

# La Maison des Douches

Shanmen's Split Bathhouse

马大夫之家山门澡堂



**BaO**  
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*Les enfants de Madaifu*★  
Association Marcel Roux en Chine



## Shanmen bathhouse

Shanmen, a village located in the mountains near Tianshui in Gansu Province, asked BaO architects and the Children of Madaifu association to help them build a small community. The villagers and the schools, accounting for more than 700 students, had no possibility to wash in the village since there is neither public facility of any kind, nor private bathrooms in the houses. The precarious hygiene conditions are source of many discomforts, infections, diseases, plagues and even, as it was the case when the boarding school had to close its doors two consecutive years, outbreaks of epidemics.

The Bathhouse was conceived as a small scale public equipment that would help improve the sanitary situation of more than 5000 people including the nearby villages and approximately a thousand children. In addition, the positive social impact that the project could have on the town has been, since the beginning, a key element of the building's conception. The bathhouse is designed as a meeting place for villagers, a «public space» that acts as a community epicenter rather than a mere functional building performing its duty.

The building is a prototype for small scale community space that enacts civic consciousness and creates conditions for social progress, as well as a prototype for sustainable buildings based on the very idea that development shouldn't negate local environmental and cultural conditions but should use them to reinvent itself.

The bathhouse was conceived as an incubator triggering social, cultural, sanitary, environmental and economical mini-revolutions demonstrating that, even in contexts of urgency, it matters to go beyond simple problem solving and to respond to the country-side's development issues with wholesome approaches. The project is thus trying to propose alternative routes for rural development in China and focuses on how architecture can play a positive role and transform issues into new possibilities.

## 山门澡堂

山门是距离甘肃天水不远的小镇，坐落在偏僻的山区。山门镇希望BaO建筑师事务所和马大夫之家协会协助当地建一所公共浴室，供当地居民和孩子们定期淋浴，因为当时镇上没有任何公共澡堂，居民的家里也没有洗浴设施，所以当地总计700多名在校学生和周围的村民没有办法洗澡。由于令人堪忧的卫生条件，当地已经多次出现传染病和皮肤流行病等事件，学校甚至因为皮肤流行病连续两年无法开学。

本项目是一所小规模澡堂，主要为了改善周围共计5000多村民和几千名儿童的卫生状况。除此以外，从一开始，我们就将澡堂对当地的社会效应看做设计的核心要素，我们将澡堂设计成村民的聚会场所，类似于”公共广场”的社区中心，而不仅仅具有某种单一功能。

在我们看来，这所澡堂起着一种催生和刺激社会、文化、卫生、环境甚至经济转变的示范作用。虽然满足卫生需求是当务之急，但它远远没有拘囿于简单问题的解决，而是展现了更全面、更广泛的视角，以顺应当地农村发展的前景。因而本项目试图为中国的乡村发展提供一种别样的途径，将人们的视角吸引在建筑设计的作用上：建筑如何为农村巨变提供新的可能。

该建筑反映了小型社区空间的理念，它既能激发公众意识，也为社会发展创造条件；与此同时，这所澡堂还反映了可持续建筑的理念，即发展应该创新性地利用当地生态和文化环境，而不是对其产生负面作用。





## A country's side

// notes on Chinese rural development

China is “emerging”, China is growing, China is big, China is fast ! Cities from scratch appear in unknown places, skyscrapers are built overnight, the modern Chinese metropolis has taken its long overdue place as a prime global hub. The dazzling Chinese growth is not however without side-effects, the development paradigm demands sacrifices ! Environmental, cultural and human realms are increasingly put under pressure and considered as collateral issues. The metropolis glazed smooth and shiny façades seem to be masking the real situation of more than 70% of the population. Mao Zedong’s dream about a countryside being the leading Chinese revolutionary space that would break away from its dependence to the city, has been washed away by the frenzy current capitalistic development. The gap is growing bigger, city and countryside are constantly shifting apart. Urbanism is imposing itself as the only route to progress; cities have become the ultimate models and standards of development. Ruralism on the other hand is endlessly perceived as backwardness. The rural territories are therefore compelled to transform into urban areas without alternative. Our ever-standardized understanding of “progress” is sadly leading to the erasure of “differences” instead of increasing their potentials.

We believe local differentiation and diversity is a quality. While some proclaim the crisis of the cities and fetishize the green revolution, the only place where nature is more than a mere romantic idea is brickified, concretized, glazed, with outmoded concept of what should a city look like. If one eventually go beyond the ever-imposed Urb-Rur dichotomy, one could reflect positively on new possibilities for both spaces. The question is not to naively deny and vilify the metropolitan space neither it is to romanticize the countryside. Rural transformation represents a space for countless possibilities to keep reinventing urbanism, architecture, infrastructures and environmental design. It is our responsibility to refuse the all-too-easy usage of architectural recipes and to seek for alternatives, question the consensus and pursue holistic and wholesome approaches.

The crooked concept of modernity imposed on us is continuously trying to erase the awareness, the eco-logics, the socio-logics of what is already there for the sake of global consumption, contemporary fictions and fantasies, technology, waste, rationalisation and standardization. While not wanting to make the apology of local (vs global), one could agree that what is perceived as the country's-side is actually a space of exceptions to the rule, chaotic and informal entrepreneurship, sometimes irrational, sometimes down to earth decisions, individual and collective actions, top-down/bottom up balance, that because of a lack of control, produces diversity and non-standard solutions. Sincere engagement with these conditions, particularly relevant in Chinese overall context, could and should definitely advocate meaningful and inventive architectures.

## 这样一种农村

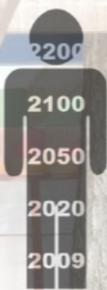
中国农村发展的特色

中国是“新兴”的、成长的、广袤的，中国的发展是迅猛的！在那些曾经寂寂无名的地方，城市蓝图变为现实；一夜之间，摩天大楼拔地而起，中国的现代化都市跻身国际枢纽。然而这种令人炫目的发展背后也有负面作用，发展意味着牺牲！环境、文化和人文日益承受着压力，为之付出代价。大都市华美耀眼的表象下面掩盖了70%的农业人口的实际生活状态。当年毛泽东所梦想的引领中国革命、不再依赖城市生存的农村社会已经随着当今资本主义式的发展烟消云散。城乡差距不断拉大，彼此不断疏离。城市化仿佛成为进步的唯一途径，城市俨然成为发展标准和终极模式。而乡村化却最终被视为落后的象征，因而农村土地不得不委身于城市空间，非此别无选择。人们对“进步”的僵化理解最终落得个“消解”差异”的下场，更谈不上发挥多元的潜力。

我们深信，地方的差异性和多样性代表了某种品质。当人们惊呼城市危机和盲目崇拜所谓绿色革命的时候，在钢筋混凝土和玻璃幕墙所代表的城市背后，仿佛只有自然是罗曼蒂克的，这种观念已经落伍。假若我们能够打破长久以来城乡之间的二元对立，我们就能对这两大空间有更中肯的态度。问题不在于否定或证实都市空间的价值，也不在于将乡村浪漫化。乡村变革为我们提供了无限可能的空间，令我们能够不断革新城市化建设、建筑设计、基础设施和景观设计。我们有责任摒弃常规的建筑手法，去寻求别样的方案，去解决矛盾，去追索更全面更整体的途径。

我们脑中业已扭曲的现代性正不断消磨我们的意识，所谓生态和社会逻辑不过是为了全球化的消费、当代性的虚幻、技术、浪费、理性和标准化。我们不想为地区（相对于全球）做任何辩解，但可以认为，所谓乡村，事实上就是混乱而无章法、非正规的空间，有时候乡土是不理性的，决定起来脚踏实地，行动起来人同一心，它可以颠覆上下尊卑，正因为没有控制，乡土可以催生变化无穷、打破常规的解决方案。中国所提供的就是这样的背景，如果我们真诚地投入，并兼顾这些独特的条件，我们就能设计出充满创新意义的建筑。

Benjamin Beller\_ BaO 建筑设计事务所  
2009年3月



Durable  
持久



Social  
社会



Sustainable  
可持续发展



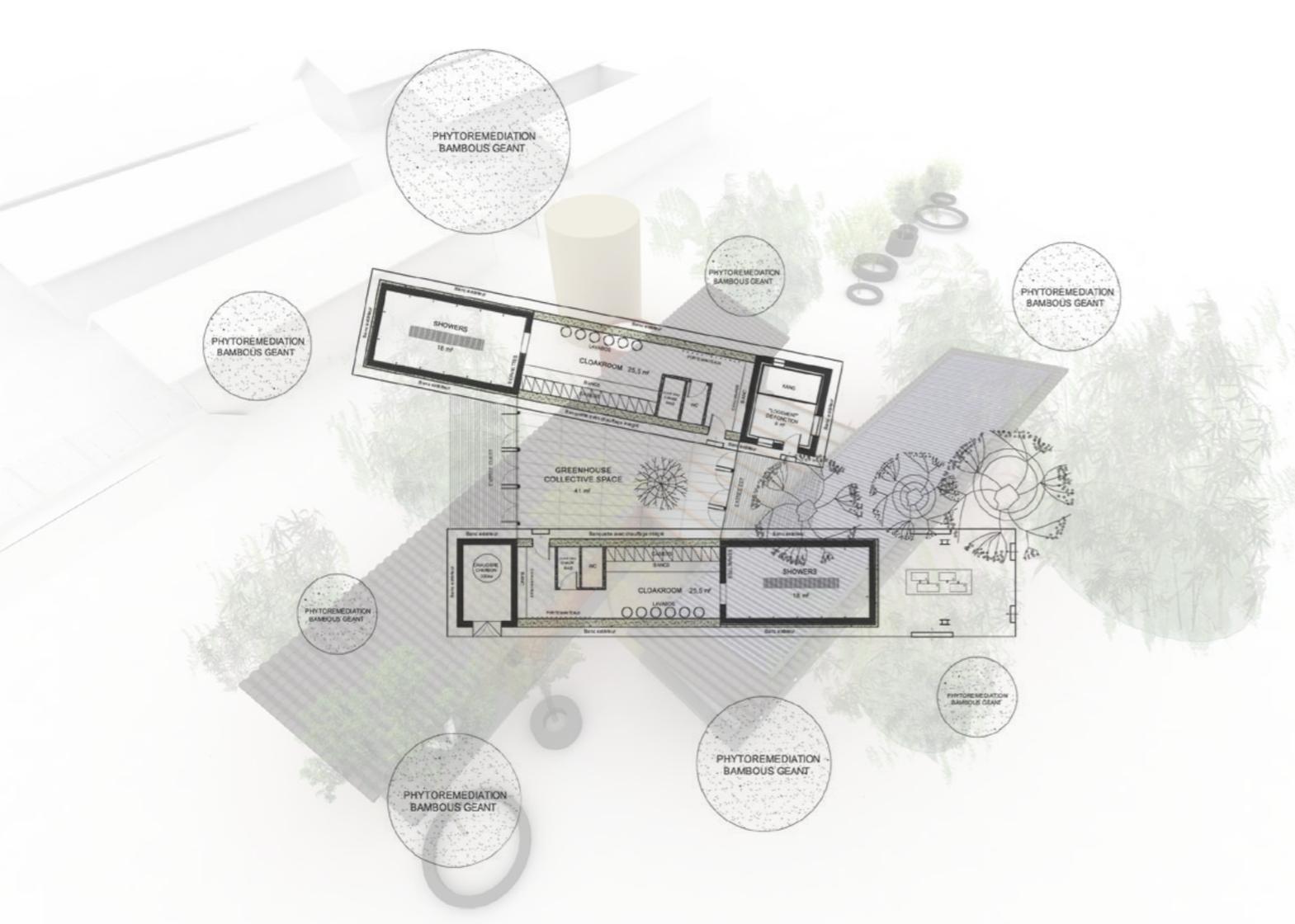
Cultural  
文化



Economical  
经济



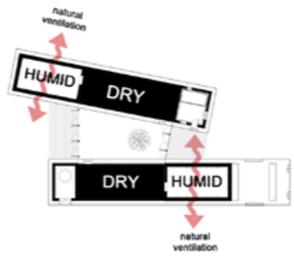
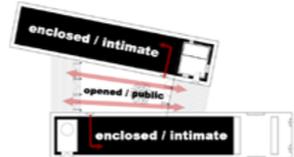
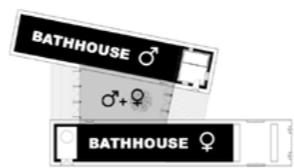
Shanmen Bathhouse  
山门澡堂



## 分叉式澡堂

本项目采用分叉式设计，两边是相对独立的建筑，各为男女浴室，中间通过一个阳光房相连，阳光房作为公共空间完全通过外部阳光取暖。这个“公共”空间对外两侧有通向外部的门，因此是一个半内半外的缓冲区，使用者有多个通道自由出入和通过。因为阳光房位于男女浴室的中间，因此起着结构墙的作用，它空间开阔，造价很低。自阳光房向两边放射的建筑空间是男女浴室，分别配有衣帽间、干式清洁厕所、淋浴房。这两间浴室的高处有连开式窗户与外界相通，以保证充足的光线，两端是浴室的自然通风口。

建筑物周围环绕着竹子，作为生物过滤池，这些竹子对浴室废水进行自然处理。这个由竹林构成的滤水池成圆形设计，完全改观了当地干燥和布满灰尘的景象，创造了浴室自身的“生态系统”，浴室外围还有坐凳、儿童玩耍区、林荫地等公共设施。



## Split bathhouse

The project is split in two distinct buildings, one for men, one for women, that are linked in the middle by a shared space in the form of a greenhouse that utilizes passive solar energy. This “public” gathering space can be completely opened on both sides to become a half-inside/half-outside buffer zone and to permit users to circulate in, through and enter or exit the building from multiple routes. Using the two bathing wings as structural walls, the generous spaces of the greenhouse were built for very low cost with local materials and techniques. The two inverted blocks, with their roofs springing out from the central greenhouse contain the cloakrooms, dry toilets, and shower spaces. Both spaces are opening outward to bring light through a continuous windows strip and shifted on both ends to permit natural ventilation of the shower spaces.

The building is surrounded and camouflaged by the bamboos rhizofiltration basins that clean naturally the bathhouse wastewater without negative impact on the environment. The round shape basins completely redefine a site that used to be dry and dusty by creating the bathhouse’s own “green nest” and colonizing the buildings surroundings with public furniture, benches, playgrounds and shaded areas.





Bathroom under construction 2010-2011 建设中



山门澡堂



## 分叉式的黑面房屋

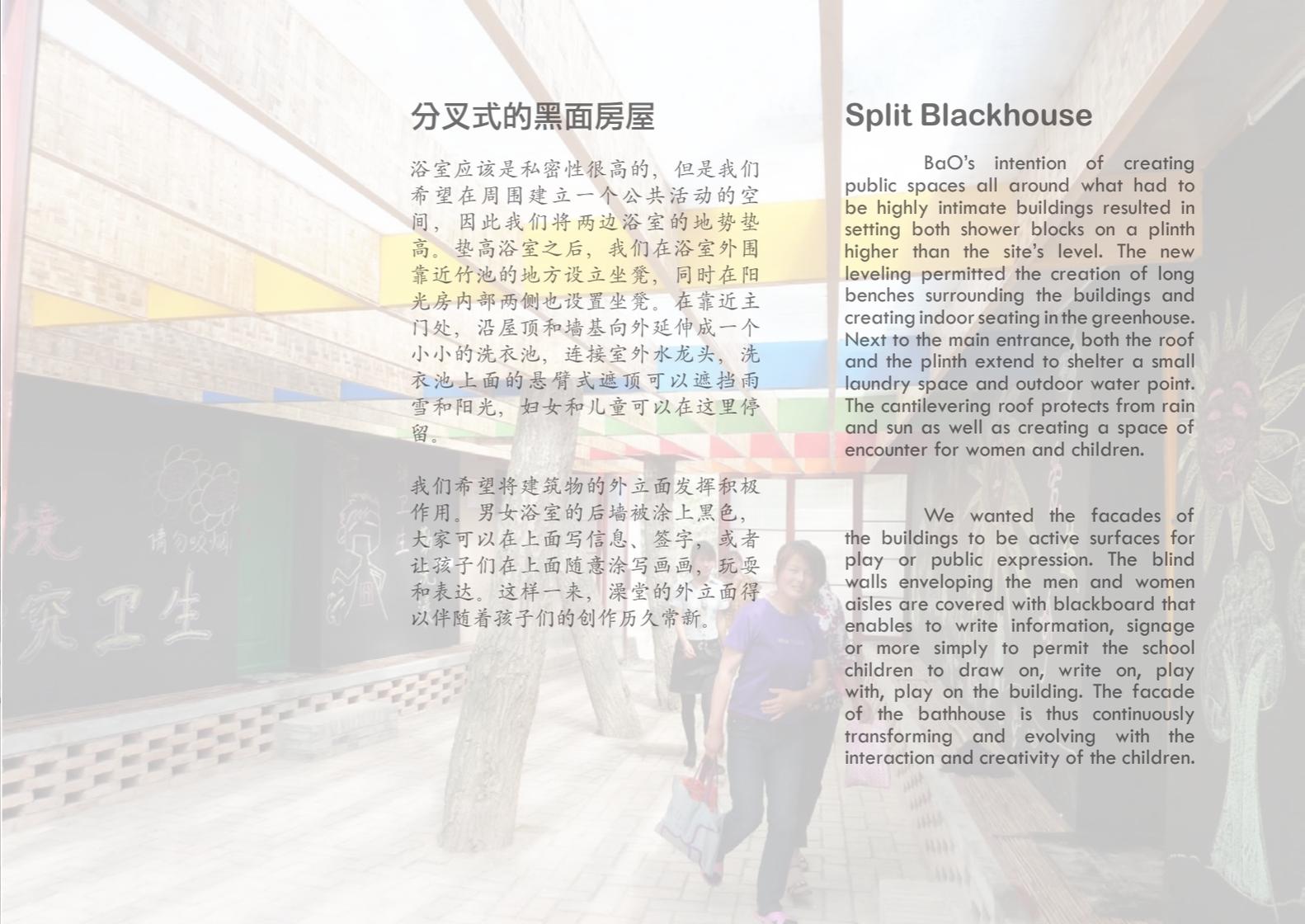
浴室应该是私密性很高的，但是我们希望在周围建立一个公共活动的空间，因此我们将两边浴室的地势垫高。垫高浴室之后，我们在浴室外围靠近竹池的地方设立坐凳，同时在阳光房内部两侧也设置坐凳。在靠近主门处，沿屋顶和墙基向外延伸成一个小小的洗衣池，连接室外水龙头，洗衣池上面的悬臂式遮顶可以遮挡雨雪和阳光，妇女和儿童可以在这里停留。

我们希望将建筑物的外立面发挥积极作用。男女浴室的后墙被涂上黑色，大家可以在上面写信息、签字，或者让孩子们在上面随意涂写画画，玩耍和表达。这样一来，澡堂的外立面得以伴随着孩子们的创作历久常新。

## Split Blackhouse

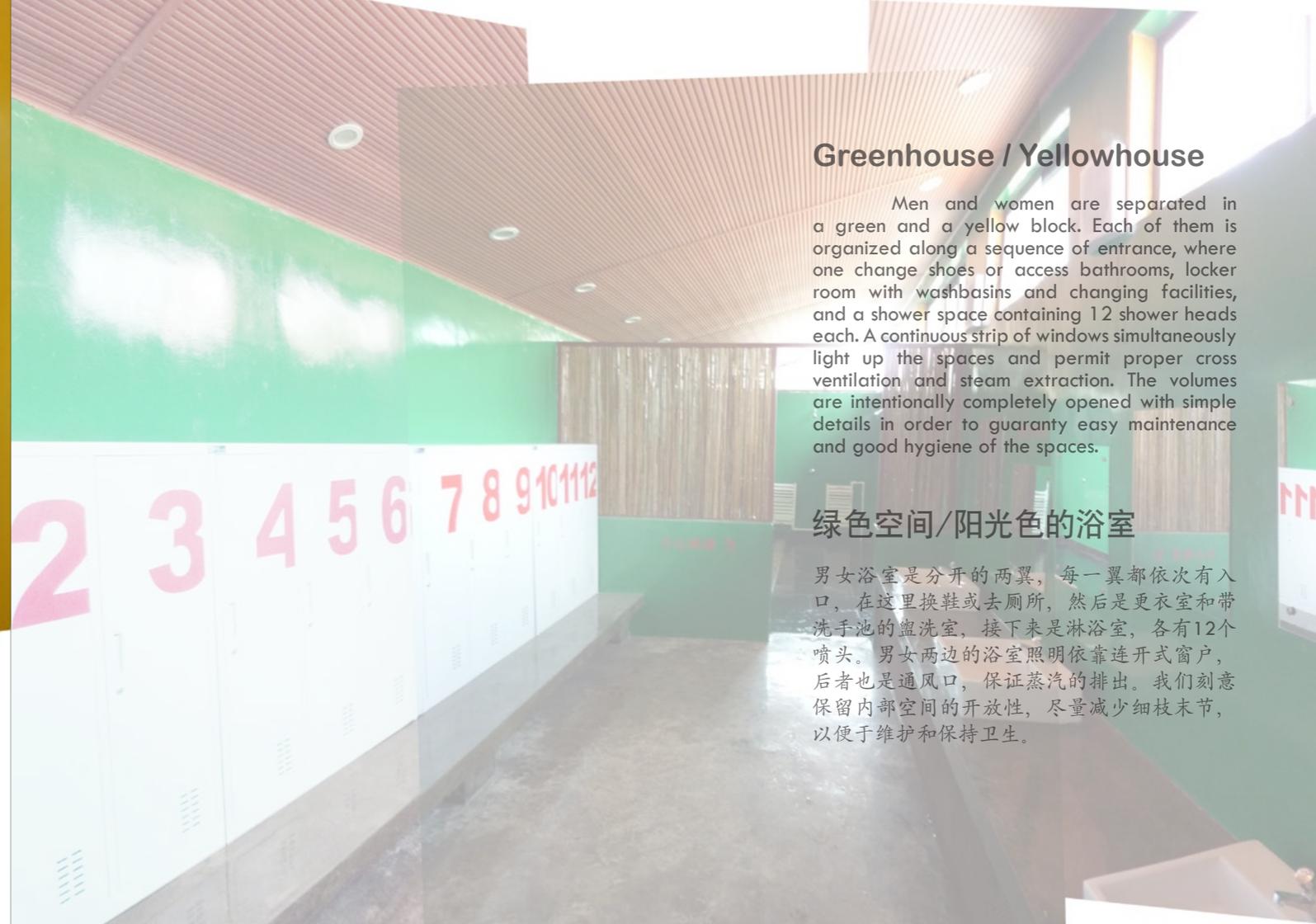
BaO's intention of creating public spaces all around what had to be highly intimate buildings resulted in setting both shower blocks on a plinth higher than the site's level. The new leveling permitted the creation of long benches surrounding the buildings and creating indoor seating in the greenhouse. Next to the main entrance, both the roof and the plinth extend to shelter a small laundry space and outdoor water point. The cantilevering roof protects from rain and sun as well as creating a space of encounter for women and children.

We wanted the facades of the buildings to be active surfaces for play or public expression. The blind walls enveloping the men and women aisles are covered with blackboard that enables to write information, signage or more simply to permit the school children to draw on, write on, play with, play on the building. The facade of the bathhouse is thus continuously transforming and evolving with the interaction and creativity of the children.







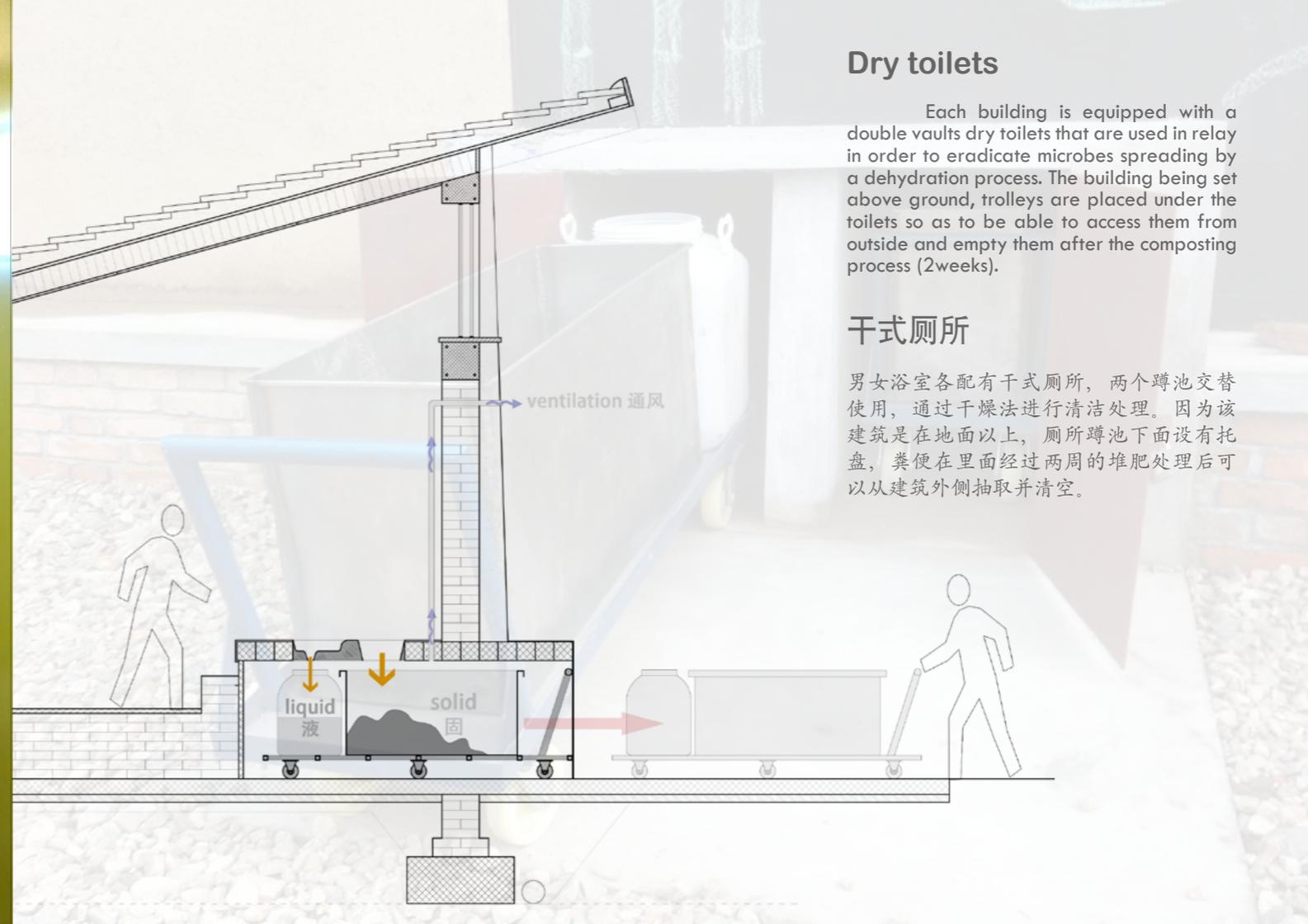


## Greenhouse / Yellowhouse

Men and women are separated in a green and a yellow block. Each of them is organized along a sequence of entrance, where one change shoes or access bathrooms, locker room with washbasins and changing facilities, and a shower space containing 12 shower heads each. A continuous strip of windows simultaneously light up the spaces and permit proper cross ventilation and steam extraction. The volumes are intentionally completely opened with simple details in order to guaranty easy maintenance and good hygiene of the spaces.

## 绿色空间/阳光色的浴室

男女浴室是分开两翼，每一翼都依次有入口，在这里换鞋或去厕所，然后是更衣室和带洗手池的盥洗室，接下来是淋浴室，各有12个喷头。男女两边的浴室照明依靠连开式窗户，后者也是通风口，保证蒸汽的排出。我们刻意保留内部空间的开放性，尽量减少细枝末节，以便于维护和保持卫生。



## Bamboos rhizofiltration

Sustainable water management

Since neither public water supply nor drainage systems existed on-site, the whole bathhouse had to be designed as an autonomous entity. After being pumped from underground in a 8 meters deep well, the water is stored in a 20m<sup>3</sup> tank that either supplies 100m<sup>2</sup> of roof solar collectors panels that should function at least 6 months a year or the boiler when solar energy is not enough.

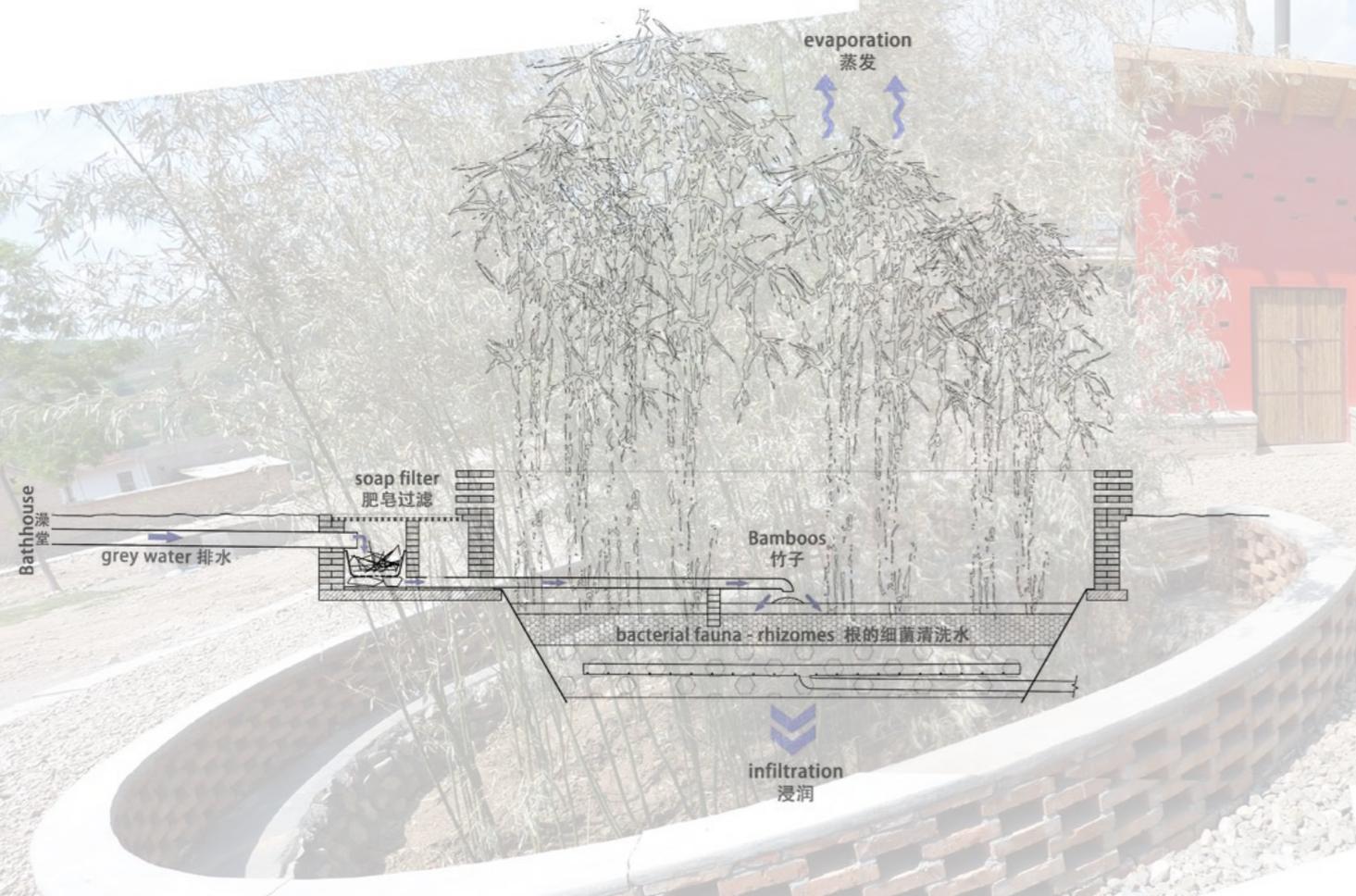
Heated and used in the showers and the washbasins, the wastewater then exits the building through different routes to reach a series of rhizofiltration basins. Those bamboo planted areas treat and purify the wastewater with a natural process occurring in the rhizomes. Bacteria living on the roots eradicate microbes and clean grey water before it is either assimilated by the plant or return to the ground.

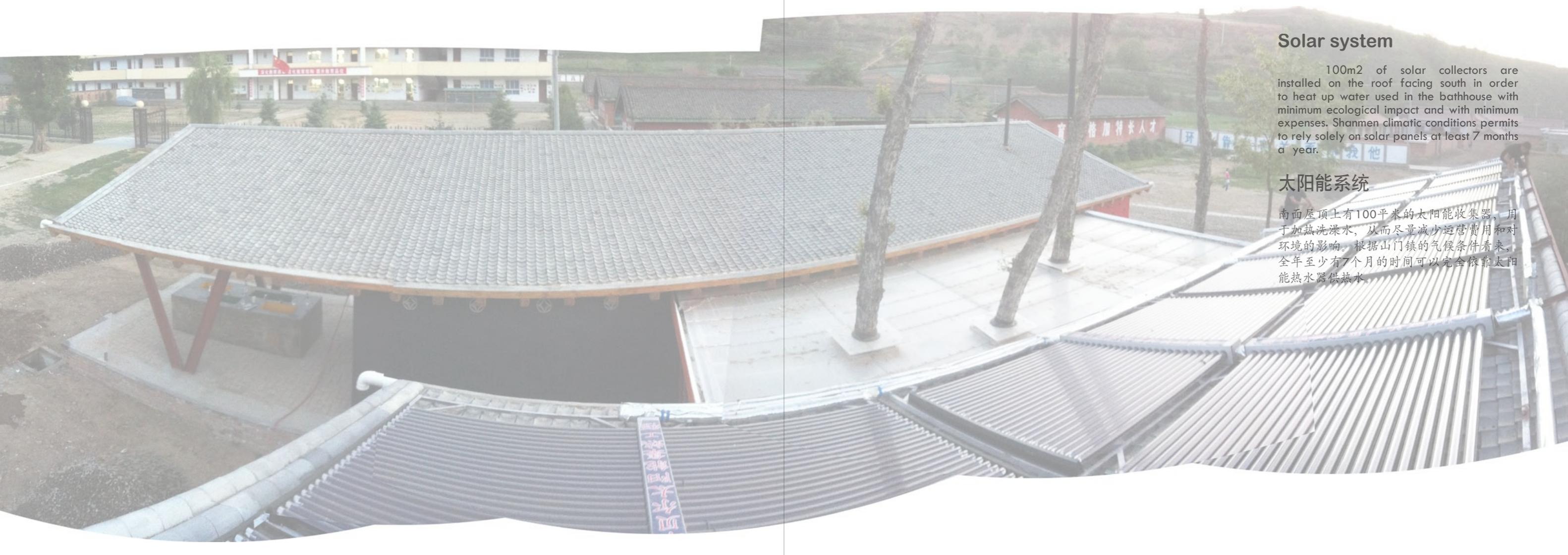
### 竹根过滤

可持续的水处理

当地没有自来水供应，也没有下水管道，我们的设计需要保证整个浴室的独立运行。首先是打一个8米深的水井，水泵将水抽到一个20立方米的水罐里，以此陆续向屋顶的太阳能热水器供水（100平米的太阳能热水板）；当阳光不足的时候，热水系统改用锅炉。

淋浴和盥洗室的废水通过多路管道被排入生物滤水池，滤水池里面的竹子根茎对废水进行天然净化处理，竹根上的细菌可以去除废水中微生物，而后被植物吸收，由此过滤的水重返地下水。





## Solar system

100m<sup>2</sup> of solar collectors are installed on the roof facing south in order to heat up water used in the bathhouse with minimum ecological impact and with minimum expenses. Shanmen climatic conditions permits to rely solely on solar panels at least 7 months a year.

## 太阳能系统

南面屋顶上有100平米的太阳能收集器，用于加热洗澡水，从而尽量减少运营费用和对环境的影响。根据山门镇的气候条件看来，全年至少有7个月的时间可以完全依靠太阳能热水器供热水。



## Contributors

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Thank you!

## 我们的支持者

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真心感谢各位!



## Les enfants de Madaifu

Children of Madaifu association

Doctor Marcel Roux (“Madaifu”, standing in Chinese for Doctor Ma) was a French doctor and the former vice-president of the well-known international NGO Doctors Without Borders (MSF). Awarded with the French National Knight Medal for his commitment and career, Marcel Roux arrived in China in 1995, and became deeply fascinated by the country. While chairing the China branch of Doctors Without Borders (MSF), he witnessed the difficulties families faced in underdeveloped regions and the tragic situations children experienced with the loss of their parents. Thus, he decided to establish the Datong Association in order to act specifically on these issues. Later re-named Children of Madaifu, the association was conceived as a social lever, a means to catalyse the Chinese vitality and thirst for development while alleviating poverty. In 2006, Marcel Roux passed away in Beijing. His widow Charlotte Cailliez, his two children and the association's friends resolutely decided to continue Madaifu's action with a strong will to keep moving forward with Marcel Roux's values.

Children of Madaifu's principal action is to help orphans in distress, including children from dismantled family as well as homeless boys and girls in poverty-stricken regions of China. The association helps these children stay in their familial environment by giving support to relatives who agree to foster them. By subsidizing the families' basic expenditures on education and livelihood, Madaifu tries to help restore children's hopes and dignity and to avoid their placement in orphanage or their exodus to cities to find work. Children of Madaifu also sets up other projects to directly or indirectly help these children to get out of their material, economic, social and medical predicaments. Throughout its long involvement, the association developed strong ties with local schools and teachers which permits an ever-expanding collaboration and support.

As a not-for-profit Association, Children of Madaifu was established in 1999 and registered in France (according to relevant laws of France enacted in 1901). Works of this Association are borne by volunteers from France and China.

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## 马大夫之家

Les enfants de Madaifu

马塞尔医生(“马大夫”是马塞尔医生的中文称呼)是一名医学博士和无国界医生组织的前副主席,他还是国家骑士勋章的获得者。马塞尔医生于1995年来到中国,并深深喜欢上这个国家,从此留在中国,再也没有离开。他先是负责无国界医生组织在中国的工作,后来建立了大同协会,他不断反省如何更好地工作,实现从人道主义到协助发展、从慈善到维护人类尊严的过渡。他所设计的马大夫协会起到社会杠杆的作用,是催化中国无限生机和发展渴望的溶剂。胡马塞尔于2006年6月14日病逝于北京,留下了遗孀夏乐(Charlotte Cailliez)和他的两个孩子,留下了继承了他遗志的朋友们。

马大夫协会(马大夫之家)的使命是帮助身处困境的孤儿,包括中国贫困地区的弃儿和乞儿,帮助孤儿留在自己熟悉的家庭环境里生活,向孩子的亲属发放生活补助,以满足这些孩子学习和生活的基本费用。这个项目的最终目的是恢复孩子们的希望和尊严。马大夫之家还设立了其它项目,直接或间接地帮助孩子们走出物质、经济、社会和医疗的困境。同时,马大夫之家也向有关学校和老师提供支持。

马大夫之家建立于1999年,在法国注册(根据法国1901年的有关法律),是一家非盈利性质的协会。本协会的工作由在法国和中国的志愿者承担,去年的预算费用为三万六千欧元。

## BaO 建筑设计公司

BaO是设在北京的一家建筑工作室,由法国建筑师本杰明·贝勒(Benjamin Beller)创立。通过多元化的建筑表现形式,包括研究、写作、策划、装置、建筑设计、城市与乡村的规划,BaO旨在提问并探讨当今全球性建筑文化,并提供适于当地文化与环境的建筑策略。

自2005年以来,BaO一直活跃在中国,积极开启与参与推动中国高速发展的建筑项目。其在中国的承诺有二:增加中国当代建筑生产策略的丰富性;对城市现代化与“发展就是进步”之概念的不断规范化提出质疑。

在商业和非营利的项目中穿梭,BaO的项目远远超越了设计的范畴,涉及到规划、设想、策略和战术。旨在挑战“建筑物”自身的含义,不断重新评估建筑生产对文化与生活的责任与义务。

BaO把注意力同时放在城市和农村建设,并挑战城市农村两极化的意识形态,以回应中国新的城市政策。作为一个跨国家、跨学科、跨形式的实践,我们不断调整和测试新的领土,勇于实践与独立思考。

## BaO architects

BaO is a Beijing-based architecture studio founded by French architect Benjamin Beller. Through research, writing, installations, architectural design, urban and strategic planning in China and abroad, BaO aims to question and investigate current global culture in order to act on local contexts.

Active in China since 2005, BaO has been engaged in projects that negotiate with the paradigms and mechanisms driving China's high-speed development. The reasons for its commitment in China are twofold: to formulate alternative strategies for contemporary architectural production in China; and to question the global consensus on contemporary cities and the ever-standardizing notions of progress.

BaO's projects goes beyond the question of design by working extensively on programs, scenarios, strategies and tactics that challenge the notion of buildings. Involved in both commercial and non-profit types of work, the studio tries to reassess the role of architecture could play in the existing dynamics of the city.

BaO concentrates simultaneously on both urban and rural contexts as a way to challenge their ever-imposed dichotomy and to respond wholesomely to the Chinese new urban agenda. As a trans-national, trans-disciplinary, transforming practice, we keep adapting and testing new territories while advocating bold ideas and critical thinking.

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