Durkheim rejected the interpretation of classical economists that Division of labour is purely economic. For him it is a more fundamental phenomenon having ramifications for the whole society. He said the increasing specialisation in the economic sphere is itself a consequence of social differentiation as workers need to acquire special skills to perform special tasks.

Durkheim probed the relationship between the division of labour and the manner in which social solidarity comes about to assert his previous point. He composed 2 types of societies.

- Simple — small scale society,
  characterised by low division of labour based on ascriptive criteria like gender age etc.
- Complex — large scale industrial society,
  characterised by high division of labour based on skills.
In simple societies tasks performed were simple and all members were equal and can be easily replaced. Hence there was likeness transparency among parts and cohesion. This was called by Durkheim as "Mechanical Solidarity", as the society was made of mechanical juxtaposition of like parts.

But in the later complex societies members perform highly specialised tasks which are not easily replaced and all key parts are interdependent. Such a state of solidarity was called "Organic Solidarity" by Durkheim as such society involved organic interdependence.

Durkheim also says that the collective conscience is more so in case of simple societies and hence the laws of mechanical solidarity tend
all come to
intervene
into
the
restrictive
rules
of
law
and

division
of
labour
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causation,
He also stated abnormal forms of Division of labour in 18th and 19th century (industrial society) which were responsible for extreme social problems. Like → M. industrial conflict,

(i) Anomic division of labour, where division of labour was devoid of regulation or shared moral beliefs and norms: Wages, trade unions etc.

(ii) Forced Division of labour: caused by structured inequalities like birth, class etc.

Thus, Durkheim's view that division of labour as more of a socially originated concept more than economic compulsion.

His understanding of division of labour is altogether putting perspectives in a narrower sense. That simple societies are held cohesively by normative regulation is not true.
Various factors help hold simple culture, traditions, and practices together. Further, various conflicts in complex modern societies are caused by interdependence. Today, even in India, knock pandal gates, complex modern societies exist. Regulation cannot be seen as proof by various conflicts and complex societies coexist. People keep man classes together. 

Also, both the free expression of creativity is found more in simple societies than in modern division of labor. Creativity often finds more clubs, not work. Distinctions also fail to shake into account that the dominant class's culture is perpetuated.
So, the study of division of labour is not the only way to explain the formation of collective consciousness. Durkheim's argument that high solidarity of labour increases organic solidarity is only partly correct, as real solidarity is not only a product of integration (Bourdieu, Laboy). Throughout the text, coercion, either by persuasion or by force, seems to play a more significant role than developmental or multicultural coercion. The issue of conflict and solidarity in society is complex and cannot be fully explained by some simple models.
Durkheim was an altruistic philosopher dreaming about the emergent nature of a new society characterised by organic solidarity which would guarantee harmony in society. This understanding of division of labour as "positive social" rather than economic concepts is highly driven by it. 

7(b) Karl Marx and Emile Durkheim are both pillars whose contributions have made sociology as a distinct discipline aimed at understanding social evils/issues and helping society to change. And hence focus on.

Karl Marx and Durkheim are two conflicting personalities. One was a altruistic philosopher, who disheartened by the conditions of 18th and 19th century Europe wanted to find conservative reasons and produced passive theories that he hoped might cause positive