

**Notice of Exemption**

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**To:** Office of Planning and Research  
PO Box 3044  
1400 Tenth Street, Rm 2  
Sacramento, CA 95812-3044

**From:** Department of Fish and Wildlife  
Marine Region  
1933 Cliff Drive, Suite 9  
Santa Barbara, CA 93109

**Project Title:** Santa Monica College Life Science Department Collections

**Project Location:** Nearshore waters of the counties of Los Angeles, San Luis Obispo, Monterey, Sonoma, Ventura, Orange, and Santa Barbara

**Project Description:** The Department of Fish and Wildlife is issuing a permit to the Santa Monica College pursuant to Fish and Game Code Section 2081(a) for educational purposes. The Section 2081(a) permit authorizes the applicant to take coho salmon (*Oncorhynchus kisutch*), Chinook salmon (*Oncorhynchus tshawytscha*), and steelhead trout (*Oncorhynchus mykiss irideus*) during the course of sampling, subject to terms and conditions set forth in the permit. The purpose of this sampling is for the Santa Monica College's Life Sciences Department educational sampling and collections. The applicant will conduct year-round permanent collection sampling of nearshore and estuarine fishes through the use of hook & line through December 31, 2026.

**California Public Agency Approving Project:** California Department of Fish and Wildlife

**Person or Agency Carrying Out Project:** Jessie Salter, Santa Monica College


**Exempt Status:**

- Ministerial;
- Declared Emergency;
- Emergency Project;
- Categorical Exemption. Type and section number: Calif. Code Regs., § 15306, Information Collection, Class 6

**Reasons why project is exempt:** The Project involves educational collection sampling within nearshore waters of the counties of Los Angeles, San Luis Obispo, Monterey, Sonoma, Ventura, Orange, and Santa Barbara which will not result in a serious or major disturbance to coho salmon, Chinook salmon, or steelhead trout which are all listed under the California Endangered Species Act.

**Lead Agency Contact Person:** Dylan Inskeep

**Telephone:** (707) 317-3924

**Signature:**  \_\_\_\_\_ **Date:** 10/25/2024  
*Craig Shuman, Regional Manager, Marine Region*

Signed by Lead Agency

Date Received for filing at OPR: \_\_\_\_\_