This paper discusses how culturally responsive and relational pedagogies have been interpreted by a group of PhD students undertaking their doctorate research in parts of New Zealand and Southern California. These emerging scholars, together with some of their tutors have collaborated in the publication of an edited book on culturally responsive methodologies (Berryman, SooHoo & Nevin, 2013).

Many of these scholars represent minoritised (Shields, Bishop, & Mazawi, 2005) groups from different parts of the globe, including many who are Indigenous. Others of these scholars, recognise they have emerged from privileged positions and now critically reflect upon how they can contribute from a more collaborative, non-dominating stance. Like Shields et al., we also emphasise that, whether in the numerical minority or majority, research discourses that continue to exclude and minoritise specific groups from decision-making and other positions of power will perpetuate discourses of suppression or even oppression. We would also suggest that deficit theorising about these groups can perpetuate a culture of intellectual poverty and therefore have sought research designs and methods framed by cultural agency, strengths and social responsibility.

Accordingly, culturally responsive methodologies provide a more collaborative and participatory form of inquiry. Methodologies such as these require the researcher to develop relationships that will enable them to intimately come to respect and know the "Other" with whom they seek to study. This may only begin to happen when such a relationship is reciprocated. Such a stance challenges traditional research notions of distance and neutrality, opening up research that calls for engagement through the establishment of relational discourses.

This paper provides a framework for undertaking culturally responsive methodologies and describes research that has benefitted from both the epistemology of others and from insider knowledge. Informed by the work and scholarship of critical studies and Indigenous kaupapa Māori research, culturally responsive methodologies provide a more socially responsible position from which to research. From Indigenous peoples we have learned that researchers have an ethical responsibility to consider how to engage in research where agendas, protocols, and benefits are determined on Indigenous terms. This has implications for those seeking to research with similarly marginalised groups.
