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***Lesson Title: The traditional cooperative way haloumi cheese was made from goat milk, in the neighborhoods of Cypriot villages in the 1960’s.***

***Audiences – Learners***

***This lesson presentation took place in a seminar/workshop organized by the Cyprus Food Museum in collaboration with the industrial sector of haloumi producers of Cyprus. The basic aim of this presentation was to provide information on the traditional method employed in a Cypriot village neighborhood for making haloumi, thus enabling the participants to acquire and/or improve their knowledge and skills on how haloumi cheese was manufactured in the 1960’s in Cypriot villages.***

***Instructional Goals:***

* ***Make the participants aware of the traditional method used for making haloumi cheese from goats milk in a neighborhood of a Cypriot village***
* ***Raise the participants awareness of the importance and significance for recalling, sustaining, and further developing traditional practices for the production of haloumi cheese***

***Lesson Objectives***

***At the end of this presentation participants will be able to:***

1. ***Give at least three historical written documents on how haloumi cheese was produced dating back to 1643 (or even before) until the present days***
2. ***Describe how haloumi was made based on the information obtained by Nitsa’s case study. Outline the main stages of the haloumi making process***
3. ***Give at least three reasons why goats’ milk was used until the middle of the 20th century.***
4. ***What animals provided milk for making haloumi cheese, and what is used today***
5. ***Give a full account of all tools, equipment and materials required for making haloumi according to Nitsa’s description***
6. ***How much milk was needed to make haloumi cheese in Nitsa’s village***
7. ***Appreciate the value of cooperative spirit, friendliness, trust for the haloumi making process in the village neighborhoods***
8. ***Give three characteristics of a good quality haloumi as this was expressed in each participant’s family.***

***Objectives Assessment***

* ***Give an account of at least 3 historical written documents on how haloumi cheese was produced dating back to 1643 up until present days***
* ***Γεωπονικό, Αγάπιος Κρήτης Παύλου Θ. Ιωάννου, Φιλελεύθερος, 1643***
* ***Ελληνικά ήθη και έθιμα στην Κύπρο
Magda Ohnefalsch-Richter, 1913, translation Anna Maragou***
* ***Modern methods for producing the traditional: the case of making haloumi cheese in Cyprus***

***Gisela Welz and Nicholas Andilios, 2004***

* ***How haloumi was made according to Nitsa’s description?***

***This is how Nitsa describe the method:***

Making halloumi can be a laborious activity that needs a lot of co-ordination, and you must be the mistress of the place, and an active member of the halloumi making community of your neighbourhood. You always have some doubts when you first try to get in the group. But I had to try [...]

 Nitsa proceeds to narrate her experiences of making halloumi:

1. She found the group of women with whom she was going to collaborate and she became one of its members.
2. The day before the day she was going to have the milk she made all the necessary preparations and everything was ready.
3. Collecting the ingredients and setting up tools and workplace were a vital first step.
4. The day has come and Nitsa got up early in the morning and she was waiting for the women of her group to bring their milk.
5. Soon they started coming, the first came at about six o’clock in the morning and the last one at about 6,45 am.
6. Each woman brought her milk, it was measured, recorded and left soon after she would have another job to do.
7. The milk was emptied in the big heating container called hardji.
8. After all the women have delivered their milk, Nitsa lighted a small fire under the hardji to warm up the milk.
9. She then diluted the curdling powder in a small amount of milk and stear it into the milk and cover the container. About 45 minutes later the milk was settled.
10. At this point Aunt Maria initiated the process: Come on she said. Let's start. She washed herself. The miracle was beginning to take place. She uncovered the big vessel and she pushed the curd with her fingers from the sides of the vessel. The curd was easily separated from the vessel walls. It is ready, my dear, she said. She looked at the curd once again and very decisively made the move. Light the fire, she said. A small fire was needed to keep the curd warm. She made the sign of the Cross on the surface of the curd, which was called "yiali" which means "the glass" *:*"Come on, Jesus Christ and Virgin Mary, give us a hand, help us," she whispered, and she immediately started breaking the curd into pieces. This allowed the curd to separate from the liquid. All the curd sank down to the bottom of the big vessel and was left there "to sleep" for about ten minutes. She then removed it all, by using both her hands.
11. My aunt Maria went on like that the whole morning. We first made the halloumi and then the anari cheese, which is the whey cheese produced after the halloumi. We boiled the halloumi, folded it in two's, salted it and then let it cool down. We placed it in big jars, and covered it with salted and minted whey.
12. We very carefully closed the jar so no air was allowed to get in, and put it aside. We looked after it for forty days, making sure that the whey was fully covering all the halloumi in the jar.
13. After the forty days period the 'xiarostima' followed, which is 'the removal of the disease'. This is the removal of the cheese fat rising to the surface of the container. We did this two or three times a week, until no more fat was rising to the top. This fat was being used for making pastries whenever we bake bread. It was delicious!
* ***Who is Nitsa, what was her role in this case study***
* ***Nitsa is the lady who was interviewed for the purpose of this study. It was on this interview that this presentation was based.***
* ***What type of milk was used until the middle of the 20th century and what is used today***
* ***The type of milk used for making haloumi up until the middle of the 20th century was goats and or sheep’s milk. Today cow’s milk can also be added***
* ***Give a full account of all tools, equipment and materials required for making haloumi in the traditional method presented by Mrs. Nitsa***
* ***Tools: Tammy cloth, special ladle, a wooden long stick for steering the milk, a flat wood board for pressing the curd to remove the way, a heavy stone to press the curd, containers for storing both haloumi and anari, a milk measuring container***

***Equipment: A special table, called tiroskamnos, on which the curd is placed, to be drained and pressed to be shaped, a big cooking vessel called hartji, and a flat cover for the hartji called tsestos***

***Ingredients: Goat’s and or sheep’s milk, milk curdling powder, salt, dry mint***

* ***Outline the main stages in the haloumi making process***
* ***Milking the animals (goats) twice, the first time in the evening about an hour and a half after sunset and this first load of milk was stored in a cool place or in the refrigerator if there was one in the house overnight, and the second time early in the morning. The two loads of milk were mixed together and transferred to the house where haloumi was to be made.***

 ***Lightly heat the milk, add the diluted curdling powder and let the milk curdle***

***Break the curd and transfer it on the table, drain it, wrap it the tummy cloth, and press it to release all the extra whey.***

***Let it rest for about 40 – 45 minutes.***

***Making Anari. Two liters fresh milk is added to the whey from which the halloumi curd was removed, heat it up and steer it.***

***In the meantime unwrap the haloumi curd and is cut in to regular size pieces of about 350 g each, and place them on a flat tray.***

***Anari curd is taken out of the boiling container and transfer on the tiroskamnos, wrapped in the tammy cloth and press to remove any excess whey liquid. A flat wooden board is placed over it and a light stone is put on top to help release all the unnecessary liquid and also give an even shape to the curd.***

***The Halloumi pieces returned into the boiling whey liquid and kept there for about half an hour until they all rise on the surface of the liquid.***

***While haloumi is being cooked anari is unwrapped and cut into even pieces of about 400 g each and placed on a flat tray, adding salt and dry mint for flavor.***

***In the meantime haloumi is already cooked and removed from the boiling vessel on to the table, it is salted adding dry or fresh mint according to the preference and kept aside on a tray to cool down.***

***When haloumi is completely cool down, it is placed in a glass or earthen storage container and hot whey is added to cover all the haloumi. It is cooled down and stored in a cool and clean area.***

***Haloumi can either be consumed fresh or matured.***

***The maturation process last 40 days during which any butter which is rising on the top surface of the container in which haloumi is maturing is removed and fresh whey is added to re-fill the container again. This removal of fat and the refilling of the container is done every other day, until the maturation process is completed.***

* ***How much milk is needed and which animals provided this milk in this case study***

***For the purpose of this project the amount of milk used was about 50 liters of goats’ milk. Until the 1950’s Sheep’s milk was also used for making haloumi and since then cow’s milk was also introduced, and today is widely used. It is fair to mention that most Cypriots consider haloumi made from goats and sheep’s milk to be the best.***

* ***Appreciate the value of cooperative spirit, friendliness, trust needed for the haloumi making traditional method and process***
* ***Cooperation and genuine collaboration between the group members is a must. No woman on her own has sufficient milk to make haloumi. Most women have on average 2 goats producing 5 – 7 litters of milk daily which is not enough. Because of this more women needed to collaborate and add their milk together. The milk must be milked, stored and transferred under the best possible conditions. Such a task to be achieved requires people to be responsible and trusted. There is no doubt that cooperation, friendliness and trust are all attitudes/ preconditions for producing haloumi cheese of high quality.***
* ***Give three characteristics of a good quality haloumi according to your family’s preferences and opinions***
1. ***Instructional Strategy***
* ***A brief introduction was made giving an outline of the presentation, explaining the method and the sequence to be followed for this presentation***
* ***The main objectives of the lesson were presented***
* ***Each objective was then explained, analysed and elaborated upon***
* ***For the explanation of each objective there were several pictures used providing all relevant information on each one as well as its role and significance for the haloumi making process.***
* ***The presentation was based on the information provided by Nitsa on how haloumi was made in her neighbourhood in the village she used to live and on a publication published by Gizela Welze and Nicholas Andilios.***
* In a village like the one that Nitsa comes from, making halloumi using goats' milk was a communal activity, due to the fact that the number of goats, usually two, and the relatively small amount of milk that each family had did not suffice to make halloumi individually. Women formed small groups of about ten to pool their milk and produce halloumi. The maximum amount of milk required for this was about 50 = 60 liters, corresponding with the volume of the heating vessel, called "hardji", which each woman had in her home. Women collected their daily milk production and brought it to the home of one of the members of their group. Depending on the amount of milk they contributed, it was determined how much time each could have making cheese for their families.

Membership in such a small, provisional cheese making cooperative was by no means automatic, as Nitsa reports:

Making halloumi can be a laborious activity that needs a lot of co-ordination, and you must be the mistress of the place, and an active member of the halloumi making community of your neighbourhood. You always have some doubts when you first try to get in the group. But I had to try [...] After all, they wanted me to be a member of their group. I was very generous when measuring my milk. I was also very clean, something that was the cornerstone for making good halloumi. There was no reason for me not to be wanted in the group.

Usually, the amount of halloumi produced was sufficient to serve the families needs. Halloumi was also sold to co-villagers as well as to other customers who put their orders for a certain quantity, ranging from about five to sixteen okes, which amounts to seven up to twenty kilos. Another way of trading the product was by taking it to central markets in the nearby towns.

Nitsa proceeds to narrate her experiences of making halloumi:

So I found the group of women with whom I was going to collaborate. But my experience until then was only based on observations of how to make halloumi. I never made it myself. Now time had come! During the first year, when I was making my halloumi at a friend's house my mother used to come and help me whenever I was making halloumi. In the second year however, when I decided to make it in my own house, my mother was not very happy in coming to help me so early in the morning every day. So I called my aunt Maria, my mother's sister who used to live in a nearby town to come and give me a hand. I was getting on very well with her and when I requested her help she was glad to provide it. Don't worry, my daughter, she said, I will be there early in the morning.

Next day I had everything ready. When my aunt came and saw all the preparations I made, her face was shining. I could see how proud she was for me. I was very proud of her, too. She was my aunt to whom I could turn to when I needed help.

Collecting the ingredients and setting up tools and workplace were a vital first step. While knowledge of the procedure could easily be picked up by simply watching others, the actual skill of making halloumi could only be acquired by becoming actively involved in the production process.

***Instructional Materials***

* ***A Power Point presentation was prepared and used in this presentation during which each objective was presented and analysed***
* ***Several pictures were available and presented to make each objective more easily understood***
* ***Each objective was presented and analysed by the instructor and his assistant. The assistant was presenting the slides and reading them and the instructor was providing additional explanations whenever his interference was. The instructor was the author and researcher of Nitsa’s case study.***

***Lesson Evaluation***