community, also in terms of the workforce. I wrote an article about labor and work and AI (**Productivity is a Drag. Work is Divine**. The Atlantic, Sept 18, 2024). I think this is a chance for us to think about how advances in technology help us decide where and how we want to allocate time and resources, and where and how we want to outsource, which is just a proxy for, "what do we care most about as individuals and as a community?" I'm excited to have those conversations through the lens of the Jewish textual tradition. If we decide this is an important relationship building piece, then we should name that and prioritize it in real ways. Or if we decide, no, this is not part of what the rabbi needs to do. that's also important to name and take that off the rabbi's plate officially.

And I would pick up on the kind of issue you broached earlier, Danny, about what could or should be AI-free spaces. That changes a lot when you're talking about agentic AI. I worry a little bit when I hear people talking about, "well, we'll just ban that here." Because, to your point, Jonathan, we are going to be so surprised in a few years about all the developments. I'm a Sabbath observant Jew, so I'm in favor of restrictions, but broadly speaking, I want to be careful about saying that the solution is to ban something, or saying that's the end of grappling with it. I had this conversation a lot with educators in schools about banning versus experimentation, versus what you described Danny, of having students mark off

> where they're using AI, and being really thoughtful about that. I do imagine that's going to transform everything within a couple of years. As I see it, this

> shine. I think that governments and lay people and

auidance in this moment of how best to proceed with these tools, and we have a real opportunity

is a chance for Torah and ethical guidance to

tech execs and everyone are searching for

to step into those conversations.

I can respond to the back and forth between Jonathan and Danny. I think that question that you each come at from different angles, about whether AI should help the kid write a

From "Our Technology Sickness - and How to Heal It," by Micah Goodman, translated from the Hebrew by Justus Baird and Eylon Levy. Sources, Spring 2022. DANNY WANTS YOU TO HEAR THIS IDEA | LISTEN HERE DIVI **Danny** I think that when it comes to life and death decision making, having some sort of principled agreement about the essential presence of a human in the loop of a decision is important.

Sherry Turkle: technology is a great servant but a terrible master.

If technology is our master, it dilutes our connections, erases our

servant, it deepens our connections, frees up time, and broadens

relationship with technology, and all three can gain from a healthy

our minds. All three connections can suffer from an unhealthy

relationship with the same technology.

free time, and pulverizes our learning skills. But if technology is our

Nir Something important that took me time to understand is that there are a lot of moral assumptions behind Al. When I'm using Al, sometimes I'm not sure what are the moral assumptions behind the answers that I'm receiving. This is also very important to notice. **Danny** And what moral theory is it based on? Is it utilitarian outcomes? Is it more of a deontological system? That's hard, because humanity doesn't have a consensus about what the moral rules are. And now there are new books being written about the genealogy of morals, to quote Nietzsche. There's a history to how morals have been

agreement about morality. So that's another benefit of Al.

developed and it's not quite as intentional as you might have thought. Maybe this is

exposing some places where we've made too many assumptions about our own common

That'll be really interesting. I think it was you, Danny, who brought up constitutional AI.

assumptions are, who gets to make that decision? Is it the company? Is it going to be the state? Is it going to be some third party? How does it get vetted? Quite fascinating.

To the extent we do have to literally encode and write down what those moral

How should we proceed? With caution? With zeal?

I've got plenty of concerns. There are all these areas where AI could be intrusive and disruptive of human development and human flourishing and even of human life. But we need to resist going into a defensive crouch saying, "I'm going to protect myself from it," and instead ask, "How do I become a critical user?" There's an opportunity

here for creating some sort of coalitions - the EU has a statement now, and the White House put out a statement last year - that would come to some consensus about what

our interests are as humanity, to use AI to protect our planet and our lives, and to prevent it from supplanting us. I'm also optimistic: maybe because of the enormous power needs for AI, it'll help us figure out how to do cold fusion and other ways we can

I'm definitely in a similar place. We should be proactive. I think it will be okay if we

organizations about how to productively use new technologies. I'm in favor of

approach this head on. But so often, I see that kind of reflexive pushing back on anything that's new. We should actively discourage disparaging remarks about technology that lump ChatGPT, the printing press, and Facebook all together, and talk openly in our

establishing clear approaches and guidelines in much the way that Danny talked about, but

not assuming that if we ignore it, it'll somehow be okay. To me, it is a way of exercising leadership in the Jewish community now and going forward, to spend time with these

What recommendations and/or cautions do you

that we actively choose to preserve and decide to prioritize.

Even if an AI consistently makes better decisions, I think you want a human in the loop, not only to catch mistakes, but because that human connection might be something



to be able to run a lot of this on a small computer in their house. The cat is out of the bag. We have to figure out how to deal with this one way or another. **Humans are generally** good over time at figuring out how to harness for good in general, but sometimes there's some pretty bad along the way. .ISHMAH KEHILLAH

by chopping firewood or whatever, I'm worried about what would be the mental

Just as we've delegated a lot of our physical tasks to machines and need to go to a gym to do artificial activities to strengthen our bodies that used to be naturally strengthened

equivalent of that. I'm concerned that people are delegating too much of their thinking to AI, and we are no longer used to looking things up ourselves. We're already so used to being able to find the answer to any question within seconds without dealing with the discipline of sifting through information. I worry this is atrophying our critical and moral skills. So, yes, there are a lot of good things to come, but I'm worried about what is the nature of a person in the end. That's where I think **Judaism needs to reassert concepts** such as b'tzelem Elohim, that there's something distinctive about being a human, and

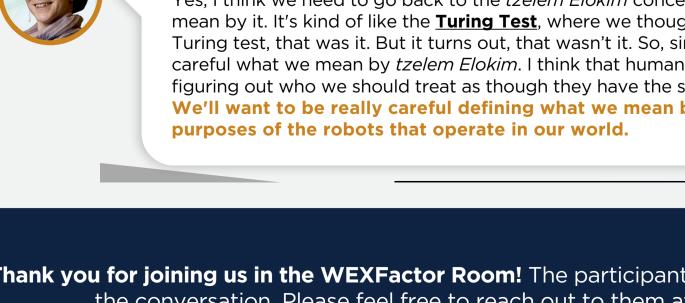
that a large part of our task as people is to cultivate that and strengthen that humanity within us. Jonathan If we think about the mind as the ultimate human in the image of God, and then we have this AI thing that is basically the reflection of all human knowledge and working with us, we're going to have some interesting wrestling. I will definitely not go so far to say that I think AI is also created in that image of God. I'm not going there, but we are going to have to wrestle with those conversations in the future as we think about what rights these Al have, especially as we have agents and robots acting physically in the world. As Danny was saying earlier, who takes responsibility for those?

JSHMAH KEHILLAH

of human intellectual production is comforting, except that now with machine learning as an iterative process, it might drift further and further from human created knowledge and create knowledge of a completely different scale that we don't

understand. That does raise some existential questions for me.

Sara Yes, I think we need to go back to the tzelem Elokim concept to figure out what we really mean by it. It's kind of like the **Turing Test**, where we thought, once computers passed the Turing test, that was it. But it turns out, that wasn't it. So, similarly, we'll need to be really careful what we mean by tzelem Elokim. I think that humans have a bad track record in figuring out who we should treat as though they have the same tzelem Elokim as we do. We'll want to be really careful defining what we mean by tzelem Elokim, for the purposes of the robots that operate in our world.



I feel like this is a moment when we could come to a consensus as a human race, that we want a say in life and death decisions. It may be that under pressure from the competition, from the enemy, from whatever, we start to relax those hesitations we might have had, but then we may find ourselves to have lost control, and that we missed an important opportunity here. Sorry to be dark, but that's what my mind goes. **Jonathan** My wife's a doctor, and I think the medical case is interesting. It's clearly going to get to the point where for a lot of basic medical decision making, AI is probably going to beat out 95% of doctors on decision making. Where do you put the human in the loop on that? Is the human there more for relationship management? To oversee the decision making? It's going to be really fascinating. **Danny** It has to do with responsibility, doesn't it? If a human makes an error, if your wife makes an error, and a patient suffers as a result, she's responsible for that. If AI makes an error, who's responsible there? Isn't responsibility a core component of moral life, and also of our well-being?

Sara

Jonathan

Danny

Sara

generate clean energy.

have for leaders about its use?

Jonathan We didn't even talk about some of the other geopolitical issues around data centers and power and energy that, if the predictions on AI and the level of energy they need are accurate, it's going to be very fascinating. At the same time, you're going have all these open source and things like what **Nvidia** announced the other day, where people are going

Danny

Even the Jewish idea of image of God is an image of God, right? In other words, humanity is derivative, in a way, of a higher Intelligence. The idea that AI is reflective



tools and to talk about how you use them, if there are tools that you don't use, and what the values you're embodying in your use of those tools. I have some worries. One is about the concentration of power among very few players. We don't have a lot of players today who control the power of Al. And 10, maybe even five years from now, there might be even fewer companies controlling most of the power of Al. This is a major issue. I also worry about fake news and the ability to make fake content with videos of people saying things that they never said. Even during election day in Israel, nobody knows now what's real or not. And I worry about equality, because there's a real chance to reduce inequalities, but also it can go the other way. And lastly, I really believe we need to use AI in all the social services, because if we don't, people will use it without supervision or regulation. When my students in the Welfare Economics course I teach at Hebrew University ask what will be on the test, I tell them to go to the AI tools and ask them, "what will be the questions on the test?" When I ask them to use AI, I believe I'm training them to use AI in a better way. In the social services and everywhere, we need to start using AI in a way that will help the population to use it in a smart way. If we close our eyes and say AI is not here, then the influence will be much worse.

Thank you for joining us in the WEXFactor Room! The participants would be happy to continue the conversation. Please feel free to reach out to them at their emails above. **Expand the room!** We encourage you to use this text to continue the conversation about Artificial Intelligence with your staff, your boards, your Shabbat tables...