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SPECIALTY SECTION

This article was submitted to
Social Movements, Institutions and
Governance,
a section of the journal
Frontiers in Sustainable Food Systems

RECEIVED 27 May 2022

ACCEPTED 18 November 2022

PUBLISHED 09 December 2022

CITATION

Salgado D and Verkerk MJ (2022) The
practice of sustainable home cooking
– a fascinating philosophical
perspective.
Front. Sustain. Food Syst. 6:954991.
doi: 10.3389/fsufs.2022.954991

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The practice of sustainable home cooking – a fascinating philosophical perspective

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Introduction: In this article we explore the practice of sustainable home cooking from a philosophical perspective.

Methodology: We analyze the practice of sustainable homecooking on the basis of the theory of modal aspects (Dooyeweerd) and the Triple I model (Verkerk and others).

Results and discussion: Philosophy offers a fascinating perspective on sustainable home cooking. First, it shows the richness of the phenomenon of home cooking. Second, it shows that home cooking consists out of two sub practices: preparing a meal and eating a dish. Each of these sub practices has an own identity and own inherent values. Third, the transition to sustainable home cooking requires three related strategies. (1) A transition of present home cooking practices to a sustainable practice by focussing on the inherent values of sustainable home cooking. (2) A transition of the whole food chain to a sustainable one. (3) A transition in the ideals and basic beliefs of society about sustainable home cooking.

KEYWORDS

home cooking, sustainability, philosophy, practice approach, Triple I model, intrinsic values

Introduction

Many households spend a lot of time in cooking the main hot meal. Two trends are apparent in many industrialized societies. On the one hand, we are increasingly making use of ingredients that have already been partially prepared. For example, the vegetables are bought washed and cut, the staple carbohydrates like pizza bases and potatoes are precooked, and sauces are delivered in a jar. On the other hand, we see an increasing emphasis on the importance of healthy and sustainable food. This sometimes means preparing the entire meal ourselves using fresh and local ingredients.

In this article we provide a philosophical analysis of sustainable home cooking. In this analysis we follow two interlinked routes. We begin with an analysis using the modal aspects theory developed by the philosopher Herman Dooyeweerd. This analysis gives us insight into the many aspects of home cooking. We then provide an analysis from the perspective of the Triple I approach that offers three different perspectives to reflect on the practice of home cooking.

The philosopher Albert Borgman describes home cooking as a “focal activity”. He writes: “The great meal of the day, be it at noon or in the evening, is a focal event par excellence. It gathers the scattered family around the table. And on the table, it

gathers break the most delectable things nature has brought forth. But it also recollects and presents a tradition” (Borgmann, 1984, p. 204). In other words, home cooking is an activity that is embedded in social relations and in our natural environment.

In the context of home cooking, preparing, and eating are inextricably linked. In the philosophical analysis, however, we will make a distinction between “preparing a meal” and “eating a dish”. With the expression “home cooking” we indicate the whole of preparing and eating.

This paper has the following structure. In “Methodological considerations” we make the methodological approach of this study explicit. In “A traditional Dutch dish” we present a case study: the history of the old Dutch recipe “hutspot”. In “The many aspects of food” we subject that recipe to a so-called modal analysis in which the different aspects of food come to the fore. In “Home cooking as a practice”, we shift our focus to home cooking as a practice. We analyze the practices of preparing and eating from the perspectives identity and intrinsic values, interests of stakeholders, and ideals and basic beliefs. In “Transformation to sustainable home cooking” we address the question: how can the transition to sustainable home cooking be promoted and facilitated? We close with some conclusions.

Methodological considerations

In this article we analyze the practice of sustainable home cooking. This type of analysis raises two important methodological questions. In the first place, how do you do such an analysis? And then how can you ensure that the analysis is complete and balanced? Negatively formulated: How do you prevent the analysis from being incomplete and biased?

First and foremost, broad experience “in the field” is important for this type of analysis. The first author has been a member of the *Club Culinaire Neerlandaise* for many years. The members meet monthly to cook and eat four to five dishes. All the tricks of the trade are learned over time. The second author studied food technology and worked in the food industry for many years. She knows this world inside out. Additionally, both authors have many years of experience in (sustainable) home cooking.

The theory of modal aspects, as developed by the Dutch philosopher Dooyeweerd, distinguishes fifteen different aspects. Over time, various proposals have been made to expand this list by one or more aspects. Ultimately, these proposals failed. Therefore, the list used can be regarded as “complete” for the time being. For the analysis of the various aspects as given in “The many aspects of food”, the core or character of each aspect is leading.

The background and legitimacy of the Triple I model is described in the literature (Verkerk, 2014; Verkerk and Visscher, 2019; Vries and Jochemsen, 2019). The analysis of the first “I” – identity and intrinsic values – is done as follows. The identity is determined based on a modal analysis of the primary

process of the relevant practice. The intrinsic values have been identified based on one’s own experiences and the literature. The analysis of the second “I” – interests of stakeholders – has been done based on classical stakeholder theories. The analysis of the third I – ideals and basic beliefs – has been done on the one hand on the trends in the cooking world and on the other on cultural-philosophical considerations about the present time.

A traditional Dutch dish

Stew with brisket – in Dutch: “hutspot” – is a real Dutch classic (Hondelink, 2015a). As children we (MJV) ate this dish at least twice a month in the winter. It is still a popular winter dish today. The main historical source of this recipe takes us back to the siege of Leiden by the Spanish army during the first phase of the 80 Years’ War, the Dutch Revolt against Spain. The siege took place from October 30, 1573 to October 3, 1574. In the night of 2–3 October, the Spanish army left the last redoubt at Leiden. The reason was that the Dutch had breached the dikes of several large rivers, threatening the Spanish army by the water. The story goes that the starving inhabitants of Leiden found a cauldron with stew on one of the abandoned redoubts. The content of this kettle was called “hutspot” by the people of Leiden. According to tradition, this kettle contained carrots, parsnips, onions, and meat. The question arises to what extent this historical dish is related to our contemporary stew since the potato did not become a staple food in the Netherlands until the eighteenth century. The brisket is cut from the short ribs of the beef. Because this meat must be stewed for a long time, it is also called stew. The meat gets its specific taste because it is laced with fat edges. The oldest recipe for stew with brisket can be found in a 1797 cookbook (Hondelink, 2015b).

A recipe of this classic dish for four people looks like this:

- 900 grams of potatoes
- 700 grams of winter carrot
- Five onions
- 500 grams of brisket
- Three tablespoons of butter
- ½ liter beef broth (from tablet)
- 10 juniper berries
- Four cloves
- Mustard

Step 1: Heat 1 tablespoon of butter in a pan and fry the brisket briefly on both sides. Add the broth, juniper berries and cloves, and bring to the boil. Let the brisket simmer gently for 2 h.

Step 2: Clean the carrots and cut them into cubes. Peel the onions and cut them into rings.

Step 3: After simmering for 2 h, remove the meat from the pan and pour the broth through a sieve.

Step 4: Return the broth to the pan, add the carrot, onions, and potatoes, and bring to the boil. Place the meat on top of it. Let it cook for 20–25 min.

Step 5: Remove the meat from the pan and keep it warm under a piece of aluminum foil. Drain the potatoes and vegetables, reserve the broth.

Step 6: Mash the potatoes and vegetables into a stew. Add the rest of the butter and make the stew smooth with a little broth.

Step 7: Serve the stew with brisket, coarse mustard, and the collected broth in a separate bowl.

The many aspects of food

The Dutch philosopher [Dooyeweerd \(1969\)](#) has contributed strongly to the understanding of the complexity of reality. The key to his innovative approach is that he makes a distinction between “aspects” and “wholes”. A whole is a concrete thing, a living being, an event or a social structure. Every whole has an own nature or character. Examples of wholes are pots and pans, cars, houses, animals, humans, festivities, or social structures like families, authorities, and enterprises. Dooyeweerd argues that every whole functions in different modal aspects. For example, a human being needs food (biotic aspect), thinks in a rational way (logical aspect), interacts with other people (social aspect), buys, and sells products (economic aspect), cares for others (moral aspect), and believes in God (or not) (religious aspect). Dooyeweerd has elaborated his view on reality in two theories. The theory of modal aspects describes the different aspects that can be distinguished in reality and in which all these wholes function, and the theory of individuality structures analyzes the identity of the different wholes and how they interact. Recently, [Verkerk et al. \(2016\)](#) have elaborated these two theories for the field of technology.

The theory of modal aspects is very fruitful to understand the many aspects of food. [Dooyeweerd \(1969\)](#) distinguishes in total 15 different aspects. He argues that all these aspects have their own nature or character. For example, the biological aspect is characterized by “life” and “growth”, the logical aspect by “rationality”, and the moral aspect by “love” and “care”. Because each of these aspects has a different nature, they cannot be reduced to each other. For example, the moral aspect cannot be reduced to the social or the biological aspect. To highlight the many aspects of food we will analyze stew with brisket from the perspective of the theory of modal aspects. We give some examples of both the preparing and the eating process.

Numerical aspect

The numerical aspect comes to the fore in the different quantities that are used (e.g., 900 gram of potatoes, 700 grams of winter carrot, and five onions). The numerical aspect is very important for this dish: it determines the ratio of potatoes and

vegetables. The numerical aspect also shows up in the amount of food each person eats.

Spatial aspect

The spatial aspect has to do with the form of the ingredients used. This aspect also comes to the fore in the shape of the pots and pans, which has a major influence on the cooking process. The spatial aspect is also visible in the way the different ingredients are placed on the plate.

Kinematic or movement aspect

The cutting, cooking, and mashing processes function in the kinematic aspect. For example, the cutting and mashing process determine the structure of the dish and thus the bite. The kinematic or movement aspect is also present in the way the ingredients are mixed, placed on the cutlery and brought to the mouth.

Physical-chemical aspect

This aspect concerns the physical-chemical properties of the ingredients and behavior of the ingredients as they are transformed throughout the preparation of the dish. It also includes the physical-chemical aspects of the process of eating, such as chewing and swallowing.

Biotic aspect

This aspect is present in the biological origin of all ingredients. It is also dominantly present in the practice of eating a dish: the digestion of the food by the eater.

Sensory aspect

The sensitive aspect is of great importance during the preparation of the food, for example when tasting. It is essential in eating a dish. First, it is about taste and smell. But it's also about the look of the dish. “We eat”, as chefs say, “not only with our mouth but also with our eyes”. More broadly, we eat with all our senses.

Up to this point, the aspects have a “law-like” character. That means, their properties are expressed in laws. These laws are a given: we cannot change them or influence them. The aspects that follow, however, have a normative character. That means, they pertain to matters of choice. We can respect a certain standard, but we can also violate it, consciously or unconsciously.

Logical aspect

This aspect has to do with the order of the different steps in the recipe. It also comes to the fore when identifying the different ingredients while eating a dish.

Formative or shaping aspect

This aspect comes to the fore in the recipe. The recipe describes the various operations and processes that are needed to get ingredients into a dish in a controlled manner. The formative aspect is also present in lay-out of the table and the lay-out of the dish.

Lingual aspect

The lingual aspect refers to all words and expressions that are used to prepare a meal. Often these words and expressions have a long history. For example, the word “hutspot” comes etymologically from “husselen” which means to shake or to mix and from “pot” that refers to a cooking pot in which all ingredients are cooked at the same time. Also, during eating specific words and expressions are used to describe the taste of the dish.

Social aspect

Preparing food together has an important social function: it creates a lot of fun and strengthens the relationship. The same holds for eating a dish: it brings families and friends together.

Economic aspect

Every citizen experiences the economical aspect of food daily: both in preparing and eating. Food costs money. Stew with brisket was poor man’s food. Carrots, onions, and potatoes were cheap. And brisket is one of the cheapest types of meat.

Aesthetic aspect

The aesthetic aspect can easily be underestimated. It starts with the beauty of the ingredients used and ends with the beauty of the dish served. Many chefs argue that laying out dishes is an art – albeit a temporary art: after the meal it disappears. Even simple dishes such as stew can be served beautifully with little effort.

Juridical aspect

The juridical aspect prompts us to ask more general questions about law and justice about food. Do the ingredients of stew with brisket comply with all the safety laws that apply to it? Is it just that in the whole food chain the farmers get a relatively low price for their efforts? And what about trade agreements that ultimately have a negative effect on poor countries?

Ethical or moral aspect

The specific character of the ethical aspect can be found in the care for the ingredients, the meticulousness of the preparation, and the love for table companions. The care for the ingredients is first and foremost expressed in the cultivation of crops and the care of animals. Among other things, by minimizing pesticides and by providing sufficient living space for animals. Respect for ingredients is also important in the kitchen: “chefs don’t throw food”. As for the love of others, there is nothing more beautiful than enjoying a healthy and delicious meal with friends and relatives.

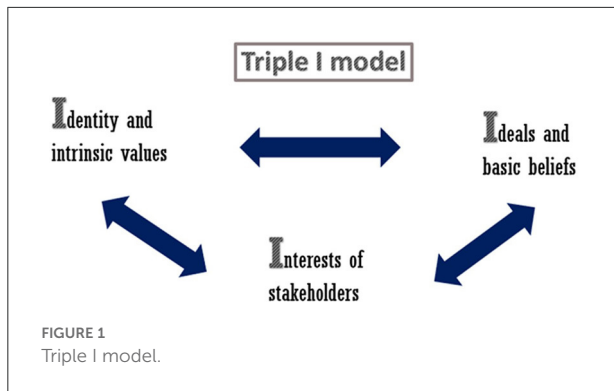
Religious or convictive aspect

The religious or convictive nature of food is very dominant in the history of The Netherlands. In the past, Dutch people uttered a prayer at the beginning of the meal that expresses the dependence on God regarding food. In the present, many Dutch people do not believe anymore in God but believe in science, technology, and free market for their food.

We draw some conclusions. First, the above analysis shows that the topic of (sustainable) home cooking cannot be reduced to the quality and origin of the ingredients, but that in total fifteen aspects must be addressed. Second, it shows that many aspects (from the analytical) have a normative character. This normativity must be respected in both the preparation and the eating of food. Finally, food also appears to have a religious aspect. This aspect is often “forgotten” or “overlooked”.

Home cooking as a practice

In this section we provide an analysis of home cooking from the perspective of the Triple I approach (Verkerk, 2014; Verkerk and Visscher, 2019). This approach is based on the so-called practical approaches as developed in the social sciences and philosophy (Nicolini, 2012; Vries and Jochemsen, 2019). It has been developed in close cooperation with engineers in different fields, e.g., healthcare, electrical engineering, sustainability, and process industry. Its terminology fits to the language use of non-philosophers and its approach supports the application of



abstract philosophical ideas in the analysis of societal issues. For that reason, it can be expected that it also fits to the world of home cooking.

As mentioned above, the Triple I model offers three perspectives to understand the dynamics of the practice of home cooking: identity and intrinsic values, interests of stakeholders and ideals and basic beliefs that influence this practice (Figure 1). The three perspectives can be described as “pairs of glasses” or “lenses” to observe, to analyze and to interpret the dynamics of home cooking practices.

The Triple I model can be used in two different ways. First, it can be used in a descriptive manner to analyze an existing cooking practice. In this way, the three I’s function as different perspectives to understand a cooking practice and its dynamics. Second, it can be used in a prescriptive way to guide the development of an existing cooking practice in a certain direction. In this way, the three I’s offer different strategies to guide that development. In this article, both ways will be applied.

First “I”: Identity and intrinsic values

The first “I” refers to the identity and intrinsic values of the practice of home cooking. As said before, the practice of home cooking consists of two (sub) practices: the practice of preparing a meal and the practice of eating a dish. So, the first question is: What is the identity of the practice of preparing a meal? To answer this question, we need the theory of modal aspects as discussed in the foregoing section. To penetrate to the identity of this practice, we must see which aspect, among all aspects, occupies a very special place. That means, we are looking for that aspect that really determines the quality of the cooking process. The recipe of “hutspot” clearly shows the importance of a good recipe and to carry out this recipe with meticulousness. It is about controlling all aspects of the whole cooking process: from buying ingredients up to preparing the dish. It is also about authenticity and nutrition: in the cooking process all ingredients must come into their own and have to remain as nutritious as possible. In the terminology of the theory of modal aspects:

the identity of the practice of preparing a meal is found in the formative aspect.

The second question is: What is the identity of the practice of eating a dish? To answer this question we also need the theory of modal aspects to analyze which aspect puts a special stamp on it. A prime candidate for this could be the biological aspect: our body needs food and digesting food is a biological process. Another candidate could be the sensory aspect: we eat with all our senses, and we want to enjoy the meal with all our senses. Yet another candidate could be the social aspect: food brings people together. However, these proposals are unsatisfactory. The main reason is that eating a dish is more than digesting food, eating with all our senses, and meeting other people. In our opinion, the identity of the practice of eating a dish is found in the moral aspect. After all, eating a dish is about health, about caring for our body.

Identity and intrinsic values are two sides of the same coin. The identity is expressed in intrinsic values and intrinsic values shape the identity. The identity of preparing a meal – the formative aspect – is expressed in the value of craftsmanship, and the identity of eating a dish – the moral aspect – in the value health.

Second “I”: Interests of stakeholders

In the practice of home cooking the most important stakeholders are the suppliers of ingredients, the suppliers of cooking supplies, and media like magazines, cooking programs, and videos that inspire and instruct. It is important to also name plants, animals, and their living environment as stakeholders. The different interests of stakeholders can be analyzed using the theory of modal aspects. Carrying out such an analysis is beyond the scope of this article. Nevertheless, we would like to point out that such an analysis would show that these interests have a normative character. We assess interests as legitimate if they are consistent with the inherent normativity of the interests involved. For example, the justified interests of farmers are that they can grow a beautiful product, are respected for their craftsmanship, and get a fair price for their products.

Third “I”: Influence ideals and basic beliefs

The third “I” focuses on ideals and beliefs in society. It concerns social and cultural developments that influence the practice of home cooking. For example, in the last decades ideals like regional and sustainable food are becoming more and more important. Additionally, vegan trends have impacted the food industry since people believe that having plant-based diets is more sustainable and contributes to animal welfare (Harris Interactive, 2018). The sustainable development goals (SDG) of the United Nations play a major role at global level. The

second SDG dictates: “End hunger, achieve food security and improved nutrition, and promote sustainable agriculture”. All these developments – sometimes we use the word *Zeitgeist* for this – influence the practice of home cooking. This influence of the ideals and basic beliefs in society on the practice of home cooking can be twofold. First a direct influence: influence on the attitudes and behavior of the people who shape the practice of home cooking. Second, an indirect influence: *via* the views and behavior of the various stakeholders of home cooking.

Conclusion

The value of the Triple I model is that it provides three different perspectives to understand the complexity of sustainable home cooking and to map the normative aspects. The analysis of the first “I” shows that there are two different practices: preparing and eating food. These practices are characterized respectively by the formative and moral aspect. This analysis also shows that different inherent values are dominant in these practices, respectively craftsmanship and health care. The second “I” focuses on the interests of stakeholders. The importance of the Dooyeweerdian interpretation of classical stakeholder theory is that these interests have a normative dimension: they are justified or unjustified. The third “I” of the Triple I model makes explicit that the practice of home cooking is embedded in society and is influenced by developments in that society.

Transformation to sustainable home cooking

What does the analysis from the previous paragraphs yield? What should we do to promote and facilitate sustainable home cooking? To answer these questions, we want to connect with the second way in which the Triple I model can be used: namely, in a prescriptive way to guide the development of existing cooking practices in a sustainable direction (see “Home cooking as a practice”). Specifically, each “I” offers a specific strategy to realize the goal of sustainable home cooking. The model suggests that a combination of those three strategies is needed to achieve that goal.

Values of the home cooking practice

First, we focus on the practice of home cooking. We want to describe the desired transition in home cooking practice in terms of values. Our analysis of the practice of preparing a meal led to the identification of the formative aspect as the defining aspect of this activity. This defining aspect was expressed in the value craftsmanship. The theory of the modal aspects teaches

us that in this practice more aspects play a role. This brings different kinds of values into view. In the practice of preparing a meal, the economic and the moral aspect come to the fore. The economic aspect is amongst others about minimizing the waste of ingredients and the price of sustainable food. The price is critical because our political-economic system is designed in such a way that sustainable food is often more expensive. From the perspective of home cooking the value affordability appears and from the perspective of the supplier the value fair price. The most important moral aspects are our dealing with plants and animals in our own kitchen and the effect of our food consumption on the biodiversity, ecological systems, and climate. In other words, the values “care for plants and animals” and “care for the natural environment” show up.

Our analysis of the practice of eating a dish led to the identification of the moral aspect as the defining aspect of this activity. This defining aspect was expressed in the value health. This practice also functions in all normative aspects. Three aspects emerge: the social aspect, the aesthetic aspect, and the religious or convictive aspect. The social aspect is sharply expressed by [Borgmann \(1984\)](#) who characterizes eating as a focal activity that brings people together. The social aspect of food is emphasized by well-known food films like *Julie and Julia*, *Soul Food*, *Antonia's Line*, *Babette's Feast*, *La Cena*, *Eden*, and *Tampopo*. The most important social value in enjoying a dish is togetherness. The aesthetic aspect comes to the fore in the beauty of the tableware, the layout of the dish, and the playfulness of the flavors. This is expressed in the value harmony. The religious aspect is particularly apparent in religious traditions such as Christianity in which a meal is embedded in rites such as prayer, making a cross and reading from the Bible. These rites express that the human activity of enjoying a dish is part of God's great story with people in which man is given the responsibility to cultivate and care for the earth. These rites are about the value connectedness with the Transcendent. In secular traditions the Transcendent refers to that which transcends man as an individual or community, e.g., Gaia.

We conclude that the transition to sustainable home cooking requires a change of values in home cooking practice. The most important values of preparing a meal in a sustainable way have to be craftsmanship, affordability and fair price, care for plants and animals, and care for the natural environment. The most important values for enjoying a dish in a sustainable way have to become health, togetherness, harmony, and connectedness with the Transcendent.

Stakeholders

Sustainable cooking at home is only possible if there is a local network of suppliers of sustainable ingredients. This network is conditional to realize the intrinsic values of preparing a meal and eating a dish. We would like to focus on four types of

stakeholders: farmers, food product developers, supermarkets, and government. We have added the stakeholder government as they can ensure adequate regulation. We note that in stakeholder analyses, plants, animals, and their living environment are often presented as stakeholders. In this article we have made the choice to specify the underlying values in the foregoing and this section.

Farmers are at the heart of sustainable home cooking. Their activities have also to be driven by the values “care for plants and animals” and “care for the natural environment”. The shift to sustainable farming needs investments in farming techniques and new technologies. However, some farmers barely produce profits. For example, in the UK context, the [Dimbleby \(2021\)](#) report suggests that the government should subsidize farmers to help them producing sustainable food instead of farming intensely to compensate for their profits. Also, 85% of the UK's productive land is used for livestock farming which is said to represent only one third of the calories consumed by the UK population ([Dimbleby, 2021](#), p. 20). If some of this land is used to grow plant-based proteins instead, it is believed that it will reduce by 70 times the amount of greenhouse gas emissions and use less land ([Dimbleby, 2021](#), p. 20) which can be potentially used for nature restoration, managing woodland or other activities.

Food product developers hold the key to convert sustainable ingredients into sustainable, healthy, and attractive products. They must think through the entire chain from ingredients to product. It starts with the selection of sustainable farmers and other suppliers. Subsequently, the entire process must be redesigned with a view to the above-mentioned standards of sustainable home cooking, energy use in the entire chain (process, transport), packaging, and waste. Thinking in terms of process intensification can contribute to this ([Harmsen and Verkerk, 2020](#)).

Supermarkets also must think through their entire chain from suppliers to shelf, and even from suppliers to the homes of their customers. It starts with the selection of sustainable suppliers. They must redesign their whole logistics, transport system, and packaging policy to become sustainable. Amongst others they need to invest in low carbon emission transportation. Also, they need to rethink their policy with respect to imported food because other countries' practices could compromise the efforts of restoring nature including carbon sequestration, plastic use, human and animal welfare, among others. Additionally, supermarkets need to rethink their aesthetic policy. It is absurd that every apple should be the same size, have a round shape and the same palette of red shades. It is also absurd that all summer carrots are standardized in shape. In other words, the natural variation in shape, color and size of fruits and vegetables may simply be offered in the store.

Nowadays, some companies have understood the essence of home cooking, so it is easy to buy boxes with raw ingredients and directions to cook like a chef in your own house. Meal kits have become particularly useful to decrease food waste, source

from sustainable growers and, depending on the company, the mileage can be lower than the same meal bought in the grocery shop ([Heard et al., 2019](#)). There is still the challenge of the packaging since food in meal kits contain more packaging than food from the grocery shop.

The government plays an important role in facilitating the transition to sustainably produced food, including the respect for plants, animals, and the care for the natural environment. At present, sustainably produced food is more expensive than conventionally produced food. One of the reasons is that the unsustainable aspects of conventionally produced food are not priced. For example, no one pays for biodiversity loss, land depletion, and air, water, and soil pollution. Another reason is the existing subsidy structures that are aimed at conventionally produced food. Redesign of the entirety of legislation, subsidies and tax measures is necessary to make the transition to sustainable food possible.

We conclude that sustainable cooking at home can only be achieved if the entire chain becomes sustainable. The government plays an important role in this transition because it can facilitate and enforce certain behavior of companies through legislation.

Ideals and basic beliefs

Ideals and basic beliefs about food differ from country to country and within countries from subculture to subculture. They form – both literally and figuratively – the “fuel” and the “glue” of society. It is extremely important to start a conversation in society at the level of ideals and convictions. After all, our current views on food are strongly influenced by past views on consumption and production. Dialogues about sustainable and healthy home cooking are essential to change the way we think about food.

We conclude that a transition to sustainable home cooking requires a change in the predominant ideals and basic beliefs about home cooking in our society. Maybe this change can be characterized as a paradigmatic change or a conversion.

Conclusion

Philosophy offers a fascinating perspective on sustainable home cooking. First of all, it shows that the subject is much more complex than we thought. A multitude of aspects can be distinguished, we can look at it from different perspectives and we encounter norms and values everywhere. This analysis enriches the thinking of people who love sustainable home cooking, who like to contribute from the perspective of the whole food industry, and who reflect on it from a philosophical point of view. We would like to summarize the gain of this analysis as follows.

1. The practice of sustainable home cooking is not only a matter of the biological origin of the ingredients and the use of the right cooking techniques. This theory shows that the richness of the phenomenon of home cooking only can be understood by considering fifteen different aspects. In addition, it appears that many of these aspects have a normative character.
2. The practice of sustainable home cooking consists out of two sub practices: preparing a meal and eating a dish. These sub practices have a different identity and are characterized by different values.
3. The practice of sustainable home cooking is (1) embedded in a network of stakeholders and (2) embedded in society as a whole. In other words, stakeholders and society co-shape the practice of home cooking.
4. The most important values for the sub practice preparing a meal have to be craftsmanship, affordability and fair price, care for plants and animals, and care for the natural environment. The most important values for the sub practice enjoying a dish have to be health, togetherness, harmony, and connectedness with the Transcendent.
5. The transition to sustainable home cooking requires three related strategies. First, a transition of the present home cooking practice to a sustainable home cooking practice based on the aforementioned values. Second, a transition of the whole food chain to a sustainable chain. The government has to facilitate and enforce this transition. Third, a transition in our ideals and basic beliefs about home cooking.

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Data availability statement

The original contributions presented in the study are included in the article/supplementary material, further inquiries can be directed to the corresponding author.

Author contributions

DS introduced the food perspective. MV introduced the philosophical perspective. All authors contributed to the article and approved the submitted version.

Conflict of interest

The handling editor declared a past co-authorship with MV.

The remaining author declares that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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